



JUDE

Study Guide

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Jude

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Part 1

From the prophets, we know that there are difficult times coming. Yeshua taught and encouraged us, in Luke 21v28, that when we begin to see these things taking place (see Luke 21 for what these things are) we need to lift up our heads because the time of redemption is at hand. This redemption is referring to the Kingdom of G-d, in its fullness, being established on earth. We need to realize that the transition from this world into the time of the Kingdom is going to be a difficult one. There are going to be hardships, plagues, famines, earthquakes, wars, and all types of things that bring about instability. Many people are moving away from sound doctrine and are becoming confused. Even more so, in these perilous times, do we, as believers, need to share our faith - giving to people the only message that truly brings hope. In these times, we need to be people who contend for the faith.

Jude is from the Hebrew name 'Yehuda' (Judah) and it is a word that means 'praise'. The enemy hates it when we praise and worship G-d - in obedience to His instructions (commands). It is only as we submit to G-d, being obedient to His truth, that we will be in a position to worship Him 'in Spirit and in truth' (John 4v23-24).

Note: Be aware that in English (as well as in other languages) the order of the text is often changed. The translators do not pay attention to the grammatical indicators and so often, because of this, the verse loses much of its message.

Verse 1: *"Yehuda, of Yeshua the Messiah a servant, but a brother of James: to the ones who are called; in Father G-d having been sanctified, by Messiah Yeshua having been preserved."*

Yeshua the Messiah: Jesus Christ

Of Yeshua the Messiah a servant: When this verse is placed in this order (as it was in the original) we see that Yeshua is emphasised -He is the One who is given first priority. In this order it is not the servanthood of Jude that is given first priority.

Note: In Greek there are two primary conjunctions:

1. Kai (καί). This is normally translated 'and'. Its primary purpose is to simply unite two things which agree with each other.
2. De (δέ) This is a conjunction of disunity. It also unites two thoughts, but the second thought usually has a different, or contrasting, purpose to the first thought.

But: The conjunction used here is 'de'. According to tradition, Jude and James were Yeshua's half-brothers (see also Galatians 1v19) – Mary being the mother of all three of them. By using this contrasting word, Jude wants to show that his relationship with Yeshua (his half-brother) is vastly different to his relationship with his other brother, James.

Brother: When Jude speaks about Yeshua he puts him first, but when he speaks of James he emphasises the word 'brother' first. Jude is emphasising Yeshua in a unique way.

James: The Hebrew name for James is Jacob.

The ones who are called: Those who have responded to G-d's call for salvation as well as to His call for service. We are called for a purpose – to serve.

Note: Those who are committed to the will of G-d demonstrate that they are His disciples. Those who are not committed to the will of G-d (despite having made a genuine decision for the gospel) are living in disobedience, as they are not demonstrating discipleship.

Father G-d: The definite article “the” does not appear here (it does not say “G-d the Father”). Without the definite article it shows an intimacy or closeness with G-d by means of this calling – this new covenantal relationship.

Having been sanctified: Throughout Scripture we see a relationship between being called and sanctification. Once we have responded to G-d’s call the Holy Spirit comes to dwell in us. He works in our lives, in a mighty way, and brings about change - sanctification. As the Holy Spirit powerfully works in our lives (equipping us) we begin to see things from G-d’s perspective and thereby are ready to serve.

Preserved: Kept. This word is written in the perfect tense. This means that when we believed (in the past) G-d began to guard us, preserve us, and protect us. This is still true today and it is something that extends even into the future. The use of the perfect tense reminds us of G-d's faithfulness and commitment to His covenant people - in the past, present and future.

Verse 2: *“Mercy to you and peace; and love be multiplied to you.”*

Mercy: Absolutely nothing in our lives, from a spiritual standpoint, will be pleasing to G-d until we become recipients of His mercy. Through the gospel we receive G-d’s mercy and enter into a covenantal relationship with Him. Mercy is not just for some time in the past, but Scripture speaks about His mercies being new every morning (Lamentations 3v22-23)

Peace: A benefit of experiencing G-d's mercy is that it works in our lives to bring about the fulfilment of the will/purposes of G-d – i.e. peace. When we obey the Word of G-d the result will be peace in our lives.

Be multiplied: This word is in the singular, therefore it does not refer to mercy and peace being multiplied. If it were to relate to all three (mercy peace and love) it would have had to have been written in the plural. Because it is in the singular it only relates to the word ‘love’. It is only through the mercy of G-d that we can find ourselves in the will of G-d (at peace) and only then is the love of G-d going to be multiplied in our lives. Many people are frustrated/confused or do not recognize Biblical truth. The reason for this is because G-d is not mediating His love into their lives because they are in disobedience. When we experience the love of G-d it brings about positive change in our lives. G-d’s love is powerful and transforms us. As we experience **this** kind of love it is going to be multiplied to us.

Verse 3: *“Beloved, I made all effort to write to you concerning the common salvation. I had necessity to write to you to encourage that the people would contend for the faith, that once and for all has been delivered to the saints.”*

Beloved: Fellow believers who are committed to the calling and purposes of G-d, and who have received His love.

Effort: Diligence. Jude was completely committed to them.

Common: Within this context, “common” does not mean those things which are unclean and, therefore, rejected (as we see it used in Acts 10v14-15). In this context, “common” refers to something that is shared and is for all humanity.

Common salvation: There is only ONE way of salvation for all of mankind - through faith in the gospel message. We have all sinned. Messiah Yeshua, the Son of G-d, poured out His life in order to

pay the price to redeem us from our sin. Through His blood, with which He ratified the covenant, we enter into a new (Kingdom) covenant.

Write: Jude is again emphasising the fact that he wrote to them.

Contend for the faith: As people living in the last days, we need to be, first and foremost, people that understand our call to contend for the faith (1 John 2v18-19 – in the last days people, even some from within our midst, are going to attack truth and try to get people to move away from it).

Once: This refers to something that occurred only at one time. However, the implications of that one-time action go on and on. This verse is speaking about the message of the new covenant faith - the faith in the death, burial and resurrection of Yeshua. The implication is that at one time only was this eternal, true, and unchanging faith delivered to the saints - through Yeshua. It is this faith we need to contend for. (The same word is used to describe Messiah being crucified. He was crucified once, yet what this brought about has eternal implications).

For all: It has relevance for all mankind.

Verse 4: *"For there are certain men who have crept in unnoticed, those from long ago that were marked out for this judgement. Ungodly men. The grace of our G-d they exchange for licentiousness. They deny the only Master G-d and our Lord Messiah Yeshua."*

Crept in: These heretical men have secretly and stealthily entered into the house of G-d and mingled among believers, without anyone knowing what their true objective is. One of the characteristics of heresy is to cause division among G-d's people (Mark 3v25 tells us that a house divided will not stand). We need unity, but our unity needs to be based upon the truth. A unity based on falsehood (e.g. "We can be together with you believing what you want to believe, and I will believe what I want to believe") is NOT a unity that is worth preserving.

Judgement: One way that we can contend for the faith is to speak about the judgement that is coming. In the last days, as we begin to transition from this age into the one to come, G-d is going to pour out judgment. It is going to become more and more intense, and ultimately will culminate in His consuming wrath. The cross is one of the best examples of G-d's commitment to judgment. G-d did not spare His **only** Son (Romans 8v32). We should have been the recipients of G-d's wrath (Romans 5v8-9), but Messiah took, upon Himself, the penalty for our sin.

We cannot preach effectively concerning the cross unless we speak about G-d's judgment.

Preaching about it without reference to judgement would lessen both its significance and power.

Ungodly: They are ungodly in their actions or deeds. Ungodliness also denotes a lack of desire to worship. They are not truly interested in worshiping G-d in Spirit and in truth (John 4v23-24).

Licentiousness: Lewd. These people take the grace of G-d and pervert or misappropriate it in order to gratify themselves. Worshipping in this improper, sensual, way glorifies and pleases their own senses rather than fulfilling the purposes of G-d.

Deny: This is written in the passive, and not the active, voice. This grammatical construction reveals to us that although these people have been given the message, and have understood it, something within them (this desire to please their own senses) causes them to deny and rebel against the authority and Lordship of G-d. They fail to recognize that G-d is the master. When we emphasize the flesh we will deny the authority of G-d.

Master G-d (Ruler G-d): Lord G-d Almighty, Father G-d

Lord Messiah Yeshua: G-d the Son.

Verse 5: *"But I want to remind you, you having known this once, that the L-rd, the people from the land of Egypt He saved; afterwards the ones not having believed He destroyed."*

The L-rd : In the Textus receptus Greek New Testament the translation is “*the L-rd,*” but for those who use translations based on the Nestle – Aland Greek New Testament this verse will have “*Yeshua*” as the primary alternative – which is reflected in a significant number of Greek manuscripts. **Note:** Perhaps because they think it is in line with modern scholarship, most modern translations use Nestle-Aland. What most people do not know is that the purpose of Nestle-Aland was not to create a better Greek New Testament. But, rather, it sought to highlight major differences between primary manuscripts and the Textus Receptus.

He saved: This Scripture cannot be used in regard to a salvation context. Even though it speaks about the L-rd saving the people, this word for saving has a wide spectrum of definitions. It does not have to, and frequently does not, refer to salvation as the forgiveness of sins and life everlasting. A very important clue, to give support to the fact this saving was not within a salvation context, is found in the phrase “afterwards the ones **not having believed** He destroyed.”

*Not **having believed**:* The word “having believed” is an aorist participle. The significance of this is that these individuals had never believed. So, it is not an example of losing one’s faith, but a case of not having had faith to lose.

Verse 6: “*And the angels who did not keep their own domain, but left their own habitation, are going to experience the judgment of that great day. They are enslaved in eternal chains of thick darkness.*”

The angels: Judgement is not just unique to human beings. It is a paradigm for all of G-d’s creation. There is a dichotomy between those who are faithful and those who are not. In this example we see judgement meted out based on location.

Are we located where G-d wants us to be, or are we going to the places where we want to be so that we can do the things that we want to do?

Did not keep their own domain: They did not remain in the place where G-d wanted them to be.

Left their own habitation: They left the place where they belonged.

Enslaved: Kept. Held by chains or bonds.

Darkness: This is not the normal Greek word for darkness. It is speaking of a thick darkness.

Note: When the plague of darkness covered Egypt, in Exodus 10v21-23, those who were standing could not sit. Those who were sitting could not stand. The darkness was so thick that no one could see or hear anyone or anything else. This thick darkness kept the people in whatever place they found themselves in when it struck. So, to, these angels are being kept by this thick darkness. G-d is light. Another aspect of darkness is the absence of G-d. This darkness is one dimension of hell – G-d’s eternal damnation and condemnation (Matthew 22v13). However, hell is not only going to be the absence of G-d, but is also going to involve physical suffering - eternal fire (Revelation 20v15).

Verse 7: “*As Sodom and Gomorrah, and the cities around them in a similar way to these, indulged in sexual immorality and went after different flesh, He gave this to us as an example of the eternal fire and His vengeance they are going to suffer.*”

Sexual immorality: ἐκπορνεύσασαι The root of this word is ‘porneuo,’ which is where we get the English word ‘pornography’. We need to be people who do not compromise concerning the truth of G-d, and who speak out against sexual immorality - regardless of what we are called, and regardless of the consequences. This is part of what it means to contend for the faith (the same principle found in Luke 16v10 can be applied here).

Went (turned) after: They pursued (chased after) something that was not appropriate.

Different flesh: Something that is not fitting, something that is not right.

Eternal fire: Sulphur, fire and brimstone came down and consumed Sodom, Gomorrah, and the region around these cities (Genesis 19v23-29). This is an example, to us, of what eternal fire/judgement is going to look like.

Suffer: The word used here for 'suffer' is a unique one. It means to be brought under, a suffering pain that goes on and on - for ever and ever.

Verse 8: *"Likewise indeed also those that are dreaming dreams defile the flesh, and they set aside L-rdship, and the things which are glorious they blaspheme them."*

Dreaming dreams: In the last days, according to Joel 2v28, G-d is going to pour out His Spirit and people will dream dreams. However, the vast majority of dreams that people today are passing off as "G-d gave me this dream" are not dreams from G-d at all. These dreams, satanically supernatural, cause the dreamers to become defiled, corrupt, damaged, impure etc

Set aside L-rdship: They reject authority. Many people want to continue pursuing the desires of their flesh. They do not want to be told anything otherwise.

The things which are glorious: Those things which are good and honourable and manifest the glory of G-d.

Blasphemed: Blasphemy is a foundation for spiritual confrontation or warfare. These people do not contend for the things of G-d but for the things of the flesh.

Verse 9: *"But Michael, the archangel, when with the devil he disputed and argued concerning the body of Moses, did not dare to bring judgment and speak blasphemously but said: "The L-rd rebuke you!"*

But: In contrast to those people referred to in verse 8.

Michael: His name means "Who is like the L-rd?"

Archangel: The powerful head or lead angel.

Disputed (confronted) and argued: These two words are synonyms.

Did not dare to bring judgment: Michael was not collecting the body of Moses out of personal motivation. He was following orders and was there out of obedience. Michael did not dare to say anything blasphemous against the devil (the diabolical one). He knew his power lay in the fact that he was there under G-d's authority, so he simply said: "The L-rd rebuke you."

Note: If we take the spiritual conflict and make it us against them we will be defeated. We need to remember that, in any spiritual conflict, we are His ambassadors. He has dispatched us and, therefore, it is the L-rd who will rebuke them and gain the victory - not us personally.

Verse 10: *"But these, on one hand, what they do not know they blaspheme, but what they know naturally, as irrational beasts, they use in order to corrupt themselves."*

These: Those ones who have secretly crept into the congregations. Those who resemble the people of Sodom and Gomorrah. Those who contend against the will of G-d.

They do not know: They do not know G-d and, therefore, the things of G-d they blaspheme.

Blaspheme: A strong word that has spiritual overtones.

What they know naturally: Their emphasis is on the natural world. If science and the Bible were at odds they would choose to believe the sciences rather than the Word of G-d.

Irrational: Illogical

Beasts: Animals

Use in order to corrupt themselves: Meaning this: they pervert or misappropriate the things of this world. Anything they touch or get involved with is used for their own corruption – which will lead, ultimately, to their destruction.

Verse 11: *“Woe to them! The way of Cain they were led, the error of Balaam they poured out for profit, and in the rebellion of Korah they perished.”*

Woe: Unless there is a change, how awful it will be, eternally, for these people. Jude is not writing these things hoping that his enemies will just be destroyed. He wants to see them change (and this should be the desire of every person who serves G-d – a desire to see people repent and come to salvation).

They were led: Again, we see this written in the passive voice. These people, because they do not embrace the truth of G-d, are submitting to, and being led by, a wrong influence.

The way of Cain: Cain made up his own rules as to how he wanted to worship G-d. He did not want to submit to the requirements of G-d and offer up what G-d desired. Whenever we worship G-d in our own way we are going to find that it is going to lead us into disaster.

Poured out: Also translated: *rushed after*. Being “poured out” is related to the word for a libation offering (a ritual pouring out of a liquid etc. as an offering to G-d – see Genesis 28v18, Numbers 28v7) When liquid is poured out it moves fast. These individuals, because they loved the wages (profits) of this world, poured themselves out, or offered themselves up, as an unrighteous libation offering – which in turn led them to the rebellion of Korah.

For profit: Balaam was interested in financial remuneration. Therefore, instead of doing what he knew was right, he twisted the instructions of G-d in order that he could, in the end, profit according to his own desires.

Rebellion of Korah: Korah and his followers were against the call of Moses (Numbers 16) They refused to submit to G-dly authority. They did not want the leaders that G-d had chosen but, instead, they wanted to be the leaders.

They perished: When we offer up to G-d our own offerings, when we are led by earthly gain, and when we do not want to submit to His authority we will perish. G-d is faithful to His character and He will punish sin. He will bring His vengeance upon disobedience, and He will consume, eternally, those who are rebellious.

Part 2

Verse 12: *“These are the ones at your loves; sharp rocks, they are without fear while they shepherd only themselves. They are clouds without water, carried around by the wind. They are like fall trees without fruit, having died twice, they have been uprooted.”*

These are the ones: Speaking of those who have the same character and way of thinking as Cain, Balaam and Korah.

Loves (feasts): The word “feasts” is not in the text. It is simply the word “loves” – a plural noun. Most scholars agree that it is speaking about a time of fellowship that believers would share, among themselves, for the purpose of worship as well as to encourage one another (for service). These individuals entered into these times of fellowship – times when love and care for others should have been shown.

Sharp rocks: This is a word used in regard to the dangerous and jagged rocks that are found out at sea. If a ship does not avoid these rocks great damage, and even death, can come upon the ship and its crew. This is how Jude views these individuals who are not led by the Spirit— as should we. They are without the Spirit, which shows that they are not true believers.

Without fear: This fear speaks of a reverence and sensitivity to the holiness of G-d. Without fear, these people reject and deny G-d's ultimate and absolute authority.

Shepherd: Can also be translated “feed”. They are not at these feasts to edify, strengthen, encourage, or learn from one another.

They are there for the sole purpose of feeding themselves. They are self-shepherds – they allow no one to lead, govern or have authority over them.

Themselves: The word “themselves” is emphasised. The emphasis of their lives is themselves – that is who they care about. They do not have a Torah character – i.e. loving G-d with all their heart, soul, mind and strength and loving others as they love themselves.

Clouds without water: Within the Jewish culture, clouds with rain in them are seen as a blessing. These people give a false impression. They present themselves as clouds, but they are clouds with no rain (no blessing) in them. They do not have the ability to bless because they are not interested in being a blessing. (Genesis 12v3)

The wind: The wind referred to here is a wind in the natural sense – a wind having nothing to do with the Holy Spirit (who is also referred to as a wind).

Fall (autumn) trees: Autumn trees do not produce a harvest.

Died twice: He is emphasising that there is absolutely no life in them. There is nothing in them in regard to G-d's purposes. G-d is not the G-d of the dead, but He is the G-d of the living (Mark 12v26-27).

They have been uprooted: They have no roots so there is no stability in their lives. It is therefore easy for them to be tossed to and fro.

Verse 13: “*Violent waves of the sea (they) foam their own shamefulness. Deceiving stars who in the thickness of darkness forever it has been reserved.*”

Violent (roaring or wild) waves: Waves, Scripturally, often make a powerful sound and, oftentimes, these waves are related to the glory and presence of G-d as well as His works (Psalm 42v7, Psalm 93v3-4). Here we see something quite different. G-d has given these people life, but they have misappropriated it. They have chosen to live rebelliously and are not reflecting anything of what G-d sees as life.

Foam: The white caps on the sea usually represent power. Instead of being likened to a wave that manifests the power or glory of G-d these people manifest their own shamefulness.

Note: In the Scripture we see a dichotomy between two approaches to life: one approach recognizes (by faith) the authority and the truth of G-d, and the other approach is to be moved by the desires of man - separate from any revelation from G-d.

Deceiving stars: The stars were created (Genesis 1v14-16) to serve for signs and seasons. In other words, they provided revelation and guided people. But not these. If we follow these deceiving stars (people) we are going to experience deception. They are not going to lead us to the revelation of G-d, because they have an unrighteous, ungodly, unholy testimony.

Thick darkness: A paralyzing darkness. A darkness so thick that it makes it impossible for one to move (See explanation of verse 6)

It has been reserved: They are going to experience thick darkness, which has been reserved or kept aside for them, for eternity (*forever*).

Verse 14: *“Enoch, the seventh one from Adam, prophesied: “Behold the L-rd [has come] among a mildred of His saints.”*

Note: If we do not want to be in eternal darkness there is a solution - prophetic revelation.
Seventh... from Adam: The number seven speaks of holiness. Holiness relates to G-d's will and purposes.

Prophesied: Enoch prophesied about G-d's will being fulfilled.

Behold: This is a word used to gain our attention. Prophecy should always gain people's attention. Disciples of Messiah should be diligently studying prophecy.

L-rd: Messiah Yeshua (Jesus Christ).

Has come (comes): This is written in the past but is referring to a future event. Many times, in the Hebrew language i.e. Old Testament, prophetic things, yet future, are written down in the past tense. The reason for this is that, even though it has not happened yet, G-d has said it so it is as good as done. We can be assured that it will most certainly happen. Secondly, the Greek language can use the past tense for another purpose – to speak about an activity or a happening in its wholeness or entirety. Meaning this: When Messiah comes He will completely, entirely, and wholly accomplish the purpose of G-d.

Note: The event alluded to here takes place at the end of this age. It is not speaking of our blessed hope (the rapture), but about the second coming - when Messiah comes to judge (Revelation 19v11-16).

A mildred: Some will say it means ‘ten thousand’, but it is simply an idiom for a great number. When Messiah comes to set up His Kingdom on earth, after the wrath of G-d has been completed, a great number of people are going to come to earth with Him.

His saints: The church is not in heaven, separated from Messiah, during His millennial reign on earth. The millennial kingdom is not only for Israel. This is a false teaching. The church is going to rule and reign with Messiah at this time (John 14v3).

Verse 15: *He is going to make judgement against **all** of them, to convict **all** of the ungodly ones concerning **all** their ungodly deeds which they have done, the ungodliness that they have performed, and concerning all of their harsh words which they have spoken against Him. They are ungodly sinners.”*

Note: The word “all” and the word “ungodly” both appear four times in this sentence. Ungodly can be used as a noun - referring to an ungodly person. It can be used as an adjective - describing such a person. It can also be used as a verb – speaking of doing that which is ungodly.

He: Referring to the L-rd - Messiah Yeshua

Make: Execute.

Convict: Reprove. This is a word of exposing. Yeshua is going to judge them and expose their ungodliness, their unrighteousness, and their rebelliousness. His judgment is going to manifest truth. His judgment rewards that which is good, and that same judgment punishes that which is evil.

Ungodly: Ungodliness represents the kingdom of this world – in opposition to the Kingdom of G-d.

Harsh: Hard words – They have spoken against Messiah Yeshua.

Sinners: Sinners pursue that which is ungodly. They do not do this out of ignorance (Psalm 14v1 tells us that the fool has said in his heart that there is no G-d – a fool is someone who speaks, rebelliously, against what he knows).

Verse 16: *“These are the ones who murmur and who complain. According to their own desires they are led. Their mouths speak excessively, marvelling the face, profit for the sake of.”*

Note: This verse focuses on the ungodly – those who walk in rebellion. Within the last day context, the world is becoming more and more corrupt. Jude is warning us, so that we realize that we are called to be different, and, frequently, this is going to mean that we are going to stand alone.

Murmur: Grumble

They are led (go): In the Greek, this word for ‘going’ or ‘being led’ is in the passive. This means that it is their own desires that lead them. The spiritual law at play here is this: what we desire is going to propel or move us. If we do not have Kingdom desires we are going to be led by those things which are against the Kingdom.

Excessively: Over the top

Marvelling the face: An idiom that means ‘to flatter’. These people speak excessively for the purpose of flattering others.

Profit for the sake of: i.e.. on account of profit (gain). They do not speak in order to be an encouragement to others, but they attempt to manipulate so that they can personally gain (or profit) from them.

Verse 17: *“But you, beloved, be reminded of the words that were spoken before by the apostles of our L-rd Messiah Yeshua,”*

But: This is the conjunction that shows a difference. We are called to be noticeably different from the ones described in the preceding verses.

Be reminded: Once again, this commandment is written in the passive. It is difficult to remember things on our own. Here, being mindful, or making mention of the apostles words causes or helps us to remember.

Our L-rd: We need to approach these words with an attitude of submissiveness, wanting to be taught, and wanting to be conformed to G-d's revelation.

Verse 18: *“because they were speaking to you that in the end time there will be scoffers, (who) according to their own desires they are led. Their own desires are ungodly.”*

End time: The last days. A transitional period from this age to the age to come i.e. the millennial Kingdom.

Scoffers: Mockers. People who approach the things of G-d in a very frivolous (not serious) way.

They are led: Again, written in the passive (see verse 16 for explanation).

Ungodly: They are in rebellion to the things of G-d. They place no value on what is precious to G-d. They refuse to bow the knee to worship G-d, and nor do they want to embrace the things that are pleasing to G-d.

Verse 19: *“These are the ones who are dividing themselves. Natural. The Spirit not having.”*

Note: The Bibles that do not follow the Textus Receptus say these people are divisive, they are dividing. Literally, though, it says that these people are dividing themselves.

Dividing themselves: A house divided cannot stand (Mark 3v25). When a person's own being is divided it means that he is unstable, and he does not have the foundation or strength to build himself up in order to be edified.

Natural: (Most Bibles will say 'sensual' but the word literally means 'natural') The people are divided within themselves, because if they cannot use their senses to see, touch, smell, feel or do something then they reject or deny it.

The Spirit not having: They do not have the Spirit which means that they are not disciples.

Verse 20: *"But you, beloved ones, with your holy faith edify yourselves in the Holy Spirit, praying."*

But you: We are called to think and behave differently to the natural man.

With your holy faith: The natural man bases everything he does upon his senses. We base our lives on the truth of G-d and we are led by a holy faith - a faith that reveals the purposes of G-d.

In the Holy Spirit, praying: Faith leads to prayer. Faith causes us to recognize our dependence upon G-d and teaches us to trust, depend, and rely on Him.

Verse 21: *"And yourselves in the love of G-d you keep, expecting the mercy of our L-rd Yeshua the Messiah for eternal life."*

Yourselves in the love of G-d you keep: Keep yourselves in the love of G-d.

Mercy...for: The mercy of Yeshua produces in us eternal life.

Eternal life: Kingdom life. Eternity does not only speak about time without end. It is a word that also speaks about a Kingdom character (life) that the mercy of G-d produces within the believer.

Verse 22: *"And upon some be merciful, making a distinction."*

Note: This verse speaks about how we need to administer our lives in regard to others. We need to be merciful, being able to exercise discernment.

Verse 23: *"But upon others, in fear of the fire, you save. Hate, also, the garment that was defiled by the flesh."*

But upon others: This same distinction or discernment (from verse 22) needs to be made.

Save: Save them out of the fire. This word is also used in 1 Thessalonians 4v17 to describe the rapture. It speaks about being caught up, taken, or snatched away at a very quick pace (rapidly). At the rapture, the believers are going to experience a change in location. If we save people from the fire they, too, experience a change in location.

Garment: A garment is frequently a word that is used, Biblically, as a synonym for deeds (Revelation 19v8). White, spotless garments represent deeds which are pure and holy, deeds which fulfil the purposes of G-d.

Defiled: Stained. We are to **hate the sin** which stains a person's deeds (garments). We do not hate the person who is a sinner, but we hate what they do.

Verse 24: *"But to the One who is able to keep you from stumbling, and to establish you before His glory, making us blameless and with exceedingly great joy,"*

Note: This verse, together with verse 25, is a kind of benediction, a blessing.

One: The L-rd

Able to keep you: This is a truth that encourages us. G-d, alone, is able to keep us from stumbling. Once we enter into a covenant with Him (Jeremiah 31v31-34) we will not fall away from Him. This is a promise that does not depend on us, but on Him.

Note: Those who were under the Mosaic law had the responsibility to keep and maintain the covenant. They could not do it and stumbled, failed, and fell. For those under the New covenant that burden of maintaining the covenant is on G-d and not on us!

Verse 25: *“To the only wise G-d our Saviour, glory and majesty and dominion and authority. Now and always into the ages. Amen.”*

Saviour: i.e. The Son of G-d – Messiah. Because of Him we are going to stand before G-d's glory blameless and with great joy.

Dominion: Power

Into the ages: Forever and ever