

JD 20 ~ *But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,* We must **restructure our life**, built up in the faith and in the Holy Spirit. We must ever and always *keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* **(JD 21)** Our choices and our will matters! God will not kidnap us—nor will He lock the door behind us. He allows us to stay with Him, and He allows us to walk away from Him. So, we must, ourselves choose for ourselves whom we'll serve, and as he'd continue to clarify, choose for ourselves how we'll react to the failing and fallen around us.

Exercise Spiritual Discernment (vs. 22-23)

JD 22-23 ~ *And on some have compassion, making a distinction;* That distinction calls for us to **exercise spiritual discernment**: for we will run across some who are acting in ignorance—making foolish choices that lead them from God. On those, we should be compassionate and patient. *but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.* **(JD 23)** Others, however, were caught up in the sin more deeply—caught in deadly sins and false teachings. But notice, he doesn't tell us to leave them there! Even those, he calls for us to grab: snatching them like a precious child fallen into the campfire.

Rely Upon Him for Our Future (vs. 24-25)

Through all of this, Jude calls for his audience to have faith and humility: recognizing the danger and the deadliness of their enemy. But he then provided a final and powerful thing for us to look toward: he calls for us to **rely upon Him for our future**: *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,* ²⁵ *To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen.* **(JD 24-25)**

INVITATION

Jude may have known Jesus when He was young, but it was far more important to him that he'd come to know Him fully, later. And it was that same knowing of Christ that would allow for him to resist the calls of the false teachers and their false teachings. But he desired the same for his audience. He **sounded the alarm**—hoping to alert his audience the enemy against which they were at war. He made an **argument**—pointing to the fate of the foe in the past, the mindset and lifestyle of the foe now, and the forecasted fate of the foe in the days to come. But he also reminded the audience: that while he had known Him before, they, like he, could most importantly know Him now: and by remembering the Word of God, restructuring their lives, being discerning with how they dealt with the infected around them, and by relying on Him, they could have a wonderful promised future!

JD 24-25 ~ *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,* ²⁵ *To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen.*

#672 [Exp-NTGE]
10/03/2025

Who Knew Him When
PC ___ Pchd _____

JD (NKJV)

QUESTION: What is the fate of the one who claims to know Him, and the blessing of the one who does?

TRN TO JD

INTRODUCTION

ILL—Coach (TV show from early 90s; starred Craig T. Nelson; really popular) Every time it would come on, my mom would brag about how she used to babysit for his family. I can't tell you how many times I'd hear the phrase, **"I knew him when..."** as a kid! Of course, I couldn't help but wish she'd known him now—it'd have been neat to have met Coach Fox in person!

BACKGROUND: The Introduction (vs. 1-2)

The author of this epistle is *Jude, a bondservant of Jesus Christ, and brother of James,* **(JD 1a)**. This is a bit of the understatement of the bi-Millenia—most scholars recognize that this wasn't just any *"James"* or just any *"bondservant"*: this was likely the son of Joseph and Mary—the half-brother of Jesus **(MK 6.3)**. **But why didn't he lay claim to that?** Most people who have been proud to claim to have known Jesus during His childhood and young adulthood. But Jude doesn't; **why?**

JN 7.3-5 ~ *His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing."* ⁴ *For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world."* ⁵ *For even His brothers did not believe in Him.*

Jude had come to believe in the divinity of his brother, but it took time. I imagine that was a humbling fact for Jude! For that reason, he didn't view himself as the brother of Jesus—but rather, as a mere fellow *"bondservant"*, writing *To those who are called,* **(JD 1b)** He placed himself in the same group as them: *sanctified by God the Father*, --made separate—and *preserved in Jesus Christ*:--maintained in His name and grace--*Mercy, peace, and love be multiplied to you.* **(JD 1c-2)**

Jude might have **"known Him when"**, but more importantly, he knew Him now! And not only that, he also knew His enemy: and as a result, he sounded **the alarm**.

Some chapters are denser than others, and Jude, while one chapter, is mighty dense—so dense, that there is only one real way for us to study it all in a single lesson—to take it verse by verse, seeking to break down and explain it in its fullness and theme. Tonight, as we step through this book, we won't often leave the book—for we don't really need to! But while we go through this book, we'll come to understand more deeply the importance and blessings that come from truly knowing Christ!

BD1: The Alarm – The Enemy Described (vs. 3-4)

JD 3a ~ *Beloved, while I was very diligent to write to you concerning our common salvation,* Originally, Jude had intended to write a letter of encouragement—speaking to how the people in his audience had the same joyous salvation that he had. But then, he saw **the enemy**—and he had to sound the alarm.

JD 3b-4a ~ *I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.* ⁴ *For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men,*

EX: He identifies these teachers as what they were: unfaithful and ungodly men with unrighteous and untrue teachings. Specifically, *who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.* (**JD 4b**) If you've bene joining us on our study of the General Epistles, you likely recognize these people: the Gnostics—who taught that a person could keep on sinning without fear of losing their salvation.

They thought they were wise—they thought they had some great and new teachings! But as Jude would point out in the verses ahead as he made his **argument**, their teachings were far from new. In fact, **their fate** was described **in the past!** And this shouldn't be news to the people.

BD2: The Argument (vs. 5-16)

Their Fate in the Past (vs. 5-7)

JD 5a ~ *But I want to remind you, though you once knew this,* Jude points to the first of three great examples from Jewish history: the nation of Israel who was saved, and then rejected God (**NM 13-14**). *that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.* (**JD 5b**) The fallen angels (referenced in **MT 25.41**) who sinned against God (**how?** The Bible doesn't say so neither ought we dogmatically): *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;* (**JD 6**) The sinful citizens of *Sodom and Gomorrah, and the cities around them* [who] *in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.* (**JD 7**) **Why these three examples?** In each case, we see people who gave in to temptations and sinned: and in each case, God brought judgment upon them. But **what about our foes now?**

Our Foes' Now – Their Mindset (vs. 8-11)

In these people, we see a sinful **mindset**—*Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.* (**JD 8**) Unlike Joseph, the dreamer whose dreams were submitted to and bound up in the will and wisdom of God, theirs was bound up in their sins—*defiled in the flesh, rejecting the authority* of God and His servants, and *speaking evil* of those in authority. In this, we see their mindset is corrupt and prideful—unlike that of true servants of God. *Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”* (**JD 9**) Michael recognized the origin of his authority—in God. But these false teachers didn't. Their **mindset** was broken and prideful.

And as a result of that evil and godless **mindset**, they spoke in ignorance and willful disobedience: *But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.* (**JD 10**) They didn't understand the very things they should have known well as God's servants—and *Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the*

rebellion of Korah. (**JD 11**) Wrath...greed...rebellion. These were the true root of their false teachings. And so, it shouldn't surprise us to see the affect this was happening in the here and now.

Our Foes' Now – Their Lifestyle (vs. 12-13)

JD 12a ~ *These are spots in your love feasts, while they feast with you without fear,* They were corrupt blots in their otherwise God-given and blessed times of joy and fellowship. **Why?** Because they were *serving only themselves*. They weren't devoted in service to the community and the needy. Their greed bore fruit in how they acted in the church. *They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;* (**JD 12b**) They appeared to be a source of water and food, but they were not, truly—in reality, they were dead and good for nothing. They were *raging waves of the sea, foaming up their own shame; wandering stars* (**JD 13a**) Their wrath and their false teachings were damaging and deadly—leading people astray and dooming themselves. *for whom is reserved the blackness of darkness forever.* (**JD 13b**)

Our Foes' Forecasted Fate in the Future (vs. 14-16)

These people's fate shouldn't be a question: for **our foe's forecasted fate in the future** was spoken of before: *Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, ¹⁵ to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”* (**JD 14-15**)

EX: Notice the common word? These men and their actions and teachings are summed up in a single word: “ungodly”. Their attitude, their actions—their very selves are fully and completely anti-Christ. *These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.* (**JD 16**)

AP: The point of Jude's **Argument** is that these new teachers and their new teachings are ultimately making a very old mistake: born of **wrath, greed, and rebellion**, they were, by definition, ungodly. And the same is true of the various and varied false teachers and teachings of today. There is nothing new under the sun—the teachings today may seem different and varied, but they are simply different shades of the ancient mistakes of Israel, the angels, and Sodom and Gomorrah. **So, how are we to resist them?**

CONCLUSION: The Admonition (vs. 17-25)

Jude provides an answer in his **admonition** for the rest of the book:

Remember God's Word (vs. 17-19)

JD 17-19 ~ *But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: ¹⁸ how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. ¹⁹ These are sensual persons, who cause divisions, not having the Spirit.* We must **remember God's word**. Focusing on what God has taught through Jude and John, James, Matthew, and Paul. For from the beginning have been warnings of false teachers and wolves in sheep's clothing. And we must be on the lookout.

Restructure Your Life (vs. 20-21)