
Jude Episode 5

It is amazing how much depth, meaning, and bizarre things can be crammed in to just 25 verses. This letter pulls from stories dealing with ancient Israel, angels, demons, cities of old, as well as the time right after the Garden of Eden through the final judgment on the earth. Jude even quotes extra-Biblical documents, assuming that we should all be readily familiar with the information.

Then to make sure his point is *perfectly* understood, Jude utilizes **Code** to underscore his message of deliverance. Jude utilizes 14 groupings of 3's (or triad's)¹ often employing colorful imagery (shepherds, clouds, trees, dangerous reefs, waves, and stars) and Old Testament references (Cain, Balaam, and Korah) to point out the way of salvation. But what is intriguing about this letter is how it seems to be written for us, for our generation. I am sure each generation has been able to make that claim, but it seems to apply now more than ever.

This letter addresses the culture that will be prevalent during the **End Times** – a culture that is even now rampant within the visible church (the place where all the action is centered). After all, it is from within the visible church that the platform is laid for the Beast to deceive those who are to otherwise know better.² Remember, those in the world already belong to the evil one, which is why he is now busy hunting for those in the church, confident that many of them will be the proponents of his great apostasy.

Who, What, Where, When & Why

To start, we need to do the customary who, what, where, when and why to frame for ourselves as much background information on this letter as possible. This gives us context for applying this letter to our lives.

¹ Note: in Biblical numerology, 3 is the number indicating “perfection” (the trinity; 3 days, 3 nights; faith, hope & love; Spirit, water & blood, 3 plagues, gates on each side of New Jerusalem) and 14 is the number of salvation and deliverance (the 14th of Nissan is the date of the Passover: the salvation and deliverance from death. This was also the day that Jesus was crucified. Moreover, **Yahweh Yasha's** (Jesus') genealogy is divided up into segments of 14).

² The demonic spirit who possesses the man we call the Antichrist.

Who is the author

In **Jude 1**, we are told it was written by Jude, a brother of James. Now there is a lot of uncertainty as to which set of brothers this could be. There are 3 viable options. 1) Jude could be the brother of James the apostle (as in Peter, James, and John), one of the sons of Zebedee.³ 2) He could be the brother of the apostle James, the son of Alphaeus.⁴ Or 3) He could be Jesus' half-brother.⁵ There is a good chance that it is the latter, that Jude is the half-brother of Jesus.

Why he identified himself with James and not Jesus is a matter of speculation. Some think it is because he was being humble, while others think it is because James, being a leader in the early church (and the author of the letter known as "**James**"),⁶ would have been familiar to the targeted audience and thereby provided Jude some authority by proximity.

Beyond brothers, the messages of both **James** and **Jude** seem to work in tandem (as one might expect with brothers). **James** is about the type of faith (active belief in the truth) which produces good works and **Jude** is about the type of faith which produces corrupt works.

Who is the Audience

According to **Jude 1**, it is written to those who are **called**, beloved in God the Father, and kept for Jesus Christ. We will address this powerful little triad (called, beloved, and kept), however, it is more than likely that Jude wrote to believers who came from a Jewish background because the references are all uniquely Jewish. Egypt, Cain, Balaam, Korah, Sodom and Gomorrah, Moses, Michael the archangel, Enoch, and so on, are all based on Jewish history, and Jude writes as if his audience would know exactly what he was talking about. Alternatively, the letter could have been written to believers at large (Jews and Gentiles), and Jude just used these examples since that was his own point of reference, himself being a Jew.

What?

Jude is about apostasy on-the-one-hand and mercy on-the-other. It addresses an apostasy

³ **Matthew 10:2**

⁴ **Matthew 10:3**

⁵ **Mark 6:3**

⁶ **Acts 15:13**

that grows and gains momentum from within the church, as well as the mercy of God poured out on true believers. We will find that this letter is bookend on either side (the beginning and the end) with the mercy of God.

Where?

We have no idea; so, we will leave this one with a big question mark.

When?

No one knows for sure since Jude did not give any direct information on when he was writing. However, it is reasonable to presume that he wrote sometime between 67 AD and 80 AD, immediately before or not too long after the destruction of Jerusalem in 70 AD. In addition, this letter seems to take off from where **2 Peter** left off, which is understood to have been written between 64-68 AD.

2 Peter says that false teachers will arise in the body of Christ and secretly introduce destructive heresies, even denying the Master who bought them.⁷ In like manner, **Jude** says that in the last days mockers will come following after their own sensuality or lusts and deny our only Master and Lord, Jesus Christ.⁸ In a way, **2 Peter** was predictive of what will be, and **Jude** is conclusive as to what is: “*certain people have crept in*” and “*it is these who cause divisions.*”⁹

Why?

The fact that ungodly people had crept in **unnoticed** shows the unbelievable power of religious deception and delusion. It is likely that the church had already, in the name of Christ, submitted to distortions of the truth. But distortions of the truth, a redefining of what **Yahweh** says about Himself and about those whom He calls His own, leads to unbelief which leads to apostasy, or a falling away from the truth, i.e., being cut off from Christ.¹⁰ And it is this immediate danger that the Spirit was addressing in **Jude**.

⁷ **2 Peter 2:1**

⁸ **Jude 4, 8, 10, 12, 16, 18**

⁹ **Jude 4, 19**

¹⁰ **Galatians 5:4**

Spiritual Layout

The Spirit was intentional in communicating His message through the very base structure of the letter and utilizes the **Code** of numbers extensively. As far as I can tell, there are 11 segments that flow from the outside in, and the center of this structure is **Jude 11**.

In Biblical numerology, the number 11 deals with the things of imperfection, disorganization of systems, and the chaos of things. As such, 11 is sandwiched right between 10 and 12. 10 signifies completion of the divine order¹¹ whereas 12 signifies God's governmental or structural perfection. And in between these two orders of perfection, we find **chaos** and **discord**, represented by the number 11.

As such, the layout of this letter reveals the very problem that it addresses: apostasy within the church which flows from sensuality, jealousy, greed, and envy all of which bursts forth in chaotic rebellion.

Now to get the best look at the layout, we must start from the outside and move in. The outside literally contains the message and prevents us from misunderstanding the Spirit's intentions, even though the inside contains the heart of the message. Even then, the message of apostasy is bookend by 5 parts before and 5 parts after—an underlying message of God's grace upon grace which can save us from going apostate.¹²

Now in the first and last groupings (2 groups) there are 3 verses in the first grouping and 4 verses in the last grouping (the bookends equal to a complete message totaling 7 verses). In the first bookend, these verses speak of mercy and faith, in that order. In the last bookend, these verses speak of faith and mercy, in a reversal of the original order. And with 2 being the number of division and witness, there is a clear demarcation between those who live by faith in the mercy of God and those who do not, it is evident by the fruit of their lives. And even though this message is difficult, it is bound by the mercy of God and will free those who have ears to hear.

In the middle grouping of verses (4-19), there are 7 parts providing a complete description of

¹¹ 10: the 10 Commandments, 10 Plagues, tithing of 10%. 12: 12 tribes of Israel, 12 Apostles, and 12 foundations in the New Jerusalem.

¹² Note: in Biblical numerology, 5 is the number denoting "Grace".

apostasy (again, 7 being the number of completion).¹³ In the center, the 6th part,¹⁴ we get a perfect description of apostasy through 3 men¹⁵ whose apostasy gives us an understanding of the mystical number **666**.

Illustration

All these numbers and their meanings might be hard to listen to, but I have created some visuals in the transcript which you can download at: threshermediagroup.com.

As far as the 11 groupings:



I love to see how every part of the Bible is supernaturally constructed. The Spirit finds every which way to communicate His message so that we are not only without excuse, but everyone, no matter how they process information, can clearly understand the message.

Do you like pictures? He has pictures for you. Do you like numbers? He has numbers for you. Do you like symbols? He has symbols for you. Do you like words? Well, He has words for you of extreme potency. Do you speak with metaphors? He is the master of metaphors. He even uses metaphors to explain metaphors, go figure!

There are a couple of words which we need to define in the beginning as they will be used frequently: **heresy** and **apostasy**. **Heresy** is a deviation from the truth, a wrong belief, which if held to can lead to apostasy, i.e., a turning away from the truth in unbelief. **Apostasy** defines

¹³ 7 is the number denoting completion.

¹⁴ 6 is the number denoting humanity or the number of man.

¹⁵ 3 is the number denoting perfection.

those who have the written Word of God in their heads and in their emotions, but not the Living Word of God in the depth of their soul. A good example of this is Judas Iscariot. He knew the truth, experienced the truth, but chose not to live in the truth. In like manner, **Jude** will use the Old Testament examples of the children of Israel who He delivered from Egypt as well as Cain, Balaam, and Korah to make his point regarding apostates.

Let us begin now in **Jude1**.

Jude 1

Jude, a servant of Jesus Christ and brother of James...

Triad 1: “Jude,” “a servant,” and “brother of James.”

Let us start with his name. Jude (also known as Judas¹⁶) is synonymous with the idea of a traitor. It is ironic that the Spirit had Jude (Judas) write a letter that deals with treachery and betrayal within the church.

We already addressed his being the brother of James, so let us talk about his identity as a servant (or literally, in the Greek, a bondservant). The underlying Greek word is “*dulos*” which is used as a noun describing who he is in God. This is important since too many people associate the word “servant” in the Bible with the need to “do ministry” to please and obey God. But Jesus was clear, the work or service which the Father requires from us is to merely believe in the one whom God sent,¹⁷ and then the rest is up to Him to fulfill His Father’s works in and through our lives.

In those ancient days, people became slaves for various reasons, though usually it was to pay off a debt. A Jew, however, could only be enslaved by a fellow Jew for 6-years, for in the 7th year they had to be set free. But if for the love of his master, a slave decided that he did not want to

¹⁶ **Mark 6:3; Luke 6:16; Acts 1:13**

¹⁷ **John 6:29**

go free, he could choose to bind himself to his master as a permanent slave—a bondservant.

His master would bring him to the Tabernacle of God, and he would lean against the doorposts and his master would pierce his ear with an awl and place an earring in the piercing. He would then serve his master for the rest of his life. The earring indicated to everyone that he loves his master so much that he is a voluntary slave, willing to do everything that his master wishes.¹⁸ Hence, Jesus is referred to as a bondservant of God the Father,¹⁹ and He has the piercings to prove it.

Apostasy Prevention

Jude makes the claim that he has chosen to voluntarily enslave himself to Jesus. In so doing, Jude declares that Jesus is not just his Savior, but He is **Yahweh Adonai**, his Lord and Master, in the most literal meaning of the word. Jude affirms that he has chosen to let **Yahweh** call the shots for his life, whatever the circumstantial outcomes may be.

BY THE MERCY OF GOD, WE ARE GIVEN THE CURE FOR THE DISEASE OF APOSTASY IN THE VERY FIRST VERSE—WE MUST BE A BONDSERVANT.

We must be willing to enslave ourselves to Jesus and follow the example He set for us in His relationship with the Father. As a bondservant, Jesus only did what His Father told Him to do, only went where the Father bound Him to go, and only said what the Father told Him to say.²⁰

We will get to an example of this in **Revelation** where a group of people have chosen to follow Jesus wherever He goes.²¹ The imagery in this passage is a bit disturbing as Jesus is imaged as a lamb—a symbol of sacrifice. Hence, these bondservants are those who have chosen to present themselves as a living sacrifice, just like their Master did, and follow Him down the pathway of death (death to all that stands in opposition to **Yahweh** being their **I AM**), which at times, may

¹⁸ **Exodus 21:1-6**

¹⁹ **Isaiah 42:1, 53:11**

²⁰ **John 4:4** (He was literally bound by the Father to go to Samaria), **34; 5:19, 30, 36; 8:28; 12:50**

²¹ **Revelation 14:1-5**

mean even physical death.

This is a declaration which so few within the religion of Christianity²² have made. Yet, a bondservant, by definition, declares: **“Not my will, but your will be done!”**

Living as a bondservant (doing only what the Father tells us to do) is vastly different than living as a person who is passionate to do all they can for God. In fact, this latter person is extremely vulnerable to the delusion of goodness which infects so much of our Christian culture, and which causes many to literally fall away.²³

**WE SERVE GOD BY ALLOWING HIM FULL AND UNFETTERED ACCESS IN OUR
LIVES SUCH THAT HE DOES ALL THAT HE DESIRES IN AND THROUGH OUR LIVES
WHEN HE WANTS TO, NOT WHEN WE WANT TO.**

Jude 1

...to those who are called, beloved in God the Father, and kept for Jesus Christ...

Triad 2: “called,” beloved,” and “kept.”

“Called” is an adjective which describes those who have been called by God into His household.²⁴ Whereas, both “beloved” and “kept” are verbs which describe the nature of God’s relationship to those who are Called.

“Beloved” is a form of the word *agape*, which in effect describes God’s grace: unconditional, undeserved, and unearned love. *Agape* is a love that is generally foreign to humanity, yet it is part-and-parcel of God’s very nature. In fact, **God is *agape***.²⁵

²² The “religion of Christianity” encompasses all that we embrace (emotionally, mentally, and spiritually) to have or to maintain a “healthy” relationship with God other than the grace of God and the transforming work of the Holy Spirit in our lives. This includes all our lawless attempts and efforts to be good and pleasing for God.

²³ **Galatians 5:2-5; Revelation 2:4-5**

²⁴ **Romans 1:6, 8:30; 1 Corinthians 1:24, 7:21-24; Galatians 1:15; Ephesians 4:1; 2 Timothy 1:9; Hebrews 9:15; 1 Peter 1:15, 2:9, 3:9, 5:10; 2 Peter 1:3**

²⁵ **1 John 4:8**

Again, “Beloved” is NOT an *adjective* describing those Jude is writing, but a verb rendered in the *perfect passive participle*. This means that God decided sometime in the past to love perpetually those He has Called. They did nothing to earn it or to obtain it; they are just recipients of His ongoing unconditional *agape* love. It was His choice and His doing!

This idea of being “kept” is akin to the way a shepherd watches over his sheep. As with “beloved,” it is also in the *perfect passive participle*. Once again, indicating that God decided to keep the Called; thus, they are always and continually watched over. There is nothing they have done to deserve it; it just is. They simply get to live as those who are kept under the watchful eye of the Father.

Another way to think about it is that God has invited the Called into His household. And in His house, they get to learn about Him and are given the opportunity to choose to now be believing in Him (or not). And in His house, they are always supervised or watched over.

This means that **Yahweh Adonai** is involved in all the details of their lives (in the good and in the bad), to make sure things happen according to His purposes. Accordingly, nothing is random in the life of the Called. All things are under His precise control and all things take place according to the kind intention of His will.²⁶ In fact, He not only directs their steps, He delights in all the details.²⁷ He says, “*I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you.*”²⁸

Moreover, this word “kept” or “watched over” is in alignment with the myriad of references in the **Codex** to our God being **Adonai Yahweh** (“Lord **Yahweh**”) which means that He is the sovereign master who is supremely divine.²⁹

After all, if God is not involved in the details of our lives (in the good and in the bad), we should all be very afraid. We should probably harness whatever control we can over our lives to prevent

²⁶ ***Ephesians 1:9, 11; Job 12:13-25; Proverbs 16:33; Romans 11:36***

²⁷ ***Psalm 37:23***

²⁸ ***Psalm 32:8***

²⁹ **Note:** **Yahweh** is God’s name, His memorial-name to all generations. See **Exodus 3:15**. Most Bible translations, however, do not use His memorial-name to all generations, but has transliterated **Yahweh** as “Lord.” This is an example of the way religion corrupts and distorts truth. Everyone wants to be called by their name, even God.

or limit anything “bad” from happening—but of course we should always do it in Jesus’ name. In effect, we should be the “lord” of our own destiny, since we cannot be sure that He is watching out for us. And forget this idea of being a bondservant and dying to our *flesh*; it is way too risky.

Sarcasm aside, sadly, that is how most of us have lived within the religion of Christianity. Yet, God wants us to come to know Him as our **Yahweh Adonai**, as our sovereign master who is supremely divine and supremely good, regardless of the circumstances in which we find ourselves.

We are watched over “for” or “by” Jesus Christ, our lover. He is the One to whom we are betrothed. He is the One who has said, “*I will never leave you nor forsake you, so we can confidently say, **Yahweh** is my helper; I will not fear; what can man do to me?*”³⁰ And therefore it is beyond safe to choose to be His bondservant and to live as one who is called, beloved, and watched over.

Next, Jude 2

³⁰ *Hebrews 13:6*