

## Jude Episode 6

In our last episode, we covered the structure of this little book and how it extensively uses the **Code** with its numbers, pictures, metaphors, and so on. We also covered **Jude 1**, which addressed the first 2-triads, or the first 2-collection of 3 identifiers, and now we are ready to move forward to **Jude 2**.

### **Jude 2:**

May mercy, peace, and love be multiplied to you.

### **Triad 3: “mercy,” “peace,” and “love.”**

Did you notice that something is missing from the normal salutation we find in the Bible? It is the word “grace.” Perhaps this is an indication of the Jewish audience as “peace” (*shalom*) was a traditional greeting of the Jews whereas “grace” (*charis*) was a traditional greeting of the Greeks or gentiles. But perhaps there is more to this omission. This letter is fundamentally not about grace, but it is about God’s mercy bound by His love resulting in peace.

We all want mercy in that we do not want God to deal with us as we deserve. But what we do not tend to grasp is that God’s mercy demands that He do whatever it takes to remove all the obstacles of wrong belief and unbelief from our lives—to remove all obstacles that war against Him being our **I AM** in all things, all the time. He knows that on our own we would never move past our fears, our pain, and our view of life; thus, His mercy requires Him to help us make the choice to now be believing such that we might experience His peace and love. That is the mercy of God.

**MERCY IS THE MEANS BY WHICH GOD ATTEMPTS TO FREE US  
FROM ALL THAT WILL LEAD US APOSTATE.**

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### ***Mercy = Judgment***

You may not have put these 2 concepts together, but in effect mercy is synonymous with judgment (sometimes referred to in the **Codex** as correction, discipline, or punishment).<sup>1</sup> Normally mercy and judgment are viewed as opposites and judgment is viewed quite negatively, as if it is God's reaction to some sin we have done. But that is nothing more than a terrible religious fiction that is quite blasphemous given the name **Yahweh Adonai**.

Mercy and judgment are in effect interchangeable words which express God's love towards those He has Called. I say that because judgment is how He teaches us **WHY** we can trust Him instead of ourselves and **HOW** to trust Him instead of ourselves.<sup>2</sup>

Accordingly, judgment is never a reaction to our sinful behavior; rather, it is the means by which He sets us free from the sin which defines us (the wrong belief and unbelief which plays out in sinful behavior as we trust ourselves instead of **Yahweh**).<sup>3</sup> Thus, judgment in our lives is God's beautiful act of mercy towards us which, if we let it do its work, will bond us to Jesus and lead us to His peace.

By way of example, Jesus marched into Jerusalem and cleared the Temple. He turned over tables and with a whip He violently kicked the merchants out of that hallowed ground. He wanted there to be nothing corrupt impeding the way of those coming to sincerely worship His Father.

This scene at the Temple is a perfect picture of God's mercy in action. Thus, when Jude is asking that mercy, peace, and love be multiplied in our lives, he is praying that God will first turn over the tables in our lives and drive out (violently, if necessary) all the merchants of religion in our soul which keep us from ever truly worshipping the Father and knowing His peace and love.

In the Greek, the word "be multiplied," as in mercy, peace and love be multiplied, is in the *third person, singular, aorist tense, passive voice, and the optative mood*. Now that is a mouthful. The *third person singular* means that we cannot get mercy, peace, and love on our own; they

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<sup>1</sup> See **Hebrews 12:1-13**

<sup>2</sup> **Job 36:8-10, 15-16, 21**

<sup>3</sup> See **John 16:8-11**. Keep in mind, if only God is good, then everything in us that is not God is sin. Sin defines our existence in our humanity, it is not something we do. **Romans 7:18**, "I know that nothing good dwells in me, that is, in my *flesh*."

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come from God alone. We can only be recipients, hence, the *passive* voice.

The *aorist* tense means that, looking over our lives, the multiplication of mercy, peace and love is intended be the state of our existence. In fact, **Yahweh** wants mercy, peace, and love to always be ours in abundance; however, the *optative* mood indicates that it is not guaranteed, is more of a hope. Jude is basically making a wish. This reflects the reality that in our personal sovereignty we may choose to fight and reject His mercy and refuse to receive what He desires to give us through judgment.<sup>4</sup>

There is no way around it, we have a role to play. We must be **willing** to let God's mercy work in our lives. He will bring His mercy, but He does not force its effectiveness in our lives. At any time on this journey, we can choose to harden our hearts and quit, like so many have done.

The Spirit has shouted His warning: *"Today, you must listen to His voice. Don't harden your hearts against Him as Israel did when they rebelled."*<sup>5</sup> We are free to decide that His judgment, discipline, correction, or punishment (all Biblical synonyms) is just too much, too hard, and too unrelenting, and choose instead to go back to our little homes, tucked safely in our world of religion where we can do our best to be good for God.<sup>6</sup>

We can decide that what this world has to offer us in terms of temporary satisfaction and peace is worth it and is far better than all the suffering which God takes us through. At any time, we can freely decide to disengage from His work of mercy in our lives. Just like the Israelites, we may call on His name and identify as His unique people, we may sacrifice to Him and serve Him, but still choose to live according to our own wisdom and desires; and as a result, wonder around in the desert for far too many years until we die never receiving His promise of entering His Sabbath rest.

God brings us to the banquet, He lays out an exquisite table, He serves up dish after dish of amazing delicacies, but He never forces us to eat. He just invites us.<sup>7</sup> We must **willingly** choose

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<sup>4</sup> **Job 36:11-14**

<sup>5</sup> **Hebrews 3:15**

<sup>6</sup> See **Haggai 1:2-11**

<sup>7</sup> **Matthew 11:28; John 7:37**

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to come to His banquet table and eat. Surprisingly, many have refused to come much less eat,<sup>8</sup> and that is because a person must first let God clear the temple and remove any-and-all obstacles that prevent or hinder them from reaching the table with a voracious appetite. We simply must be **willing** to let Him have His war against our *flesh* and everything within us that does not want Him to be our **I AM**.

Well, that is the end of the polite greeting. Now let us get to the meat of things.

### ***Jude 3-4***

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

Although Jude wanted to write a letter encouraging these believers, the Spirit put a different agenda in his heart and impressed on him the need to write to them to contend earnestly for the faith that was once for all delivered to the saints. This idea of “the faith” is clearly not to be an open concept subject to the whims of man; and despite the multitude of variations within the religion of Christianity, it is to be defined by what was once and for all handed down to the saints.

Paul addressed this very thing in his letter to the ***Galatians***, as he also had to deal with false brethren who had wormed their way into the church and introduced heresy regarding what we must do to be pleasing or acceptable to God. In fact, Paul was flabbergasted that the believers were so quickly deserting Him (Jesus that is) for a different gospel or a distorted gospel.

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<sup>8</sup> ***John 5:39-40***

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***Galatians 1:8-9***

But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! (*Literally, damned to hell*).

Clearly, this issue of heresy, additions or deletions to the faith that was once for all handed down to the saints, is deadly serious and is not to be taken lightly. Yet, coming against those who have been propagating heresy is not only difficult it is personally dangerous. They make their version of “the faith” sound so “godly” with the result that it has been adopted by many who will defend it at all costs. Besides, we have been told it is wrong to criticize or judge, especially our leaders.

As such, many people have become lost within the religion of Christianity, poisoned by wrong belief and unbelief. Now do not get me wrong, the religion of Christianity holds to many Biblical truths, which is why it is so wily and captures so many. But given enough time, it tends to lock people in dark cages of legalistic bondage and binds them with hardened chains of duty, failure, guilt, sin, condemnation, fear, and shame. Hence, many people fail to enter the Lord’s Sabbath rest and fail to live in His peace and love.<sup>9</sup> Yet, according to the **Codex**, peace and rest are to be our ongoing experience.<sup>10</sup> And that makes sense if all He wants from us is our willingness, trusting that He will take care of the rest, including our transformation.

**Jude 4** states that these people turn the grace of God into sensuality, or literally in the Greek, incontinence (the inability to hold one’s urine). As a metaphor, these teachers turn the grace of God into an uncontrolled urge and allowance to do or say what one feels like doing or saying. For example, they act like unreasoning animals doing things by instinct.<sup>11</sup> They are driven by their

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<sup>9</sup> **Hebrews 4:1-12**

<sup>10</sup> See **Hebrews 3, 4; Romans 8, 15; 2 Corinthians 13; Galatians 5,6; Ephesians 1,2; Philippians 1,4; Colossians 3; 2 Timothy 2** (I think you get the point)

<sup>11</sup> **Jude 10**

lusts;<sup>12</sup> and care only for themselves.<sup>13</sup>

In context, **licentiousness** (or **sensuality**) includes all manner of religious tradition which perverts the grace of God (that which He freely and unconditionally gives to us) into religious practices, teachings, customs, disciplines, and creeds. All of these are based on what instinctually seems right (or feels right) for “holy living,” but in the end is really all about the “Me.” It is what we might call “good” religion. To our surprise, this “good” religion even incorporates prophesy in Jesus’ name, the casting out of demons, and, in Jesus’ name, the working of many miracles.<sup>14</sup>

### ***Faith vs. Sensuality***

Faith starts with knowing that **Only God is Good**, which, by definition, means that there is nothing good in us. Absolutely nothing!<sup>15</sup> Therefore, nothing we do for God amounts to anything but sensuality or licentiousness.

Hence, to live by faith means that we live needy for Jesus in every part of our lives (in every little nook and cranny, with no exceptions) all the time. To live in faith means that we know, and are thoroughly convinced, that we can only do good if He is free to live His life in and through ours. In fact, “**through Him**” ought to be our daily motto. Thus, we, we can stop trying to prove our worth to Him or to anyone else (including ourselves), and we can stop trying so desperately to gain His favor. Instead, we can rest.

This is the notion behind the infamous passage where we are literally commanded to let God still our soul and know that He is God.<sup>16</sup> And the way this is to play out in our lives is explained by King David when he says, “*Surely I have composed and quieted my soul; like a weaned child rests against his mother, my soul is like a weaned child within me.*”<sup>17</sup>

In contrast, the sensuality which perverts the grace of God introduces elements (even trace

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<sup>12</sup> **Jude 16**

<sup>13</sup> **Jude 12**

<sup>14</sup> **Matthew 7:21-23**

<sup>15</sup> **Romans 3:9-18; Isaiah 64:6**

<sup>16</sup> **Psalm 46:10.** “Be still” is a command rendered in the *Hiphil* which is causative (a person is acted upon) but requires participation i.e., the choice of that person.

<sup>17</sup> **Psalm 131:2**

elements) of “self” into everything. It introduces the need for us to do “good” or to be “good” in order that we might be obedient to God, obtain the blessing of God, and prevent the judgment of God in our lives. It introduces some burden which is usually wrapped up in religious pride, duty, guilt, obedience, or even charity. It even perpetuates the urge, the incontinent flow, by encouraging others to do what they think they need to do, so long as it is Biblical and not blatantly sinful.

Over time, however, this sensuality captures people and holds them in bondage 1) to the law, i.e., to some rule or requirement that is intended to restrain sin; 2) to themselves; 3) to their religious institutions; 4) to their leaders; 5) to their ministries; 6) to their lusts and cravings for honor and glory and social preeminence; 7) to their greed and desire for money, or what Jude describes as the ways of Cain, Balaam, and Korah.

What is fascinating is that those who have crept into the church and introduced these sensual perversions are not only placed there by Satan, as in the classic tares and wheat parable,<sup>18</sup> but they have also been designated, or predestined, by God for this “*sort of condemnation*” or judgment.<sup>19</sup>

This speaks of God’s ultimate sovereignty over people, over the works of Satan, and over all things in our lives. Although those who follow the ways of Cain, Balaam, and Korah do serious damage within the body of Christ, it is encouraging to remember that **Yahweh Adonai** is in sovereign control, and His justice will always prevail. He knows the hearts of each-and-everyone—those who are destined for life and those who are destined for death, and He will never be confused. He simply uses ungodly people to shine light on the truth, thereby revealing the darkness in our midst.

By the way, this idea of God using the enemy and the ungodly to accomplish His purposes is an important principle that we learn from the Old Testament.<sup>20</sup> **Yahweh Adonai is in absolute control of all things, all the time, and everything comes from His hands, as all things are from**

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<sup>18</sup> **Matthew 13:24-30, 36-43**

<sup>19</sup> **See Jude 15**

<sup>20</sup> **Job 1-2; 1 Kings 22:19-22; 2 Chronicles 18:18-22**

**Him, by Him (or through Him) and to Him.**<sup>21</sup> Hence, He is called the “*Alpha and Omega*,” the “*Beginning and the End*”. All things start with Him (Alpha) and all things are fulfilled or consummated in Him (Omega).<sup>22</sup>

With that said, it does get a little confusing because God accomplishes His work on the earth utilizing His agents (the good and bad angels who are His servants, as well as the people who are influenced by these angels). Regardless of the medium, however, whether angels, demons, people, nature, physical conditions, governments, kings, institutions, and so on, it all comes from **Yahweh Adonai** —our sovereign Master and Lord who is supremely divine.

By the way, the use of the words “angels” and “demons” is not technically accurate, but it has become so engrained in our generic nomenclature that I will continue to use them to avoid confusion and to keep things simple.

Angels (the good guys) and demons (the bad guys) are spiritual beings created by God. They have been assigned duties and responsibilities by God. And based on their level of authority and power, they exhibit a different level of glory. Some are Principalities, Powers, Dominions, and some are referred to as Princes who occupy Thrones of rulership and authority over territories upon the earth. In fact, spiritual beings are behind the world powers and empires that govern our physical world, and they enact their desires through people and earthly institutions.<sup>23</sup>

With that said, both angels and demons (and that includes Lucifer) have one master to whom they report, and that is **Yahweh Sabaoth**, the Lord of Heaven’s Armies.<sup>24</sup> The glorious news is that all of them are just tools in the hands of the Master and they can do nothing that He does not specifically direct. They are simply the agents who carry out the will of God to help those who will inherit salvation.<sup>25</sup> Thus, we never have to fear the unseen if we trust our Lord God Almighty.

We will stop here and pick up in our next episode in **Jude 4**.

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<sup>21</sup> **Romans 11:36; 1 Corinthians 8:6, 11:12; Colossians 1:16; Hebrews 2:10**

<sup>22</sup> **Revelation 1:8, 21:6, 22:13**

<sup>23</sup> **See Colossians 1:16, 2:15; Ephesians 1:20, 6:13; Daniel 7:27, 10:20-21**

<sup>24</sup> **Job 1,2; Hosea 7:12; 1 Kings 22:19-23; Zechariah 3:1-2**

<sup>25</sup> **Hebrews 1:14**