

Jude 11: A Warning For Us

(Go To Meeting)

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As we are approaching Passover and the days of Unleavened Bread, it's a time to reconfirm our commitment to the covenant we made with God the Father and Jesus Christ upon baptism.

I would like to place some emphasis on this one verse, Jude 11, and present it as a warning for those whom God has called. My purpose is to elaborate on the sins of the three people mentioned in this verse. The different sins that they had, and as a warning for us not to fall into any of their shortcomings. So, it's a challenge for us.

Quote from pg. 1125 *The Holy Bible in Its Original Order, A Faithful Version*

Jude's Warning

Jude's epistle is a stern warning against false teachers and prophets who seek to destroy true faith, hope and love as taught by the apostles of Jesus Christ. Jude's closing admonition includes an earnest appeal to true believers to remain in the faith and love of God while continuing in the hope of eternal life.

Verses 5-16 of Jude describes the nature, errors and fate of false teachers plaguing the Christian Church. Jewish readers are often familiar with Israel's history. In the passage referenced in the Old Testament events helps to explain the apostate sins, the danger they pose and how God will punish them.

Jude references the unbelief of Israel after they were delivered from slavery in Egypt, rebellious angels, the ungodly people of Sodom and Gomorrah and the dangers of allowing such people to mingle with those who obey God and keep His Word.

Jude 11: "Woe to them! For they have walked in **the way of Cain**; and for gain, they have wholly given themselves up to **Balaam's delusion**, and have perished in **the rebellion of Korah**." *This is referring to false teachers!*

The Way of Cain

The first person mentioned here is Cain, who is quite unique in being the first human being born in natural childbirth to Adam and Eve. Like his parents and brother Abel, he had access to God at the East Gate of Eden. So, we pick up the story of Cain in Gen. 4, which is after Adam and Eve had

sinned when Satan got them. So, sin is already in the world!

Genesis 4:1: "Then Adam knew Eve his wife, and she conceived and bore Cain, and said, 'I have gotten a man from the LORD.'"

Cain means *get* or *I get!* This is typical of the way they chose, because human nature is very much in the world.

Verse 2: "And she bore again, his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. It came to pass that Cain brought to the LORD an offering of the fruit of the ground" (vs 2-3). *God requires of firstfruits the best of what we have!*

Proverbs 15:8: "The sacrifice of the wicked is an abomination to the LORD..." *So, Cain had an attitude problem!*

Genesis 4:4: "And Abel also brought of the firstlings of his flock *and* of the fat of it. And the LORD had regard unto Abel and his offering... [because Abel brought of the firstlings of his flock] ...but He did not have regard unto Cain and his offering. **And Cain was extremely angry and his countenance fell**" (vs 4-5).

The sacrifice of the wicked is an abomination! Cain had an attitude problem, but he had the choice. He chose to be angry instead of asking God, because he had access to the East Gate of Eden to ask God:

LORD, what do I need to do to rectify this?
How do I make this right?

Verse 6: "And the LORD said to Cain, 'Why are you so angry? And why has your countenance fallen? If you do well, shall you not be accepted? But if you do not do well, sin lies at the door.... [the door of our mind; we have to guard the door of our mind (Prov. 4:23)] ...Its desire is for you, but you must rule over it!'" (vs 6-7).

Cain would have received instruction on what is right. Doing what God commands. Passover requires a lamb offering, while vegetables were not appropriate for this purpose.

We must master our mind, and that requires self-control, one of the fruits of the Spirit!

Jude 11: "Woe to them! **For they have walked in the way of Cain...**"

Cain did have a great opportunity to rectify the situation and talking directly to God, having this access. But he chose to go his own way.

What is ***the way of Cain?*** ***Cain envied God's acceptance of his brother's offering!*** We see in Heb. 11 why God accepted Abel's offering and not Cain's:

Hebrews 11:4: "**By faith** Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and through it, though he died, *he is yet speaking.*"

The Word of God is so true and relevant that it always comes across in the present tense, even though it happened thousands of years ago.

Moreover, the way of Cain was a way of hatred, which led to the murder of His brother:

Genesis 4:8: "And Cain talked with his brother Abel. And it came to pass that when they were in the field, Cain rose up against his brother Abel and killed him."

It was out of frustration with God's rejection of his offering that Cain murdered Abel. Cain developed a false view of salvation when he thought he could work out his way to God; his way instead of God's way. He rejected the need to come to God by faith. That is why God calls Cain 'of the wicked one.'

I remember years ago seeing a picture of a person who was supposed to be representing Cain. It was a large muscular man with a gigantic club who was in the act of clubbing a poor defenseless man about half his size.

Although it doesn't say how Cain killed Abel, rather than the picture I saw, it may have been more of something like this:

In anger he may have uttered something like this, 'You want a blood sacrifice, all right I'll give You a blood sacrifice.'

He may then had proceeded to slit Abel's throat to make a sacrifice out him.

The way of Cain is the way of:

- self
- pride
- human works

God is not in this application! Man's way is to try and establish his own righteousness—rather than the free gift of God by the death of Jesus Christ and His shed blood—*is apostasy!*

Whether or not anyone likes God's way of salvation is irrelevant! God's Word teaches that man is totally depraved and completely incapable of saving himself. Insistence on human works or works of law leads to the rejection of God's grace.

Eph. 2 has something to do with works, the way the Apostle Paul put it:

Ephesians 2:8: "For by grace you have been saved through faith, and this *especially* is not of your own selves; *it is* the gift of God."

It's the faith that Abel had, and Cain did not have! We do not come to God on our own terms as Cain did. Not by our own works, energy and what we do.

Verse 9: "Not of works so that no one may boast. For we are His workmanship, being created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them" (vs 9-10).

We are being created. The good works refer to the keeping of God's commandments in the Spirit of the Law. When we are doing what God commands, it is not our own works.

Another aspect of the way of Cain is a 'religion' with a faith in sacrificial blood. In Gen. 4 Cain brought His offering from the fruit of the ground instead of a blood offering. In effect, he invented his own 'religion' of his own effort.

One could say that he was a pioneer of false religion centuries before Nimrod came onto the scene. Cain worshipped God after the dictates of his own conscious rather than the dictates of God's instruction. In our case it would be God's instruction through His Word.

Balaam's Delusion

The next section of Jude 11 is where it says: "**...and for gain, they have wholly given themselves up to Balaam's delusion...**"

Who was Balaam? *A flamboyant and self-styled prophet, an interpreter of dreams, who used God's name for purposes of sorcery!*

Inwardly he wanted to curse Israel as is evident by his willingness to go along with Balak, the king of Moab.

The book of Numbers is quite a fascinating book written by Moses. It does portray the journey of Israel through the wilderness for almost 40 years.

Numbers 22:1: "Then the children of Israel set out and pitched in the plains of Moab on this side of the Jordan *by* Jericho."

This is on the east side of the Jordan River, before they went into the 'promised land'!

Verse 2: "And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was much afraid of the people because they *were* many. And Moab was worried because of the children of Israel" (vs 2-3).

So, Balak was worried about the situation, and he wanted something done about it.

Verse 5: "Therefore, he sent messengers to Balaam the son of Beor, to Pethor, by the river of the land of the children of his people, to call him, saying, 'Behold, a people has come out from Egypt. Behold, they cover the face of the earth, and they are dwelling across from me. Therefore, I pray you, come now and curse this people for me, for they *are* too mighty for me. Perhaps I shall prevail so that we may strike them, and so that I may drive them out of the land, for I know that he whom you bless is blessed, and he whom you curse is cursed'" (vs 5-6).

Verse 12: "And God said to Balaam, 'You shall not go with them. You shall not curse the people, for they *are* blessed.'" *From this response from God, we come to:*

Verse 15: "And Balak sent leaders again, more numerous and more honorable than those. And they came to Balaam and said to him, 'Thus says Balak, the son of Zippor, "Please let nothing hinder you from coming to me... [Balak was serious about this and wanted it resolved his way] ...for I will raise you up to very great honor, and I will do whatever you say to me. Please come then and curse this people for me'" (vs 15-17).

We know that Balaam had this reward offered to him, and he said he wanted it. But he could only do and say what God instructed him to say!

Verse 20: "And God came to Balaam at night and said to him, 'If the men come to call you, rise up, go with them. But only the word which I shall say to you, that you shall do.' And Balaam rose up in the morning and saddled his donkey, and went with the rulers of Moab" (vs 20-21).

He went with them for the purpose of cursing Israel! So, he had this ulterior motive. He had an agenda.

Verse 22: "And God's anger was kindled because he went. And the angel of the LORD stood in the way as an enemy against him. And as he was riding upon his donkey, and his two servants with him."

In the next several verses the donkey got out of the way of the angel of the Lord, and unknown to

Balaam who beat the poor animal three times, before God opened up the donkey's mouth.

Just imagine Balaam's surprise at this; here it is his donkey talking to him. I remember watching Mr. Ed, the talking horse on TV years ago. I found that quite funny, especially when the horse often came across as more intelligent than Wilber, his owner.

But this was not some make-believe comedy. This is the real thing! It happened! The episode of the donkey was a rebuke against Balaam for his greed.

A couple of things about donkeys I'd like to mention. They are portrayed in Scripture as symbols of service, humility, suffering and peace.

Jesus did not ride into Jerusalem on a great white stallion to conquer in triumph. He asked for a donkey, because the animal which shows that the Kingship of Jesus was not from men, but from God the Father. He was the ultimate example in meekness (Matt. 11:29).

Let's pick up the story in Numbers 22:31: "Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand. And he bowed down his head and fell on his face."

Balaam knew about the God of Israel to the extent that he could be influenced by Him.

Verse 32: "And the angel of the LORD said to him, 'Why have you beaten your donkey these three times? Behold, I came out to withstand you because your *way* is perverse before me.'" *He had an agenda to do evil!*

Verse 33: "And the donkey saw me and turned from me these three times. Unless she had turned from me, surely now I also would have killed you and saved her alive.' And Balaam said to the angel of the LORD, 'I have sinned, for I did not know that you stood in the way against me. Now therefore, if it displeases you, I will go back again'" (vs 33-34).

Did Balaam really repent? He still wanted to gain (Jude 11).

Verse 35: "And the angel of the LORD said to Balaam, 'Go with the men. But only the word that I shall speak to you, that you shall speak.' So, Balaam went with the leaders of Balak."

Balak became a very frustrated king when repeated attempts to have Israel cursed by Balaam became blessings because of God's intervention.

Numbers 24:10: "And Balak's anger was kindled against Balaam. And he struck his hands

together. And Balak said to Balaam, ‘I called you to curse my enemies, and behold, you have kept on blessing *them* these three times. Therefore, now flee to your place. I thought to lift you up to great honor, but behold, the LORD has kept you back from honor’” (vs 10-11).

Balak was a very frustrated king, when repeated attempts to have cursed Israel by Balaam became blessings because of God’s intervention! Balaam would have been very disappointed to be prevented from being given great honor by the king of Moab.

However, Balaam still wanted to be in favor of this king, so when the frontal assault failed, he found a way to do it through the backdoor. He persuaded Balak to corrupt the men of Israel by being involved with the pagan Moabite women.

Numbers 31:16: “Behold, these caused the children of Israel, through the counsel of Balaam, to commit sin against the LORD in the matter of Peor, and the plague was on the congregation of the LORD.”

Because of Balaam’s counsel, the sin that resulted the children of Israel suffered.

In Revelation, we have a warning to the Church of Pergamos who were beholding to teaching of Balaam.

Revelation 2:14: “But I have a few things against you because you have there *those* who hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication.”

The Apostle Peter also gives a warning about false teachers and mentions Balaam. Peter had a view of false teachers. He mentions it in his letter:

2-Peter 2:13: “They are bringing upon themselves *the* reward of unrighteousness, while finding pleasure in satisfying *their lustful* desires day-by-day. *They are* stains and blemishes, reveling in their own deceptions, while feasting together with you.” *Wolves in sheep’s clothing!*

Verse 14: “Having eyes full of adultery and that cannot cease from sin, *they are engaged in* seducing unstable souls, having a heart trained in *lustful* cravings—cursed children who have abandoned the straight way. They have gone astray, having followed the way of Balaam, *the son* of Beor, who loved *the* reward of wickedness. **But he received a rebuke for his own transgression; the dumb donkey, speaking in a man’s voice, restrained the madness of the prophet**” (vs 14-16).

Think of the ways of society that are contrary to the ways of God. We do have it in

governments, businesses, in the educational system, in health, and so many other areas. We have to be aware so that we are not caught up in this ourselves!

The doctrine of Balaam is not only a serious problem, but a devious one. Balaam counseled Balak on the most effective way to weaken Israel. This was through seduction, using Midianite and Moabite women to tempt the Israelites into sexual relationships and pagan rituals. Those who participated in this brought judgment upon themselves (Num. 25:1-9).

The doctrine of Balaam is an attitude that one can be fully cooperative with the world and still serve God!

It teaches compromise, wanting people to forget that we are called to be separate and Holy (1-Pet. 2:9; 1 Pet. 1:2). The doctrine of Balaam makes God’s chosen indistinguishable from the world. We are the ‘salt of the earth’ (Matt. 13).

In {inaudible} terms, the doctrine of Balaam is the view that God’s people can compromise their convictions for the sake of popularity, money, sexual gratification, or personal gain.

While we can’t and shouldn’t totally avoid the presence of unbelievers and those in the world (--- 7:34); we are obligated to stand up for the Truth (Eph. 4:25) and Righteousness (Rom. 14:22), and for goodness (Gal. 5:22; Matt. 5:16).

We are to do this whether others want to believe it or not! I just want to look at an example of this; we see the way the Apostle Paul reacted at people who were not called:

Acts 24:24: “Now, after certain days, Felix appeared with his wife Drusilla, who was a Jewess; *and* he sent for Paul and listened to him *speak* about the faith in Christ. And as he reasoned concerning righteousness, and self-control, and the judgment to come, Felix became fearful *and* answered, ‘You may go now, and when I find an opportunity, I will call for you’” (vs 24-25).

The Apostle Paul certainly wasn’t going to apply the doctrine of Balaam just to get on the right side of the authorities.

Rebellion of Korah

Now we come to the last part of Jude 11: “...and have perished **in the rebellion [way] of Korah.**”

Who was Korah? *He was the great-grandson of Levi through Kohath!* Moses was also descended from Levi through Kohath, which make them first-cousins. However, unlike Aaron—also his first-cousin—Korah was not a priest, which was

appointed to Aaron and his sons. Num. 16 outlines the rebellion of Korah:

Numbers 16:1: “Now Korah, the son of Izhar, the son of Kohath, the son of Levi, took both Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben: even they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the assembly, chosen men of the congregation, men who were well-known” (vs 1-2).

Here is a snapshot of their rebellion: they took men and rose up, and we whole account here:

Verse 3: “And they gathered themselves against Moses and against Aaron, and said to them, ‘**You take too much upon you** since all the congregation are Holy, every one of them, and the LORD is among them. Why then do you lift yourselves up above the congregation of the LORD?’”

So, they complained against Moses and Aaron—whom God chose—was that they became too lofty and exalted above the people. Interestingly, Korah and his gang used the Holiness of the congregation as their excuse for challenging Moses and Aaron.

As an initial response to this, v 4: “And when Moses heard *this*, he fell on his face.”

Unlike Korah, Moses was very meek; he did not plan to speak to God, nor did he defend himself. He simply pointed to God as the ultimate arbiter of justice and submitted himself to the same judgment that Korah would be subjugated (vs 5-7 paraphrased).

After referring to God, Moses points out Korah’s hypocrisy and selfishness.

Verse 8: And Moses said to Korah, ‘Hear now you sons of Levi: *Is it* too little a thing to you that the God of Israel has separated you from the congregation of Israel to bring you near to Himself to do the service of the tabernacle of the LORD and to stand before the congregation to minister to them? And He has brought you near, and all your brothers the sons of Levi with you. And do you seek the priesthood as well? Therefore, you and all your company *are* gathered against the LORD. And what is Aaron, that you murmur against him?’” (vs 8-11).

Being born of tribe of Levi, Korah had a unique position among the nation of Israel. The tribe of Levi was considered a special possession of the Lord (Num. 3; 6; 9 & Deut. 10:8). They were set apart to serve the Lord and His tabernacle, and was privileged to minister to the rest of the tribes as the representative of God.

Unfortunately, Korah had rejected each of the blessings that his status as a Levite afforded him, because of his selfish ambition. Moses nails it in v 10: “...And do you seek the priesthood as well?”

Moses identified the motivation behind Korah’s rebellion. He was not satisfied with the hierarchy that God had previously established in the priesthood. Korah’s uprising against Moses and Aaron was directed at God, as indicated in v 11.

The narrative ends in a day of judgment with Korah and his rebels on one side and Moses and Aaron on the other. These two groups were to approach God at the Tent of Meeting, the place where God revealed His glory and His will to the people, each man to his own sins.

Verse 18: “And every man took his censor and put fire in them, and laid incense on it, and stood in the door of the tabernacle of the congregation with Moses and Aaron.”

The censor was used in priestly worship to burn fire and incense. The sweet aroma of the incense served as a visual representation of both the people’s prayers and God’s Holy presence (Lev. 16:12-13).

It is important to note that it wasn’t just Korah and Moses holding representative censers. But every man involved in this affair held their own. ***It indicates personal responsibility amid corporate sin!***

All of this says that the presence of these utensils marked this occasion as related to {inaudible} of the Holy God. This procedure should have been a clear designation for all involved to approach God with humility. However, this was not the spirit that Korah arrived with to meet God.

Verse 19: “And Korah gathered all the congregation against them to the door of the tabernacle of the congregation. And the glory of the LORD appeared to all the congregation.”

Up to the last moment, Korah continued to stare as rebellion among the people against God’s chosen servants. We can see that Korah’s:

- pride
- arrogance
- foolishness

is in stark contrast to God’s:

- Holiness
- Righteousness
- Purity

So, how did God respond to this? Initially, He was prepared to destroy the whole congregation. But we see the intercession of Moses and Aaron:

Verse 22: “And they fell upon their faces and said, ‘O God, the God of the spirits of all flesh, shall one man sin and will You be angry with all the congregation?’”

While these people in the congregation were rightfully guilty, they had allowed Korah and his band of rebels to stir the hearts toward dissatisfaction and distrust of God’s leaders and thus God Himself. While God heard the intercessory prayers of His servants and responded with mercy and forgiveness, He unleashed punishment on the sinful rebellion.

Verse 28: “And Moses said, ‘By this you shall know that the LORD has sent me to do all these works, *and that I have not done them* from my own heart. If these men die the common death of all men, or if they are visited according to the fate of all men, the LORD has not sent me. But if the LORD creates a new creation, and the earth opens her mouth and swallows them up with all that they have, and they go down alive into the pit, then you shall understand that these men have provoked the LORD’” (vs 28-30).

Verse 31: “And it came to pass, as he had made an end of speaking all these words, the ground under them split apart. And the earth opened her mouth and swallowed them up, and their households, and all the men who *were* for Korah, and all *their* goods. They and all that they had went down alive into the pit, and the earth closed upon them. And they perished from among the congregation” (vs 31-33).

This gruesome judgment was public for a reason. It served as a warning to the people that God did not tolerate:

- a haughty spirit
- a complaining tongue
- irreverent worship

In retrospect of this narrative in Num. 16, there are three points that I want to mention as a warning for us:

1. this discontent breeds spiritual unrest, ingratitude and arrogance

If we take our mind off Christ and settle on speculation, fear and carnal desires, we open ourselves up to a spirit of discontent, which is the opposite of trusting and resting in God. We will see how Paul looks at this; this is a spiritual battle that we are in:

2-Corinthians 10:3: “For although we walk in *the* flesh, we do not war according to *the* flesh. For the weapons of our warfare *are* not carnal, but

mighty through God to *the* overthrowing of strongholds... [*which are in our mind*; the weapons of warfare (Eph. 6:12-17)] ... casting down *vain* imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity **every thought** into the obedience of Christ” (vs 3-5).

The actions of Korah did not accomplish a closer relationship between God and His people. Instead of fostering intimacy, the sins of discontent and pride only served to drive a wedge between them!

The good news for us is that through Christ God has provided for us peace that surpasses and transcends understanding. Intimacy in a relationship with God the Father, Jesus Christ and with one another in power us to grow in righteous character.

2. grumbling and complaining are never harmless

These snares always produce the fruit of active rebellion against God and often breed unrest in the minds of those around us. How sin can be generated:

James 1:14: “But each one is tempted when he is drawn away and is enticed by his own lust. And after lust has conceived, it gives birth to sin; and sin, when it is completely finished, brings forth death” (vs 14-15).

That ultimately is the Lake of Fire! When sin starts, it generates more seriousness as it goes on. God is not mocked! If we choose to foster this discontent in our own heart and sow it to those around us, we will be held accountable, and others may suffer the consequences, as well!

Galatians 6:7: “Do not be deceived. God is not mocked; for whatever a man sows, that shall he also reap.”

3. pride leads to a spiritual blindness and a rejection of Truth

The pride of life is not from God! Nor does it honor Him as God. *Referring to the pride of life:*

1-John 2:15: “Do not love the world, nor the things *that are* in the world. If anyone loves the world, the love of the Father is not in him, because everything that *is* in the world—**the lust of the flesh, and the lust of the eyes, and the pretentious pride of physical life**—is not from the Father, but is from the world.... [Satan is the ‘god of this world’] ...**And the world and its lust is passing away, but the one who does the will of God abides forever**” (vs 15-17).

There's the contra! The world is only temporary. **Whereas, loving God and doing His works will last forever!**

However pride can take on a form that is not as recognizable as the brazen pride that we may picture. It can be disguised by seemingly honorable reasons. Korah's complaint against Moses and Aaron was grounded on Korah's belief that since the whole nation of Israel was considered Holy, then no one else should be seen as more exalted than anyone else.

However, Korah's pretense was soon revealed as selfish ambition, twisting God's Word for his benefit, thus rejecting the need for God to have authority placed on his head. *There is no blessing in prideful living!*

James 4:6: "...God sets Himself against the proud, but He gives grace to the humble."

Proverbs 3:34: "Surely He scorns the scorers, but He gives grace to the lowly."

When we focus back on this one verse of Jude 11 in mentioning the sins of Cain, Balaam and Korah, we can see the far wide reaching extent of the sins that have been covered.

In Isa. 5 there are several 'woes' that are sins of the people, but I'll just mention a few of these. Obviously, this world is not going God's way and doing the wrong things, going its own way!

Isaiah 5:18: "**Woe** to those who draw iniquity with cords of vanity, and sin with cart ropes;

In today's society we look at it in modern terms: politically-correct people in so many different facets of life. In Jesus' day there were those—Pharisees who were in control of Judaism—who were making life hard for people to keep **their** works of law.

Verse 20: "**Woe** to those who call evil good and good evil; who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter!"

Try saying that to a judge in court today, in today's judicial system, and see how far you would get.

Verse 21: "**Woe** unto them that are wise in their own eyes, and prudent in their own sight!"

We think of Korah who certainly was that way. We are to do the exact opposite of this, and have the opposite qualities of men such as Cain, Balaam and Korah.

As we draw closer toward the Passover and the days of Unleavened Bread, we think of what Paul says:

1-Corinthians 11:28: "**But let a man examine himself...**"

We all need to do this for ourselves individually! God wants our attitude to be right in every way that pleases Him and Jesus Christ in humility and in awe of our Great Creator! He has made everything possible through the great sacrifice of His only Son!

Col. 1—Paul mentions some spiritual values that we need to have.

Colossians 1:17: "And He is before all, and by Him all things subsist.... [held together] ...And He is the Head of the Body, the Church; Who is the Beginning, the Firstborn from among the dead so that in all things He Himself might hold the preeminence. For it pleased the Father that in Him all the fullness should dwell" (vs 17-19). *That's the fullness of the Godhead held together!*

Verse 20: "And having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven. For you were once alienated and enemies in your minds by wicked works; but now He has reconciled you" (vs 20-21).

We could not be reconciled until we were called and we repented, been baptized and received the Holy Spirit and made the covenant to live in a way that is pleasing to God.

Verse 22: "In the body of His flesh through death, to present you Holy and unblamable and unimpeachable before Him."

That is referring to the Church. As we heed God's warnings to us, to come out of and avoid sin. Jude 11 is just one verse describing a whole range of sins. **We are encouraged to strive to overcome and obtain perfection in the Kingdom of God, which is God's purpose for us!**

Scriptural References:

- 1) Jude 1:11
- 2) Genesis 4:1-3
- 3) Proverbs 15:8
- 4) Genesis 4:4-7
- 5) Jude 11
- 6) Hebrews 11:4
- 7) Genesis 4:8
- 8) Ephesians 2:8-10
- 9) Jude 11
- 10) Numbers 22:1-3, 5-6, 12, 15-17, 20-22, 31-35

- 11) Numbers 24:10-11
- 12) Numbers 31:16
- 13) Revelation 2:14
- 14) 2-Peter 2:13-16
- 15) Acts 24:24-25
- 16) Jude 11
- 17) Numbers 16:1-4, 8-11, 10, 18-19, 22, 28-33
- 18) 2-Corinthians 10:3-5
- 19) James 1:14-15
- 20) Galatians 6:7
- 21) 1-John 2:15-17
- 22) James 4:6
- 23) Proverbs 3:34
- 24) Isaiah 5:18, 20-21
- 25) 1 Corinthians 11:28
- 26) Colossians 1:17-22

Scriptures referenced, not quoted:

- Proverbs 4:23
- Matthew 11:29
- Numbers 25:1-9
- 1 Peter 2:9; 1:2
- Matthew 13
- Ephesians 4:25
- Romans 14:22
- Galatians 5:22
- Matthew 5:16
- Numbers 16:5-7; 3; 6; 9
- Deuteronomy 10:8
- Leviticus 16:12-13
- Ephesians 6:12-17

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