

## SUMMARY CHART OF JUDE

The identification of the underlying (implied) problem or contradiction to which Jude is actually responding.

Scripture	Surface Barriers	Jude's Solutions (Addresses the Deep Problem and not the Surface Barrier)	The Deep Underlying Problem (These are always implied and reveal new information)
<p style="text-align: center;"><b>Jude 1</b> 1 – 25</p>	<p><b>Vss. 1: 8 – 19</b>, Barclay names the surface problem as "Dreadful Examples." (p. 181.)  <b>WS:</b>  <b>Vss. 8 - 9</b>, Contempt for the essence/means of things - Barclay's angels;  <b>Vs. 10</b>, Gospel of the flesh;  <b>Vs. 11</b>, History lesson (Cain - murder; Balaam - prophet for hire; Korah - rebel Levite)  <b>Vss. 12 - 16</b>, Moral independence like hidden rocks on which to flounder; agape gone wrong; selfishness of wicked men; cliques, disobedience, grumbling in error by mocking the Good News;  <b>Vss. 17 - 19</b>, they set up several Gnostic divisions of Spirit, Body and Soul. Also the development of the emanations or aeons that separate the human being from the presence of God as well as the establishment of an objective evil. (Note: for more on this topic, see the material added at the end of this commentary document.)  <b>IHOP reflections:</b> Movie: "Angels and Demons." Deception used by these people. In part, Jude's response is a part of the maturing process for the development of doctrinal standards.</p>	<p><b>Vss. 20 – 23</b>, Barclay names the solution as, "The Characteristics of Goodness." (p. 202.)  <b>WS: Vss. 20 - 23</b>, 1) Holy Faith = Entire surrender; 2) Man of Prayer in the Holy Spirit = the way in which Jude uses the term prayer, he disassociates prayer of human wants and embraces the notion of prayer as human acts.  <p style="text-align: center;">The way Howard Thurman treats this topic is that awakening to our spiritual essence begins the process of transforming our human inclinations and propensities on the leaven of our spiritual maturity.</p> </p>	<p><b>Vss. 1: 3 - 7</b>, Barclay names the Deep Underlying Contradiction as the importance to "Defending The Faith." (p. 177.)  <b>WS:</b> Barclay shares the following:          "The evil men who were corrupting the church did not regard themselves as enemies of the church and of Christianity; they regarded themselves as the advanced thinkers a cut above the ordinary Christian the spiritual elite." (p. 181.)          More from Barclay:          "This is one of the great passages of invective of the New Testament. It is blazing moral indignation at its hottest. As Moffatt puts it: 'Sky, land and sea are ransacked for illustrations of the character of these men.'" (p. 192.)  <b>p. 178: (Barclay)</b>          Our faith was delivered to us once and for all;          Our faith was entrusted to God's consecrated people;          Must be defended;  <b>Vss. 4 - 7</b>, The peril for not embracing this call: within the church was the development of Gnosticism.  <b>Vss. 5 - 7</b>, The fate of Israel is they were denied entry into the Promised Land; the fate of the angels is that their essence/meaning was turned to pride; Sodom and Gomorrah as examples of disobedience to Christian hospitality.          (W. Barclay, "The Letters of John and Jude. Westminster Press.)</p>