

JUDE

CONTENDING FOR THE FAITH

INTRODUCTION

THE CHURCH UNDER FIRE

apos•ta•sy \ə-'päs-tə-sē\ n

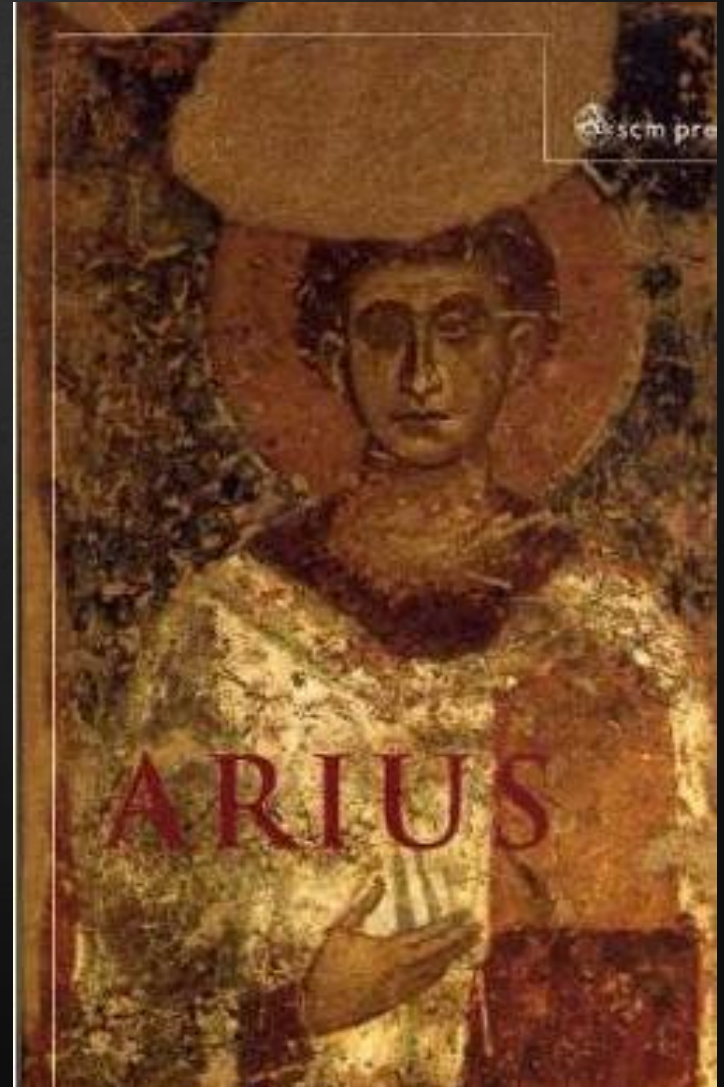
- 1 : renunciation of a religious faith
- 2 : abandonment of a previous loyalty : defection
- 3 : In classical Greek, *apostasía* is a technical term for political revolt or defection

"Let no one in any way deceive you, for it will not come unless the **apostasy** comes first, and the man of lawlessness is revealed, the son of destruction"
(2 Thessalonians 2:3)

PROFILE OF AN APOSTATE

Arius (AD ca. 250 - 336) was a Christian priest from Alexandria, Egypt, trained at Antioch in the early fourth century whose teachings, now called Arianism, were deemed heretical by the Church. Arius denied the divinity of Jesus as explained God this way: "The Father existed before the Son. There was a time when the Son did not exist. Therefore, the Son was created by the Father. Therefore, although the Son was the highest of all creatures, he was not of the essence of God." This was no mere exercise in semantics, but an attack on the doctrine of God and a challenge to the very foundation of Christianity, which holds that Jesus is really and truly God.

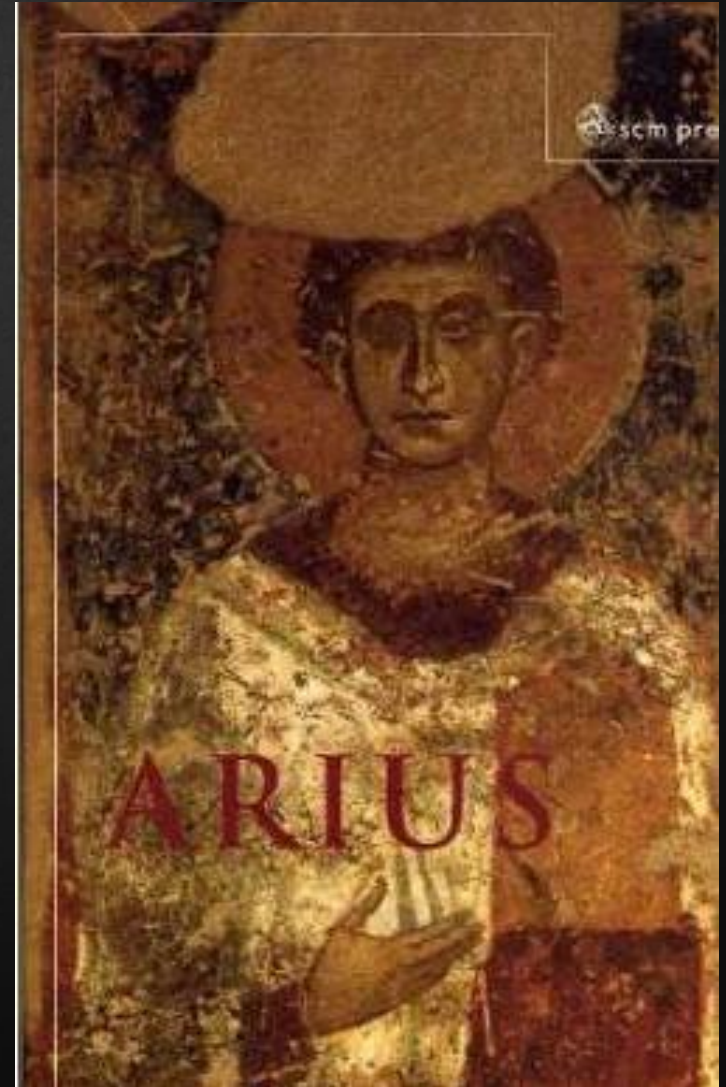
Arius was very winsome and argued his case with the general populous even composing catchy songs to help them remember his position.



PROFILE OF AN APOSTATE

The distinction Arius tried to make was very subtle. Regarding Jesus essence, Arius said Christ was: *homoiousion* (“of like substance”) but not *homoousion* (“of the same substance”) as God the Father.

Opposed at the Council of Nicaea and the church Father Athanasius, Arius was excommunicated but within two years he deceived Constantine into thinking he was orthodox at heart. Athanasius, who became bishop of Alexandria in 328, would not have Arius back in the city, and this became a source of unrest, fully exploited by Athanasius’s enemies. Even when the exasperated Constantine sent Athanasius into exile, Arius was refused Communion in the diocese and returned to Constantinople, where he soon died.



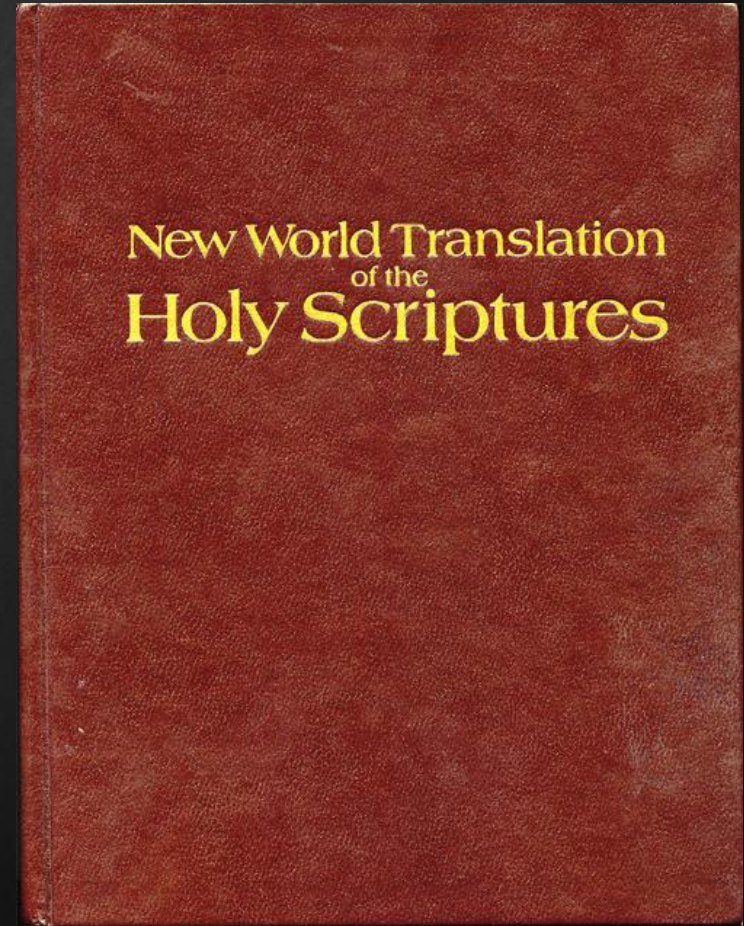
“We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father...”

- Council of Nicaea decision on Christ

THE CHILDREN OF ARIUS

The Jehovah's Witnesses are modern day proponents of Arianism. Their teachings on Jesus include the following:

- Jesus is a “mighty god” but not God Almighty.
- Jesus is the first and direct creation of God.
- Jesus made “all other things” for God.
- Jesus was/is the chief angel, Michael.
- Jesus was raised a spirit creature, not bodily.
- Jesus invisibly returned to the earth in 1914 and expelled Satan.



WHY APOSTASY MATTERS

“Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.”
(Matthew 15:14)

WHY APOSTASY MATTERS

“... for it has never yet been known to fail that one fool, when he goes astray, takes several others with him.”

– Soren Kierkegaard

OUTLINE OF JUDE

- I. Greeting (1-2)
- II. Purpose of letter ~ introduction to the apostates (3-4)
- III. Warning and judgment of apostasy (5-16)
 - a. Three historical apostate groups (5-7)
 - i. Israel in the desert (5)
 - ii. Rebellious angels (6)
 - iii. Sodom and Gomorrah (7)
 - b. Description of contemporary apostates (8-10)
 - c. Three historical apostate personalities (11)
 - d. Additional description of contemporary apostates (12-16)
- IV. Instruction to Church (17-23)
 - a. Adherence to apostles teaching (17-19)
 - b. Adherence to prayer and Christian practice (20-21)
 - c. Adherence to edification and evangelism (22-23)
- V. Doxology (24-25)
 - a. Confidence in God (24)
 - b. Tribute to God (25)

EXPOSITION OF 1-2

GREETING AND BLESSING

“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.”
(Jude 1-2)

QUESTIONS TO CONSIDER

Who was Jude writing to?

Who was Jude; what became of him?

What is a bond-servant?

Where and when was Jude Written?

Why 'mercy', 'peace', 'love'?

What does the name 'Jude' mean?

“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.”
(Jude 1-2)

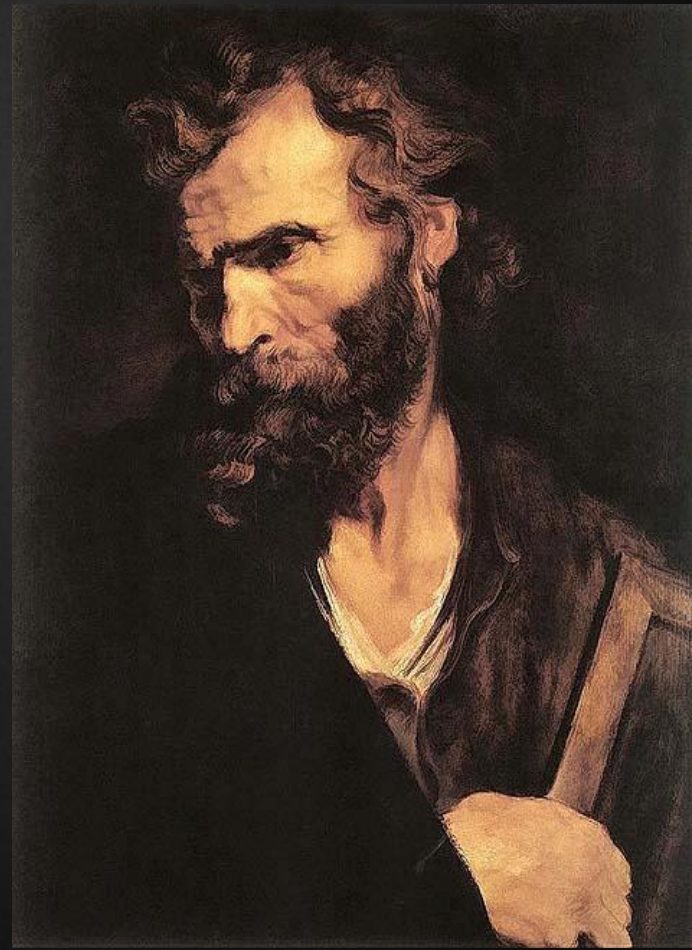
What does 'Kept' For Jesus Mean? What does it mean to be 'beloved in God'?

Who was James? What happened to him? What does 'the called' refer to?

Why does Jude use Jesus' full title –is there significance in that?

JUDE

The name “Jude” (Ἰούδας), a shortened form of Judas, means “praise YHWH”. The author identifies himself as a “brother of James” (v1), which certainly narrows the field with respect to who the writer actually is. There are eight men of this name (Judas) in the New Testament, but only two are associated with a man named James and these become the possible candidates for being the book’s author – the apostle Jude and Jude the half brother of Christ. The apostle Jude can be eliminated as he was the son of a man named James and not a brother (Luke 6:16; Acts 1:13). In addition the author does not identify himself as an apostle, and goes so far as to make a distinction between himself (v. 17) and these men who held special authority. Applying this filter leaves only Jude, the half brother of Jesus as the most likely candidate. His letter was likely written before A.D. 70 (perhaps before his brother’s murder).



One might wonder why the author would use the name “Jude” instead of “Judas” – the name he is referred by in Matthew 13:55. Although not plainly stated, it could very well be to distance himself from the name of the one who became the son of perdition and a traitor of the Lord.

“JUDE, A BOND-SERVANT OF JESUS CHRIST...”

Jude had gone from not believing in Jesus...

“Therefore His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. “For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world.” For not even His brothers were believing in Him.”

(John 7:3-5)

...To calling himself Jesus’ “bond-servant” (Jude 1)

What might have caused him to believe?

WORD STUDY – BOND-SERVANT

doulos

Greek Meaning

- ① One who is solely committed to another. To be under someone's total control
- ② male slave in a socio-economic context

Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature.

“Jude, a **bond-servant** of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.”

(Jude 1-2)

Interpretation & Application

Jude, although he was the half-brother of Jesus, preferred not to signify his earthly relationship tie, but instead chose to identify himself as a slave of the Heavenly Messiah. In the Greco-Romans world, slavery was widespread with slaves not being held in high esteem. Being owned by another was not an ambition in life. But yet, Jude says he is under the total control of the Christ, as opposed to the apostates he will speak of later who assert their own authority and desires and deny the master they give lip-service to. We should constantly keep ourselves in check and ensure we are living in a way that is in keeping with how our Master desires.

“JUDE, A BOND-SERVANT OF JESUS CHRIST...”

“And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence,”
(Acts 4:29)

“Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,”
(Romans 1:1)

“For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.”
(Galatians 1:10)

“The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,”
(2 Timothy 2:24)

“And a voice came from the throne, saying, “Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.””
(Revelation 19:5)

A Slave of One or the other...

"James, a bond-servant of God and of the Lord Jesus Christ"
(James 1:1)

"However at that time, when you did not know God, you were slaves to those which by nature are no gods."
(Galatians 4:8)

A Child of One or the other...

"Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"
(Galatians 4:6)

"You are of your father the devil, and you want to do the desires of your father."
(John 8:44)

“JUDE A BOND-SERVANT OF JESUS CHRIST...”

“Christos”

“Messiah”

“Anointed One”

“To call Jesus the Christ, therefore, is to make a theological claim – that He is the Messiah long expected by the Jews”

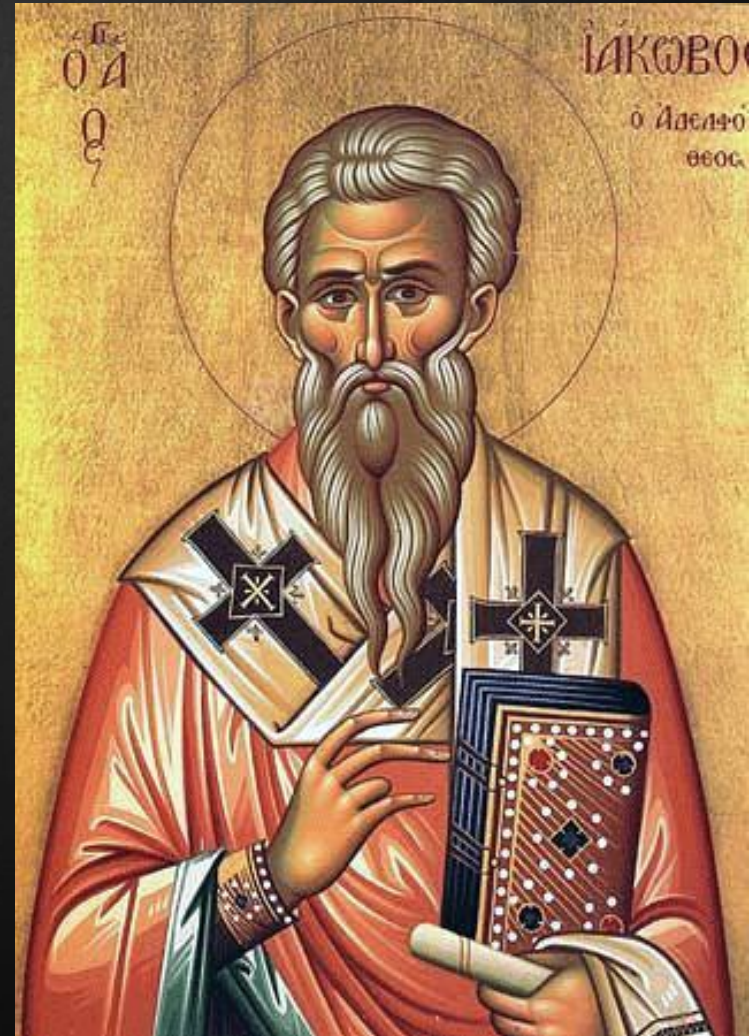
Stephen Prothero

Chair, Boston University Religion Department

“AND BROTHER OF JAMES...”

James was the half-brother of Jesus (Matt. 13:55, Gal. 1:19), who like Jude, did not believe at first that Jesus was the Messiah. However, after Jesus appeared to his half-brother (as chronicled by Paul in 1 Cor. 15:7), he became a Christian, the leader/figurehead of the Jerusalem council, and wrote the epistle of James.

Historians (Josephus, etc.) record that James was martyred in A.D. 62 by being thrown from the top of the temple and then stoned. His coffin was found in 1955; the inscription reads “James son of Joseph, brother of Jesus”

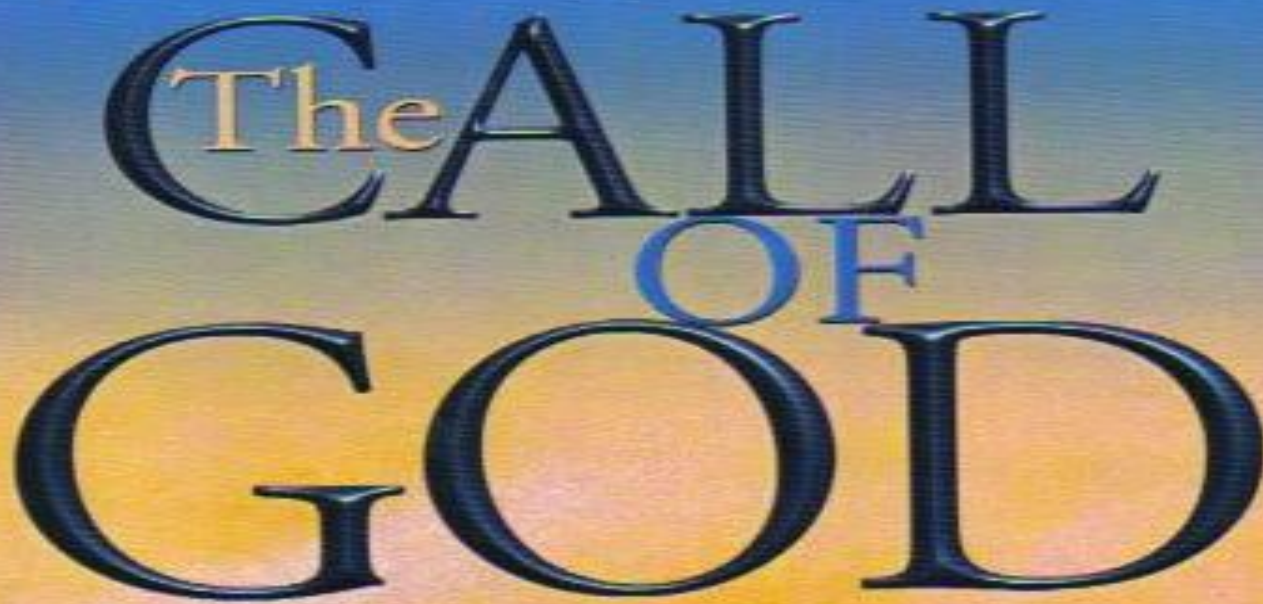




“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the **called, beloved** in God the Father, and **kept** for Jesus Christ:
May mercy and peace and love be multiplied to you.”
(Jude 1-2)

We don't know exactly the recipients of Jude's letter, although in light of his choice of illustrations from the Old Testament and the Jewish apocrypha, his readers likely were predominantly Jewish believers.

“TO THOSE WHO ARE **THE CALLED...**”



The CALL
OF
GOD

What is the 'Call of God' that Jude is talking about?

“TO THOSE WHO ARE THE CALLED...”

“among whom you also are the called of Jesus Christ;”
(Romans 1:6)

“and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”
(Romans 8:30)

“but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”
(1 Corinthians 1:23-24)

“There is one body and one Spirit, just as also you were called in one hope of your calling;”
(Ephesians 4:4)

“seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.”
(2 Peter 1:3)

“TO THOSE WHO ARE THE CALLED...”

“and these whom He predestined, He also called;
and these whom He called, He also justified; and
these whom He justified, He also glorified.”
(Romans 8:30)

Notice all the verbs are in the past tense. The verbs are in the aorist tense and indicative mood – it is a snapshot event that took place in the past and is not something that is in doubt of having occurred.

God performed all of these actions upon his saints from before time began.

“TO THOSE WHO ARE THE CALLED...”

“but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

(1 Corinthians 1:23-24)

The call cannot be something universal in nature according to his verse – there are Jews and gentiles who have not heard the call and there are Jews and gentiles who have been called.

“TO THOSE WHO ARE **THE CALLED...**”



Church

the church, the redeemed, believers are chosen . . .
eklektos from the verb kaleo and the preposition
out, to call out, the called out ones.

“TO THOSE WHO ARE **THE CALLED...**”

“For many are called, but few are chosen.”
(Matthew 22:14)

This verse encompasses both the general and efficacious call of God. The “many are called” represent the general call and the “few are chosen” represent those who received the efficacious call and are “the called” of God.

“These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are **the called and chosen and faithful.**”
(Revelation 17:14)

“AND BELOVED IN GOD THE FATHER...”

“The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but because the Lord loved you and kept the oath which He swore to your forefathers, the Lord brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.”

(Deuteronomy 7:7-8)

Election ... Love ... Unconditional Promise Keeping

“AND BELOVED IN GOD THE FATHER...”

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”

(Ephesians 1:3-6)

Election ... Love ... Unconditional Promise Keeping

“AND BELOVED IN GOD THE FATHER...”

“What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God’s elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, “For Your sake we are being put to death all day long; We were considered as sheep to be slaughtered.” But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God,

which is in Christ Jesus our Lord.”

(Romans 8:31-39)

“AND KEPT FOR JESUS CHRIST...”

Believers are kept by Christ and the Father:

“My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.”

(John 10:27-29)

WORD STUDY - KEPT

tēreō

tetērēmenoís

Greek Meaning

- ① to retain in custody, keep watch over, guard someone; a prisoner
- ② to cause a state, condition, or activity to continue, keep, hold, reserve, preserve

Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature.

“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and **kept** for Jesus Christ: May mercy and peace and love be multiplied to you. . . . And the angels who did not stay within their own position of authority, but left their proper dwelling, he has **kept** in eternal chains under gloomy darkness until the judgment of the great day”
(Jude 1-2. 6)

Interpretation & Application

This is how Paul describes himself in Philemon 1 (“Paul, a prisoner of Christ Jesus...”). With this term, Jude might very well be referencing the eternal security of the believer. Prisoners can and do escape, but their breakout is only possible if the one holding them is remiss in their handling – something not possible with an all-powerful and all-knowing God. Unlike the false teachers that were accosting the early Church, Jude writes to those who are under the lock and seal of Christ and are different than those described by John in his epistle that, “went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but *they went out*, so that it would be shown that they all are not of us.” (1 John 2:19). Notice that in vs. 6, the unrighteous angels are “kept” also., but for judgment. Thus there are two ‘prisoners’ of God. In the same way the ungodly angels cannot ‘lose’ their punishment, the Christian cannot lose their salvation

“AND KEPT FOR JESUS CHRIST...”

“for the gifts and the calling of God are
irrevocable.”

(Romans 11:29)

“AND KEPT FOR JESUS CHRIST...”

I know you've washed me white
Turned my darkness into light
I need your peace to get me through To get me through this night
I can't live by what I feel
But by the truth your word reveals
I'm not holding on to you
But you're holding on to me
You're holding on to me

- “East to West”, Casting Crowns

“AND KEPT FOR JESUS CHRIST...”

Translation: “Jude, a bonds slave of Jesus Christ and brother of James, to those who by God the Father have been loved and are in a state of being the permanent objects of His love, and who for Jesus Christ have been guarded and are in a permanent state of being carefully watched, to those who are called ones”

-Kenneth Wuest
Wuest's Word Studies in the Greek New Testament

“AND KEPT FOR JESUS CHRIST...”

For what purpose are believers kept for Christ?

““Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.”
(Revelation 19:7-8)





“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May **mercy** and **peace** and **love** be multiplied to you.”
(Jude 1-2)

“MAY MERCY, PEACE, AND LOVE...”

Mercy – “eleos”

Kindness or concern expressed for someone in need...
...relief from the **miser**y of sín.

Peace – “eirēnē”

A state of concord or harmony...
...relief from the **chaos** of sín.

Love – “agapē”

A state of deep unconditional affection and regard...
...relief from the **fear** of sín’s consequences.

CONCLUDING THOUGHTS

“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.”
(Jude 1-2)

The believers have heard the call...

... the apostates never have;

The believers are beloved...

...the apostates are rejected;

The believers are kept for glory;

...the apostates are kept for destruction.

CONCLUDING THOUGHTS

“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.”
(Jude 1-2)

The believers experience mercy...

... the apostates experience no compassion;

The believers experience peace...

...the apostates experience turmoil;

The believers experience love;

...the apostates experience God's wrath.

CONCLUDING THOUGHTS

“Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.”
(Jude 1-2)

The believers are slaves of God...

... the apostates are slaves of the devil;

The believers have God as their Father...

...the apostates have the devil as their father;

All these contrasts apply to us today...

JUDE

CONTENDING FOR THE FAITH