

What follows represents the unedited lecture notes of Pastor Merritt's teaching of an overview of the Book of Jude. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. These teachings represent a compilation of things learned from such men as Col. R. B. Thieme, Arnold Fruchtenbaum, Lewis Sperry Chafer, Charles Ryre, Arno C. Gabelein, John Walvoord, Hal Lindsay and Dwight Pentecost. There were of course many others too numerous to mention.

Jude A Loyal Brother

Purpose of this Lesson

The purpose of the special today is to motivate the reader to go to westbankbiblechuch.com and study Pastor Merritt's study book entitled Jude. Today we shall only introduce the multi-page study book.

It is striking that the writer of the last New Testament letter dealt with apostasy. It is even more striking that a man who had lived with a perfect son and brother could serve so admirably and conclude his epistle with the very memorable conclusion:

“Now unto him (Jude's brother) that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.”

If you had an older brother as did I who through most of your life was more than a brother, but an example and a sibling who was always two steps ahead of you, then perhaps you will better understand my special appreciation for the *Book of Jude*. Jude the author had an additional problem: his brother was perfect. The life of Jude is truly the ultimate example of “The old is gone and the new has come.” 1Co 13:10

Jude was a half-brother of the Lord. He was possibly the youngest of the brothers.

Jude was characterized by humility, claiming only to be James' brother and a bond-slave of Jesus Christ. Jude's name means “honor and praise.”

Both James and Jude wrote very practical books of doctrines appropriate for the early first century church. The churches in general had become apostate by A.D. 66 not unlike today where many citizens of the greatest country on earth swarm the streets demonstrating the error of lawlessness.

Jude the Epistle

There are those who believe Jude was written after the fall of Jerusalem in c. 70. It seems clear that this book was written with more regard for Jewish Christian readers. The Exodus (verse 5) and Old Testament figures such as Michael, Balaam, Cain, and Korah (verses 9 and 11) are mentioned in Jude.

Jude 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Jude 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.

Purpose of the Epistle

As the Acts of the Apostles begins the history of the church on earth, so Jude, in the Acts of the Apostates, brings it to a close, and prepares the reader for the judgments of the book of Revelation. The purpose of the epistle is declared in verse 3.

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

While the author was preparing to write about our common salvation, a divine compulsion came upon him to write instead about contending for the apostolic faith against an early antinomian form of Gnosticism. The Greek word translated "needful" in verse 3 is rendered "necessity" in 1Co 9:16.

1Co 9:16 For though I preach the gospel, I have nothing to glory of: for **necessity** is laid upon me; yea, woe is unto me, if I preach not the gospel!

General Review and Abstract

An astonishing sweep of the book of Jude moves the reader from sin in the dawn of human history (verse 11) to the future judgment at Christ's return of men like Cain, Balaam and Korah (verse 15). It speaks of the sea and the stars, of eternal fire and everlasting darkness. (verses 7 and 13)

Jude 11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion. Let me read verses 13-15.

Jude 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

Jude 14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones

Jude 15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

Jude 7 In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

Jude speaks of the unseen world of angelic activity both in heaven, on earth and the lower parts of the earth.

New truths revealed through Jude include details of certain fallen angels (verse 6), Michael's dispute with the devil (verse 9), and the antediluvian prophecy of Enoch. (verses 14 and 15)

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

NIV

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Jude 15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

In the heart of Jude (verse 11) appears an ancient trio of men who perfectly illustrate the three outstanding characteristics of apostasy. Verse 11 is typical of the progress of thought found throughout the epistle.

NIV

Jude 11 Woe to them! They have taken the way of **Cain**; they have rushed for profit into **Balaam's** error; they have been destroyed in **Korah's** rebellion.

Apostates enter upon a wrong way, rush headlong down that way, and perish at its end. The wrong way starts with wandering, and ends with open rebellion. A common thread running through the trio is rebellion against constituted authority.

In a glorious benediction, Jude suggests the rapture of the Church by suddenly passing from the possibility of present stumbling on a pilgrim pathway to the presentation of the people of God, by their Savior and Lord, before the presence of His glory in heaven.

NIV

Jude 24 To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy –

Jude 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

Jude wrote the book. His name means honor and praise. He was a half-brother of Jesus and possibly the youngest of the brothers. Jude is mentioned in Mat 13:55 and Mar 6:3.

Mat 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and **Judas**?

Mat 13:56 And his sisters, are they not all with us? Whence then hath this man all these things?

Mat 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

Mar 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of **Juda**, and Simon? and are not his sisters here with us? And they were offended at him.

Mar 6:4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

James and Jude both wrote very practical books. Both books warn against Apostasy. Jude calls out **Cain** for his rejection of the Words of God, **Korah** for his rejection of Moses's authority and **Balaam** for his rejection of God's answer to his prayer.

At the time Jude penned his epistle the church in general, like the church today had become apostate showing very little interest in the Word of God. The year of writing was c. A.D. 66, a very evil Nero was on the throne. Christians were being hunted down and arrested. Paul, the unquestioned leader of the Christian movement was about to be arrested for a second time. At Paul's "kangaroo court" several of the Apostle Paul's disciples had turned against him. Little wonder Jude's thoughts turned to apostasy and its history and yet an exegesis of just the first verse reveals a confidence in the Christian's ultimate deliverance.

Let's Exegete Verse One to See the Source of Jude's confidence.

Jude 1 "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:"

JUDE THE SERVANT Ιουδας δουλος

1. **Ioudas Doulos** is better translated "I am Jude a slave ..."
3. The next phrase "of Jesus Christ" will tell us the slave of whom.

OF JESUS CHRIST Ιησους Χριστος

1. **Iesous Christos** is well translated "of Jesus Christ ..."
2. Now for the phrase "and brother of James."

AND BROTHER OF JAMES δε αδελφος Ιακωβος

1. **De Adelphos Iakobos** is well translated “and brother of James ...”
2. This phrase would seem to leave little doubt who wrote the book.

TO THEM THAT ARE SANCTIFIED BY GOD ο αγαπαω εν Θεοσ

1. **Ho Agapao En Theos** is better translated “to those ones having been loved in the past with the result they are now loved by God ...”
2. **Agape** appears more than 100 times in the New Testament where it is translated in the KJV as “love, charitably, charity” and “feasts of charity.” In the vast majority of cases **Agape** is translated “love.” The verb form of **Agape** is **Agapao** which appears some 30 times in the Scripture and is translated variously in the KJV as “loved, love” or “hast loved.”
3. **Agape** is a special kind of love. It is a love of someone or something because the essence of God as expressed in Scripture demands it. **Agape** often differs from love as we know it. Generally, we speak of love as “sweetness and light.” There is a difference between “sweetness and light love” and **Agape** love? An illustration:
 - 3.1 Joh 3:16 tells us God so loved the world with **Agape** love and gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life. Does this mean that God looked down the portals of time and saw a world full of lies, arrogance, murder, adultery, fornication, stealing, racism, revolution and other forms of assorted sin and evil and said, “I love that world because I can look through my rose-colored glasses, overlook sin and save the devil’s world.”
 4. No sir! God instead had the right mental attitude toward the world and said, “I will send my only begotten Son into the world as a perfect sacrifice. My Son will live the perfect life and then accept judgment for the sins of the world and die a horrific death on an old rugged cross. This act of Christ would also show Satan that Christ, made lower than an angel, did not rebel as Satan and his demons had done.
 5. There are two words for love in the New Testament. We have just seen **Agape**—doing what is demanded. In the case of God, He exhibits **Agape** because of His essence. Mankind can exhibit **Agape** because he has doctrine in his soul. **Agape** is a product of “who and what the subject is” and not who and what the object is. Thus, God acts from Who and what He is regardless of the object.

5.1 The second word for love is **Philos** in noun form or **Phileo** in verb form. God has provided subtle differences between the two New Testament words for love. **Phileo** love is based on who and what the object is or at least what the subject thinks the object is. For example, you love your wife because when you see her you think she is a heavenly creature sent from up above. You love based on the object of your love and not (as in the case of **Agapao**) who and what you are. Let's look at an example from Scripture of the difference between these two kinds of love.

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (**AGAPAO**) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest (**AGAPAO**) thou me? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest (**PHILEO**) thou me? Peter was grieved because he said unto him the third time, Lovest (**PHILEO**) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (**PHILEO**) thee. Jesus saith unto him, Feed my sheep.

5.2 Peter would rather no doubt continue his life as a fisherman. Perhaps when he saw the Lord and heard Him speak he would probably have been thrilled to have continued serving Him on Sunday after a profitable week of fishing. That would have been a **Phileo** love of the Lord.

5.3 Peter clearly loved being around the Lord as He healed the sick and made "monkeys" out of scribes and Pharisees. But instead the Lord said "pack-up your fishing gear and get on the road serving Me day and night as you spread the good news of salvation. Why, because "I the Lord told you to do it!" And by the way you will die a martyr's death being crucified upside down. Now if Peter accepts and performs as the Lord demands, and he did. That my friend is **Agape** love of the Lord!

6. So how does our verse use **Agape**:

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been unequivocally loved by God ...

7. Now for the identification of which member of the Trinity is meant by the term God: it is God the Father!

THE FATHER Πατηρ

1. **Pater** is better translated “by God the Father ...” Now for the phrase “and preserved in Jesus Christ.”

AND PRESERVED IN JESUS CHRIST και τηρεω Ιησους Χριστος

1. **Kai Tereo Iesous Christos** is better “and now guarded in the past with the result that all believers are now guarded and kept by the power of Jesus Christ ...”

2. **Kai** is a conjunction followed by the verb **Tereo** parsed as a perfect passive participle and the proper noun **Iesous Christos** both declined as instrumental singulars.

3. **Tereo** appears more than 75 times in the New Testament where it is variously translated “keep, observe, watched, kept, was kept, have kept, shall keep, reserved” and “be preserved.” Examples:

Joh 14:15 If ye love me, **keep** my commandments.

Acts 12:5 Peter therefore **was kept** in prison: but prayer was made without ceasing of the church unto God for him.

Acts 12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the **keepers** before the door kept the prison.

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body **be preserved** blameless unto the coming of our Lord Jesus Christ.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, **reserved** in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

4. Let’s again see how our verse looks so far by way of an expanded translation.

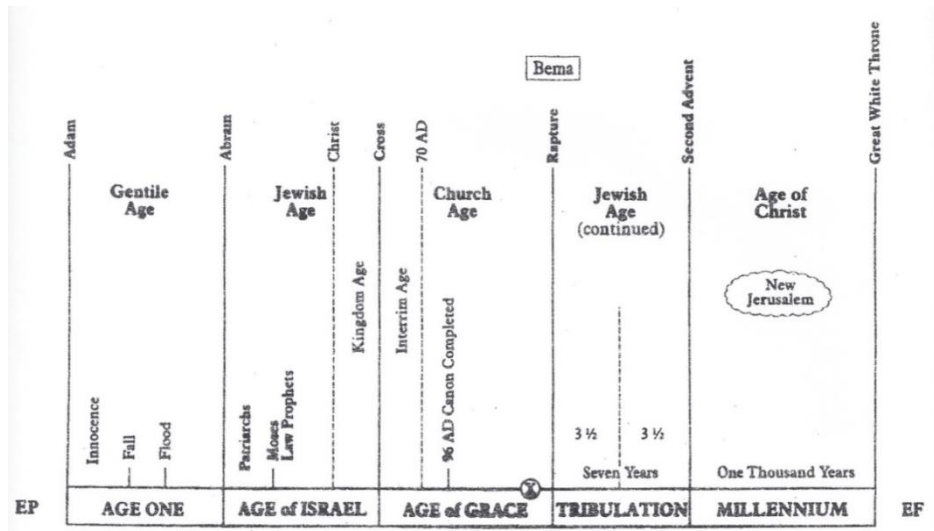
Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept because of the work of Jesus Christ ...

5. To say that we are preserved and kept is an understatement. It was all a part of God’s divine decrees.

The Divine Decrees

1. The divine decrees represent the sum total of God's plan designed in eternity past.
2. The plan centers on the person of Jesus Christ. God in His Omniscience saw all of our thoughts, actions, choices, and deeds. The good, the bad and the ugly. But most importantly He saw our faith in Christ and then developed a perfect plan for our lives. This makes possible our being able to thank Him in all things.



3. Entrance into the plan is based on the principle of grace whereby the sovereignty of God and the free will of man meet at the cross.

3.1 The work is accomplished by God, while man gains and enjoys the benefits apart from his own merit or ability.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

4. God's plan was designed in eternity past, so as to include all events and actions related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole.

4.1 There's a whole plan for the believer's life and each of us have a sense of destiny divinely designed. One failure or one success never changes the plan; God is greater than our failures or successes.

5. Without interfering with human volition in any way, God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers.

6. That Jude knew this is quite evident even in an apostate and dangerous environment.
7. God has seen the beginning and the end and in His sovereign, will, He has provided a perfect divine decree for you and for me.
8. Since we are part of His divine decrees we can with Jude find comfort in knowing that God after knowing all the facts about us, predetermined and implemented a perfect plan for time and eternity.

I Cannot Think of a Better Conclusion than Jude's Very Own Doxology

Now unto Him Who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Savior, be glory and majesty dominion and power both now and forever more. Amen

It is now time to remember what our Lord did and examine how we are doing with reference to growing in His grace. Ken come and lead us as we sing all four verses of hymn # 99 "When I survey the Wondrous Cross."

End Lesson Taught 9-3-2017

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