

EPISTLE OF ST. JUDE
JUDE

THE EPISTLE OF JUDE
Der Judasbrief.

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JUDE
AND THE
APOSTATES

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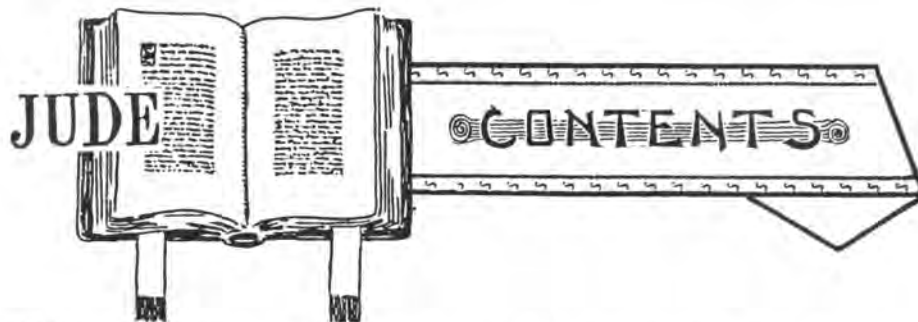


PREFACE

I first prepared this set of notes on the Epistle of Jude in the Spring of 1991 for the adult Sunday school classes at my home church, Altoona Regular Baptist Church. To get the students involved in the material, I had them fill in some of the information in each week's outline. On the following Sunday I would pass out the completed pages, which are placed separately in the APPENDIX in this set of notes, following that unnerving page 135.

May the Lord use these pages to encourage us in the study of this timely epistle, penned by His half-brother and may we heed Jude's special warning for these last days as he helps us to be armed against apostasy.

Manfred E. Kober, Th.D.



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JUDE AND THE APOSTATES

INTRODUCTION.

1A. THE PRESENT DANGER:

- 1b. A dearth of interest in sound theology.
- 2b. A decline in emphasis on the local church.
- 3b. A disregard of the spread of ecclesiastical apostasy.

2A. THE DIVINE SOLUTION: THE EPISTLE OF JUDE

1b. God's provision for the end times:

God knew the dilemma of 20th century Christianity and incorporated in His inspired canon a small but powerful epistle offering a remedy to the collapse of conservative Christendom.

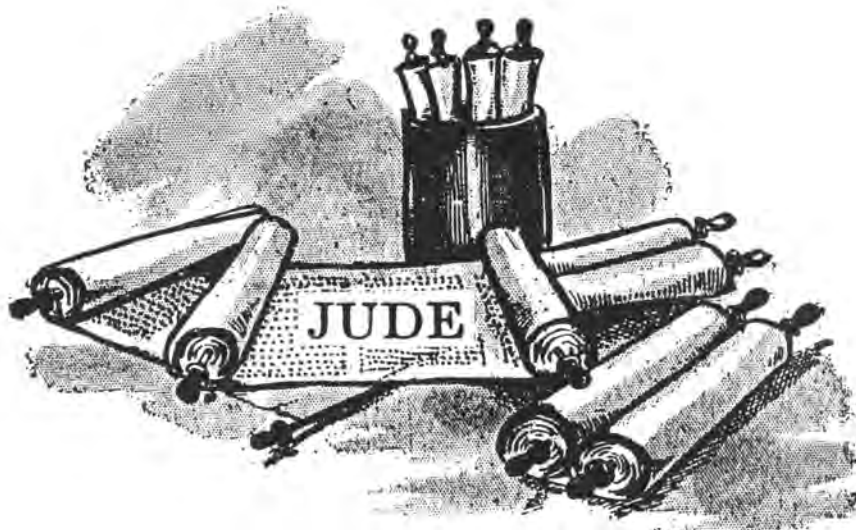
2b. The significance of Jude among the epistles:

1c. The value of the epistle is out of all proportion to its length. In its 25 verses with its 458 words, utterances of greatest significance to the Church are found.

2c. Jude is not the shortest of the New Testament epistles -- Philemon, 2 John and 3 John are shorter -- but it is the fullest of the short ones.

3b. The study of Jude by evangelicals:

Seven important reasons may be adduced why Jude should be intensively perused. (See the separate sheet listing the reasons.)



WHY STUDY THE EPISTLE OF JUDE?

BECAUSE OF

1.

- A. Some scriptures are avoided because of familiarity, some are simply neglected.
- B. All of God's words are pure, priceless, permanent, and indispensable:
Ps. 12:6-7

2.

- A. Jude is providentially the last of the General Epistles.
- B. The epistle is the Church's last warning before the tribulation.

3.

- A. Jude is the stepchild of Scripture in New Testament scholarship.
- B. Like Paul, the Church needs to declare the whole counsel of God. Acts 20:27

4.

- A. The Epistle of Jude touches on every major Bible doctrine.
- B. Jude's doctrinal truths are of great benefit and blessing to believers.

5.

- A. Jude has a unique vocabulary and intriguing style.
- B. Jude's careful composition follows a unique outline.

6.

- A. In a day of compromise, the conflict is often ignored.
- B. Divine truth needs to be both declared and defended.

7.

- A. Jude gives the antidote for apostasy in the last days.
- B. The alarming apostasy and dreadful debauchery of some contemporary Christian leaders forcefully illustrate Jude's points.

3A. PRELIMINARY CONSIDERATIONS:

1b. The Authorship and Attestation of Jude:

1c. The identity of Jude:

1d. The name Jude in the N.T.

1e. Judas (not Iscariot), the son of James: Jn. 14:22, cf., Luke 6:16, Acts 1:13

2e. Judas Iscariot: Lk. 6:16

3e. Judas of Damascus: Acts 9:11

4e. Judas Barsabas: Acts 15:13-22,27,32

5e. Judas, one of the Lord's brethren: Mk. 6:3-4

6e. Judas, one of the ancestors of Joseph: Mt. 1:23

2d. The writer of the epistle:

1e. He was not one of the Apostles: Jude 17

2e. He was the brother of James: Jude 1; James 1:1

3e. He was an unbeliever before the resurrection of Christ:

John 7:5 "For neither did his brethren believe in him."

1f. Apparently Jude and his brothers and sisters were unbelievers at first: Mk. 6:3-4 (Matt. 13:55-56)

"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. 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."

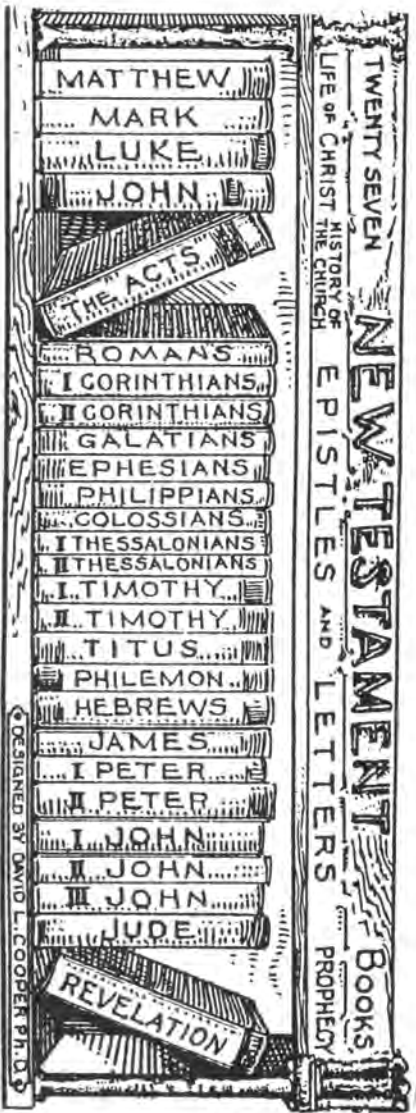
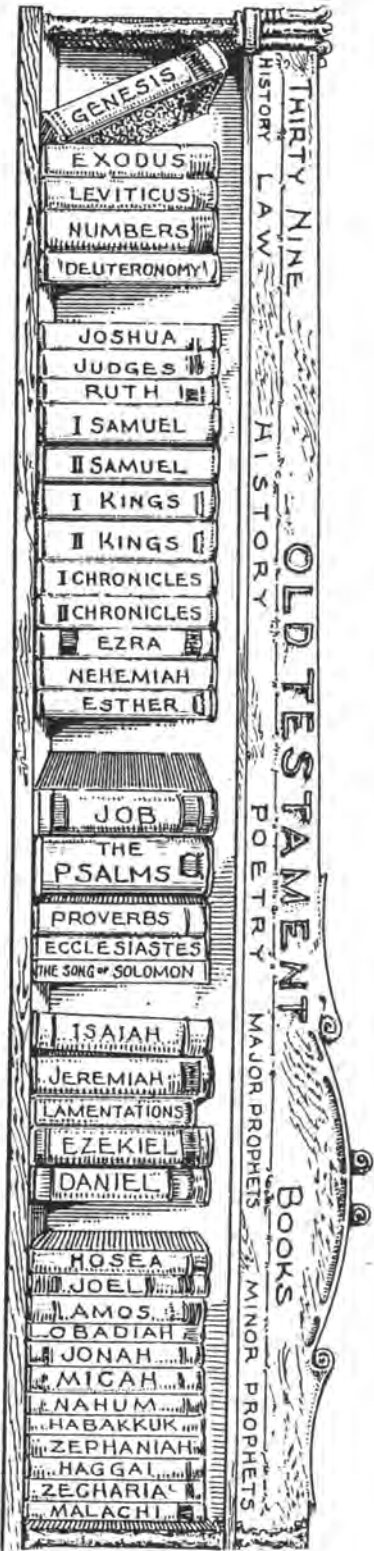
2f. Jude and his brothers and sisters became convinced of Jesus' deity: Acts 1:14

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

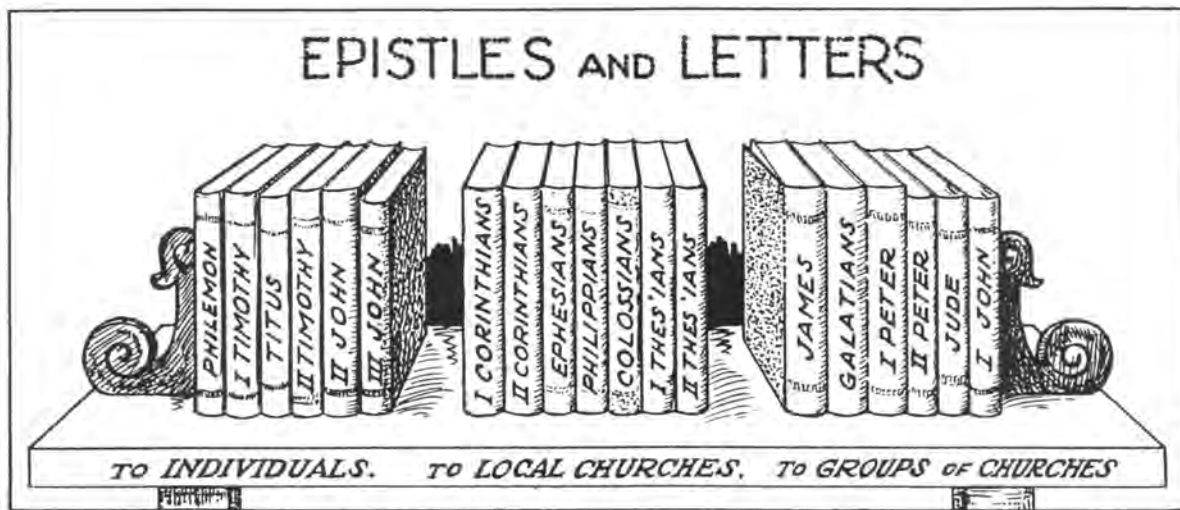
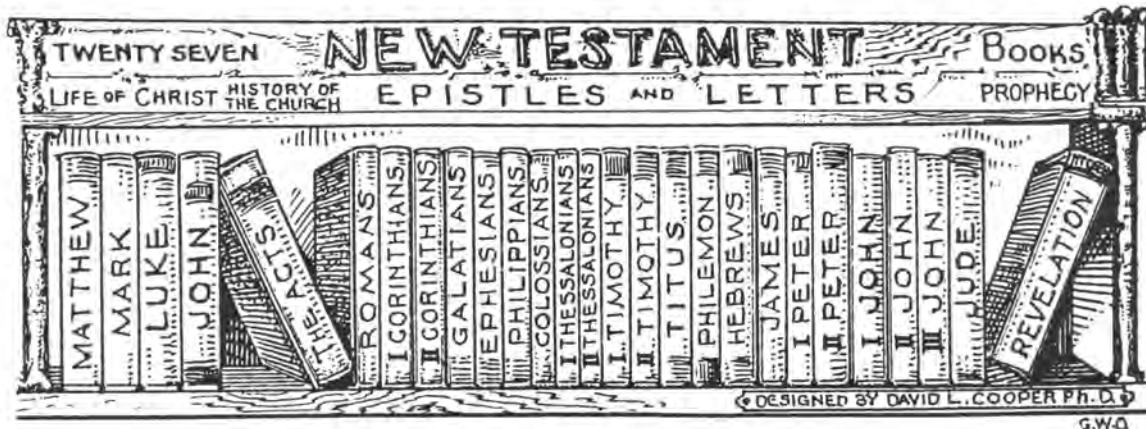
3f. In unaffected humility Jude does not refer to himself as the brother of Christ but, because of a new relationship after the resurrection, the servant of Christ.

4f. Jude was married and his wife appears to have joined him on his missionary journeys: I Cor. 9:5

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3A. PRELIMINARY CONSIDERATIONS:1b. The Authorship and Attestation of Jude:1c. The identity of Jude:2d. The writer of the epistle:

3e. He was an unbeliever before the resurrection of Christ:

4e. Jude was a man thoroughly acquainted with the imagery (v. 12f, 23) and history (v. 5-7, 11) of the O.T. The epistle portrays him as a man with profound convictions, vivid imagination and clear discernment.

5e. He apparently was an evangelist, well known to his readers.

6e. Little else is known about him. Farrar remarks:

"So little, indeed, is known of St. Jude, that even tradition which delights to furnish particulars respecting the Apostles and leaders of the early Church, is silent about him."

(E.W. Farrar, The Early Days of Christianity (1882), p. 123)

An interesting account has been passed down about two of his grandsons:

Beyond such personal characteristics as are suggested by the epistle, little or nothing is known of Jude. One incident of interest, not about himself, but about his descendants, is related by Eusebius (*Eccles. Hist.* iii. 20, 32). Two of Jude's grandsons, it is said, were summoned before Domitian, for this emperor was as much alarmed at the appearance of Christ as Herod. He had heard they were of the royal family of David, and they admitted their descent. But when he learned that their whole property was only thirty-nine plethra of land, i. e. about nine acres, saw that their hands were hardened by labour, and heard that the kingdom which they expected was not to be in this present world, he dismissed them as simpletons whose cause need no longer be feared.

Angus, The Bible Handbook, p. 749

2c. The authenticity of Jude:1d. The attestation in works.

While brief in content, the epistle made a strong impression on early Christianity. Allusions to Jude are found in these early Christian works:

Epistle to the Corinthians by Clement of Rome (c. 94)

Epistle to the Philippians by Polycarp (d.c. 155)

Epistle of Barnabas (c. 130)

The Shepherd of Hermas (c. 90-c. 140)

Didache (c. 100-120)

The Muratorian Canon (before 170)

2d. The attestation by the Church Fathers:

The Church Fathers quoted from it as authoritative Scripture:

Tertullian of Carthage (c.160/170-c.215/20) calls Jude Scripture.

Clement of Alexandria (c.155-c.220) quoted Jude several times.

Origen (c.185-c.254) highly valued Jude.

Eusebius of Caesarea (c.265-c.339) distinguished Jude from spurious works.

Jerome (c.345-c.419) referred to it.

Hiebert summarizes the external evidence thusly:

"The external evidence shows that the Western Church accepted the Epistle of Jude quite early, since it was known in Italy, North Africa, and Egypt by the middle of the second century. But the Syrian churches long rejected it, and there was little knowledge of it in the region until the fourth century. The brevity of the epistle, as well as the polemical character of its contents, may well account for the silence concerning it. . . . The Council of Carthage (397) upheld its canonicity, a judgment which the churches came to accept universally." (Second Peter and Jude, p. 187)

2b. The Design and Destination of Jude:

1c. The design:

In writing such a short and severe letter, Jude pursues a negative and positive purpose.

1d. Negatively:

Jude writes to counter the inimical impact the abominable apostates were having within the church.

2d. Positively:

Jude encourages the believers "to contend earnestly for the faith which was once for all delivered unto the saints" (v.3). He assures the saints of their secure standing in salvation (v. 1,24-25) and gives them timely directives how to approach the apostates. (v.17-21).

2c. The destination:

The brevity of the epistle does not afford a clear answer to the question of origin or destination of the letter. The description of the readers is general enough to include all believers. However, the readers must have been well known to Jude, as seen from the specific events mentioned in verses 3-4 as well as his evident personal acquaintance with them. A particular circle of churches must have been in view although the region of Antioch seems to be excluded, since the Syrian churches did not accept the epistle until the 4th century.

3b. The Connection between Jude and 2 Peter:

1c. The problem:

There are similarities of occasion, of thought and of terminology between Jude and 2 Peter.

2c. The possibilities:

1d. 2 Peter and Jude have no relationship. The epistles are simply addressed to people who face similar problems.

--This position does not account for the minute verbal similarities.

2d. 2 Peter and Jude adopted their material from some common source.

--Predicating a third unknown epistle only adds to confusion.

3d. 2 Peter relies heavily on Jude.

4d. Jude used Peter's epistle but organized his material independently.

(Cf. Tenney, NT Survey, p. 371)

Although questioned by some, the priority of 2 Peter seems to be clear. While in 2 Peter the false teachers are anticipated and predicted, in Jude's epistle the danger of false teachers is actual and present. Peter warns that false teachers would come; Jude warns that false teachers are in the church. The International Standard Bible Encyclopedia gives a helpful summary of the prospective tense in 2 Peter and present tense in Jude in relation to the apostates.

Relation of the Second Epistle of Peter to the Epistle of Jude.

We cannot fail to perceive how much darker and more sinister is that of Jude. The evil, alarming certainly in Peter, becomes appalling in Jude. Subjoined are proofs of the fact above stated:

2 Pet 2 1

But there arose false prophets also among the people, as among you also there shall be false teachers

2 Pet 2 1

who shall privily bring in destructive heresies, denying even the Master that bought them

2 Pet 2 3

And in covetousness shall they with forged words make merchandise of you

Jude ver 4

For there are certain men crept in privily

Jude ver 4

. . . . ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Jude ver 16

. . . . murmurers, complainers, walking after their own lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

These contrasts and comparisons between the two epp. prove (1) that in Jude the false teachers are worse, more virulent than in Peter, and (2) that in Peter the whole description is predictive, whereas in Jude the deplorable condition is actually present. If 2 Pet is dependent on Jude, if the apostle cited from Jude, how explain the strong predictive element in his opening verses (2 Pet 2 1-3)?

ISBE, III, 1769.

If 2 Peter was written first, then the date for Jude cannot be before A.D.65. Perhaps two or three years may have elapsed since the writing of 2 Peter. An event such as the destruction of Jerusalem in A.D.70 would most likely have been mentioned by Jude as another one of God's judgments. It is safe to suggest a date of A.D.67-68 for the Epistle of Jude.

4b. The structure and style:

1c. The structure:

The Epistle of Jude can be divided into two proportionate sections:

- (1) The exposure of the apostates (v. 5-16) and
- (2) exhortations to believers (17-23)

Within the epistle there seems to be a divinely designed progression and beautiful parallelism.

Maxwell Coder gives a helpful structural outline of Jude, showing the epistle's symmetry and balance:

A structural outline of Jude

- Assurance for the Christian (vv. 1, 2)
- The believer and the faith (v. 3)
- Apostates described (v. 4)
 - Apostasy in Old Testament history (vv. 5-8)
 - Apostasy in the supernatural realm (vv. 9, 10)
 - An ancient trio of apostates (v. 11)
 - Apostasy in the natural realm (vv. 12, 13)
 - Apostasy in Old Testament prophecy (vv. 14-16)
- Apostates described (vv. 17-19)
- The believer and the faith (vv. 20-23)
- Assurance for the Christian (vv. 24, 25)

Jude: The Acts of the Apostates 6

2c. The style:

- 1d. Jude uses 15 words which do not occur again in the New Testament.

LIST OF GREEK WORDS USED BY JUDE ONLY.

<p>ἀποδιορίζω, to separate, 19</p> <p>ἄπταιστος, without falling, 24</p> <p>γογγυστής, murmurer, 16</p> <p>δείγμα, example, 7</p> <p>ἐκπορνεύω, to give over to fornication, 7</p> <p>ἐνυπνιάζω, to dream, 8</p> <p>ἐπαγωνίζομαι, earnestly contend, 3</p>	<p>ἐπαφρίζω, to foam out, 13</p> <p>μεμψίμοιρος, complainer, 16</p> <p>παρεισδύω, to creep in unawares, 4</p> <p>πλανήτης, a wanderer, 13</p> <p>σπιλῆς, rock, 12</p> <p>ὑπέχω, to suffer, undergo, 7</p> <p>φθινοπωρινός, autumnal, 12</p> <p>φυσικῶς, naturally, 10</p>
--	---

WORD STUDIES

722

NEW TESTAMENT

BY
MARVIN R. VINCENT, D.D.

2d. Jude has a great fondness for triplets:

- 1e. Jude--servant--brother (v. 1)
- 2e. Called--sanctified--kept (1)
- 3e. Mercy--peace--love (2)
- 4e. Ungodly--turning--denying (4)
- 5e. Israelites--angels--cities of the plain (5-7)
- 6e. Defile--set at nought--rail (8)
- 7e. Cain, Balaam, Korah (11)
- 8e. These are--these are--these are (12,16,19)
- 9e. Separations--sensual--not having the Spirit (19)
- 10e. Building up yourselves-praying-keep (20,21)
- 11e. Some--some--some (22,23)
- 12e. Before all time--now--for evermore (25)
(Cf. Lawlor, The Epistle of Jude, p. 14 for a list of 18 triplets.)

3d. Jude shows an inclination for certain words: (v. 12,13)

- 1e. "Beloved"--3 times (3,17,20)
- 2e. "These"--5 times (8,10,12,16,19)
- 3e. "Keep"--5 times (1,6,6,13,21)

4d. Jude uses impressive epithets and metaphors:

- 1e. "Hidden rocks"
- 2e. "Clouds without water"
- 3e. "Autumn trees without fruit"
- 4e. "Twice dead"
- 5e. "Plucked up by the roots"
- 6e. "Wild waves of the sea"
- 7e. "Wandering stars"
(Scroggie, The Unfolding Drama, p. 328)

5d. Jude quotes pseudepigraphal literature:

- 1e. The problem:
 - 1f. In verses 14-15 Jude quotes the pseudepigraphal apocalypse of 1 Enoch, composed, it is supposed, before the Christian era.
 - 2f. In verse 9 Jude alludes to The Assumption of Moses written in all probability between A.D.6-44.
 - 3f. The early Church may have questioned Jude's inspiration because of his quoting these non-canonical writings.
- 2e. The possibility:

- 1f. Instead of quoting these spurious writings, Jude may simply be reporting under inspiration what was common religious tradition at the time, selecting under the Spirit's guidance two illustrations suited for his purpose.
- 2f. If Jude did quote these 2 pseudepigraphal books, he was by no means implying their inspiration.
- 3f. Paul quoted non-biblical material without suggesting it was inspired:
- 1g. In Acts 17:28 Paul quotes Aratus, a poet of the 3rd century B.C.
- 2g. In I Cor. 15:33 Paul refers to Meander, a Greek poet of the 4th century B.C.
- 3g. In Titus 1:12 Paul refers to Callimachus, a poet who died about 70 B.C.
- 4g. In 2 Tim. 3:8, Paul is quoting a non-biblical tradition.
- 6d. Jude contains unique material, not found anywhere else in the Bible. He is the only one who records the strife over the body of Moses (v. 9) and Enoch's prophecy of Christ returning with ten thousands of his saints (v. 14-15).
- 7d. Jude's message is relevant for any age, especially for the final days of the present dispensation. Jude envisions the apostasy continuing until the Lord Himself will judge the apostates at the Second Advent (v. 14-15).

THE GENERAL EPISTLE OF JUDE

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:

1 Mercy unto you, and peace, and love, be multiplied.

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

3 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

4 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, afterwards destroyed them, that believed not.

5 And the angels which kept not their first estate, but left their own habitation, be hath received in everlasting chains under darkness unto the judgment of the great day.

6 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

7 Likewise also these like dreamers defile the flesh, despise dominion, and speak evil of dignities.

8 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.

9 But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

10 Woe unto them that have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gallows of Core.

11 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

12 Raving waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

13 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

14 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of ambitious.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of ambitious.

17 But, beloved, remember ye the words which were spoken before of the spotless of our Lord Jesus Christ.

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; having even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to bring you faultless before the presence of his glory with exceeding joy.

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

JUDE: A UNIQUE EPISTLE

①

UNIQUE TERMS

JUDE USES 15 WORDS THAT ARE FOUND NOWHERE ELSE IN THE NEW TESTAMENT.

②

UNIQUE THEME

IT IS IMPOSSIBLE TO FIND A BOOK OF SCRIPTURE WITH MORE SERIOUS INVECTIVES AND STERN WARNINGS.

③

UNIQUE THEOLOGY

DESPITE THE BREVITY OF THE EPISTLE, IT CONTAINS A BREADTH OF THEOLOGICAL TRUTHS RELATING TO EVERY MAJOR DOCTRINE.

④

UNIQUE THRUST

NO OTHER INSPIRED BOOK DEALS EXCLUSIVELY WITH APOSTASY, A THEME PROMPTED BY THE HOLY SPIRIT BECAUSE OF THE IMMEDIATE DANGER.

The Theology of Jude

Bible

①



V. 5, 7, 11
V. 11, 14

God

②



V. 1
V. 4, 21
V. 20-21

Christ

③



V. 1, 4
V. 4

Holy Spirit

④



V. 20
V. 20

Angels

⑤



V. 6
V. 9

Man

⑥



V. 2
V. 7, 24

Sin

⑦



V. 4, 12
V. 7, 13

Salvation

⑧



V. 3
V. 1

Church

⑨



V. 3
V. 3

Last Things

⑩



V. 14
V. 15
V. 7, 13

2 Timothy 3:16

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

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:

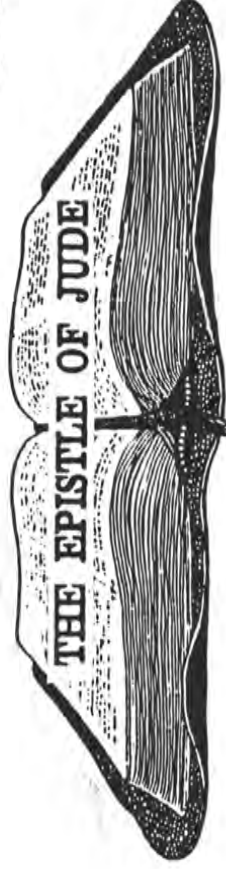
What is Right

DOCTRINE

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

How to Get Right

CORRECTION



REPROOF

What is Not Right

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

INSTRUCTION

How to Stay Right

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

TRACING TWELVE TREMENDOUS TRIPLETS

3 DESCRIPTIONS OF JUDE	
	1

3 O.T. EXAMPLES	
	11

3 SPIRITUAL BLESSINGS	
	1

3-FOLD ENUMERATION OF SIN	
	12,16,19

3 GIFTS OF GRACE	
	2

3 DESCRIPTIONS OF MOCKERS	
	19

3 CHARACTERISTICS OF APOSTATES	
	4

3 ACTIVITIES FOR BELIEVERS	
	20-21

3 O.T. ILLUSTRATIONS	
	5-7

3 PRACTICAL ILLUSTRATIONS	
	21

3 ACTIVITIES OF APOSTATES	
	8

3 WAYS TO DEAL WITH APOSTATES	
	22-23

TRACING TWELVE TREMENDOUS TRIPLETS

3 DESCRIPTIONS OF JUDE

JUDE	1
SERVANT	
BROTHER	

3 SPIRITUAL BLESSINGS

SANCTIFIED	1
PRESERVED	
CALLED	

3 GIFTS OF GRACE

MERCY	2
PEACE	
LOVE	

3 CHARACTERISTICS OF APOSTATES

UNGODLY	4
TURNING	
DENYING	

3 O.T. ILLUSTRATIONS

ISRAELITES	5-7
ANGELS	
CITIES	

3 ACTIVITIES OF APOSTATES

DEFILE	8
SET AT NOUGHT	
RAIL	

3 O.T. EXAMPLES

CAIN	11
BALAAM	
KORAH	

3-FOLD ENUMERATION OF SIN

THESE ARE	12,16,19
THESE ARE	
THESE ARE	

3 DESCRIPTIONS OF MOCKERS

SEPARATE	19
SENSUAL	
SPIRIT-LESS	

3 ACTIVITIES FOR BELIEVERS

BUILDING UP	20-21
PRAYING	
KEEP	

3 PRACTICAL ILLUSTRATIONS

LOVE OF GOD	21
MERCY OF CHRIST	
ETERNAL LIFE	

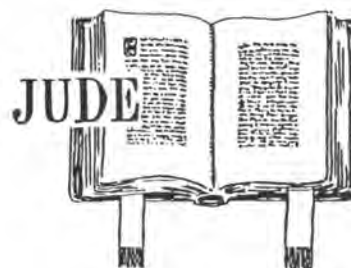
3 WAYS TO DEAL WITH APOSTATES

SOME	22-23
SOME	
SOME	

JUDE AND THE APOSTATES
OR
THE SECURITY OF THE SAINTS AMIDST AWFUL APOSTASY

1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-4 (ALARM)

- 1b. Introduction of the writer: 1a
- 2b. Characterization of the readers: 1b-2
- 3b. Explanation of purpose: 3-4
 - 1c. The apostolic desire: 3
 - 2c. The awful danger: 4



2A. THE SCRIPTURAL CASES OF APOSTASY: 5-7 (APOSTASY)

- 1b. The arrogance of the Israelites: 5
- 2b. The apostasy of the angels: 6
- 3b. The abominations of the Canaanites: 7

3A. THE SUMMARY CASTIGATION OF THE APOSTATES: 8-10 (ACCUSATION)

- 1b. Debauched dreamers: 8
- 2b. Abominable accusers: 9
- 3b. Brute beasts: 10

4A. THE SORDID CHARACTERISTICS OF THE APOSTATES: 11-16 (ABOMINATIONS)

- 1b. Their wicked ways: 11
- 2b. Their wretched works: 12-13a
- 3b. Their witnessed wrath: 13b-15
- 4b. Their warped words: 16

5A. THE SAINTLY CONDUCT TOWARD APOSTASY: 17-23 (ACTION)

- 1b. Remember the words of God: 17-19
- 2b. Remain in the love of God: 20-21
- 3b. Rescue the enemies of God: 22-23

6A. A STRONG CONFIDENCE AMIDST APOSTASY: 24-25 (ASSURANCE)

- 1b. The enablement by the omnipotent God: 24
- 2b. The exaltation of the omniscient God: 25

JŪDE, the servant of Jē'sus Chrīst, and brother of Jāmeš, to them that are sanctified by God the Father, and preserved in Jē'sus Chrīst, and called:

2 Mercy unto you, and peace, and love, be multiplied.

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.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jē'sus Chrīst.

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 Ē'gypt, afterward destroyed them that believed not.

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.

7 Even as Sōd'om and Gō-mōr'rhā, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Mī'chaël the archangel, when contending with the devil he disputed about the body of Mō'seš, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cāin, and ran greedily after the error of Bā'laam for reward, and perished in the gain-saying of Cō'rē.

12 These are spots in your feasts of

charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Ē'nōch also, the seventh from Ād'ām, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jē'sus Chrīst;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Hō'lŷ Ghōst,

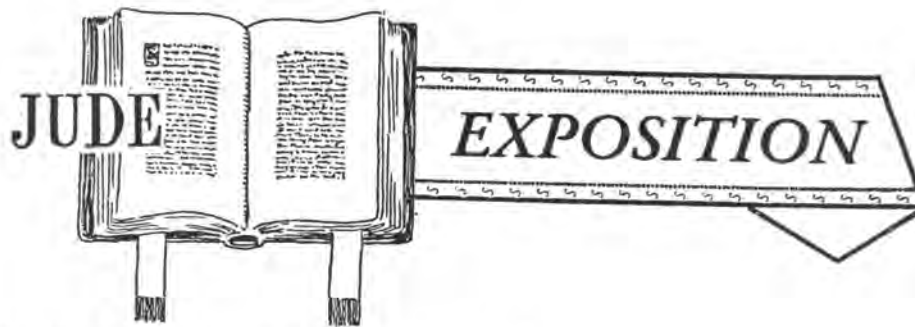
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jē'sus Chrīst unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Ā-mēn'.



- 1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-4
 1b. The Introduction of the writer: 1a

1c. His identity:

The writer of the brief epistle identifies himself as Jude. However, the name "Jude" or "Judas" appears in its various forms at least six times in the New Testament.

1d. The N. T. references to Jude:

- 1e. Judas or Jude, the Lord's brother: Mt. 13:55 cf M. 6:3
- 2e. Judas, the son of James: Jn 14:22 cf Lk. 16:16, called also Labbaeus (Mt. 10:3 AV) and Thaddaeus (Mk. 3:18).
- 3e. Judas Iscariot: Mk. 3:14; Mt. 10:4; Lk. 6:16
- 4e. Judas the Galilean: Acts 5:37
- 5e. Judas of Damascus: Acts. 9:11
- 6e. Judas Barsabas: Acts 15:22-33
- 7e. Judah, one of the ancestors of Joseph and thus Christ: Mt. 1: 2-3

2d. The identity of the writer:

The writer identifies himself as "the brother of James. This links him to Jesus as a half brother. It further helped the recipients of the letter in identifying him as the brother of the well-known person of James, one of the key leaders in the church at Jerusalem.

3d. The meaning of the name Jude:

1e. The significance of the name:

A word about the meaning of the name "Jude" is in order. Much more than today, most biblical names have a

JUDAS. 1. The Lord's brother (Mt. 13:55 = Mk. 6:3). Perhaps the author of the Epistle of *Jude, who styles himself 'brother of James' (*BRETHREN OF THE LORD).

2. The son of James, and one of the Twelve (Lk. 6:16), called also Lebbaeus (Mt. 10:3, AV) and Thaddaeus (Mk. 3:18), who asked Jesus a question in the upper room (Jn. 14:22). Some regard him as the author of the Epistle of Jude.

3. For Judas Iscariot, see below.

4. The Galilean who stirred up a rebellion against the Romans (Acts 5:37). Josephus says he was born in Gamala (*Ant.* 18. 3), and places the rebellion in AD 6. *Quirinius defeated the rebels and Judas was slain. **5.** A Jew at whose house in Damascus Paul lodged (Acts 9:11). **6.** A prophet surnamed Barsabbas, who with Silas was chosen by the Jerusalem Christian leaders to accompany Paul and Barnabas to Antioch to convey the apostles' decision regarding circumcision (Acts 15:22-33). J.D.D.

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:

The Illustrated Bible Dictionary, Tyndale, Vol. 2, 830.

special spiritual and sometimes prophetic significance. Besides, Jude's name is one of the most common in the N.T. Farrar has some interesting observations about the name Jude:

"Among the Jews there was an extreme paucity of names, and Jude was one of the very commonest of those few names. There are six Judes in the New Testament alone and very many in Josephus and among the Rabbis. The name at once marks the nationality of the writer; he is so completely a Jew that he has not even adopted the almost universal practice among his countrymen of choosing another name for the purpose of intercourse with the Gentiles." (Farrar, The Messages of the Books, pg. 451)

2e. The source of the name:



WHAT'S IN A NAME?

JU'DAH (יְהוּדָה, *i. e.* Yehûda [*praise, honor*]: 'Ιούδα in Gen. xxix. 35; Alex. *Iouδα*; elsewhere 'Ιούδας in both MSS. and in N. T.; and so also Josephus: *Judā*), the fourth son of Jacob and the fourth of Leah, the last before the temporary cessation in the births of her children. His whole brothers were Reuben, Simeon, and Levi, elder than himself — Issachar and Zebulun younger (see xxxv. 23). The name is explained as having originated in Leah's exclamation of "praise" at this fresh gift of Jehovah — "She said, 'now will I praise (יְהוָה, *ôleh*) Jehovah,' and she called his name Yehudah" (Gen. xxix. 35). The same play is preserved in the blessing of Jacob — "Judah, thou whom thy brethren shall praise!" (xlix. 8). The name is not of frequent occurrence in the O. T. In the Apocrypha, however, it appears in the great hero Judas Maccabæus; in the N. T. in Jude, Judas Iscariot, and others. [JUDA; JUDAS.]

DR. WILLIAM SMITH'S

DICTIONARY OF THE BIBLE;

Vol. II, 1489

The name Jude, then, derived from Judah, the fourth son of Jacob (Gen. 29:35) means "praised" or "honored." As the half brother of our Lord he indeed was honored but, as he demonstrates in verses 1-2, so is every believer. It is the spiritual not physical relationship which is significant.

On the other hand, a man's name does not always determine his character. Jude may have been shortened from Judas in an effort "to disassociate the writer of the epistle from the infamy associated with the most famous bearer of that name, the traitorous Judas Iscariot" (Hiebert, Second Peter and Jude, p. 208).

Coder well remarks: "On the very threshold of the book written about apostasy appears a name which brings to mind a traitor who stands forever as the worst apostate the world has ever known. Judas, a name common enough in the days of our Lord, has been anathema for nearly 2,000 years. Men call their sons Paul or Peter, they call their dogs Nero or Caesar, but the name Judas has been blotted out of our language except as a synonym of apostasy and treachery" (Jude The Acts of the Apostates, p. 7).

What better title than Jude could be found for an epistle that describes the falling away of the Church in the end times?

2c. His ancestry:

Jude attaches a two-fold designation to his name, the first showing his spiritual relationship, the second his physical relationship.

1d. His heavenly relationship:

3 DESCRIPTIONS OF JUDE	
JUDE	1
SERVANT	
BROTHER	

By calling himself the servant or bondsman (δοῦλος) of Jesus Christ, he relates himself to Jesus as his heavenly master. Like James, he refuses to call himself the brother of Jesus Christ. The reason for this reticence is underscored by Farrar:

"Awe and humility prevented him. Their relationship to Jesus of Nazareth in the earthly life gave them no right to speak of themselves as brothers of Him who now sat at the right hand of the Majesty on high. I believe that both James and John would have repudiated with something like horror and indignation the title of adelphotheos, "brother of God," which sometimes applied to them in the early Church, and which is even found in late inscriptions of this Epistle" (p. 452).

The term δοῦλος is derived from δέω, "to bind" and denotes one who is bound to another.

It originally meant "slave" in contrast to a master or free man (Mt. 8:9; Gal. 3:28).

In a spiritual sense it describes Jude as one who is bound by affection and allegiance to his Master. Its use in the salutation seems to imply that he has been appointed to public ministry by his Lord (Rom. 1:1; Phil. 1:1; Tit. 1:1). Green remarks:

"What a change from the days before the resurrection, when His brothers did not believe in Him, but thought Him deranged (Jn. vii, 5, Mk. iii. 21, 31). Now that he had become a believer, Jude's aim in life was to be utterly at the disposal of the Messiah Jesus" (2 Peter and Jude TNTC, p. 155).

Jude shows by his conduct and his commandments that he is under the absolute authority of his Master. His words of warning have a divine urgency.

2d. His earthy relationship:

Jude calls himself "The brother of James." The simple reference to the name James meant one person, and only one--James, the Lord's half-brother, the leader of the Jerusalem church. Though Paul calls Jude "brother of the Lord" (1 Cor. 9:5), with genuine modesty Jude prefers to refer to himself as brother of James, willing to play second fiddle to James.

2b. The characterization of the readers:

Before Jude confronts his readers with the awful apostasy, he comforts them with words of assurance unequalled anywhere. Describing his readers' privileged position, Jude introduces his second triad: the saints are sanctified, preserved and called.

1c. Their secure position:

1d. Calling by the Spirit:

3 SPIRITUAL BLESSINGS	
SANCTIFIED	1
PRESERVED	
CALLED	

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:

While the word "called" is placed last in the verse, it stands there for special emphasis, having a substantival force. Jude thus identifies the readers as "the called," who have been sanctified and preserved.

The Bible speaks of two types of calls with reference to salvation:

1e. The general call:

Through it God externally offers salvation to all mankind through the death of Christ (Jn. 3:16; Is. 55:1). Many hear the call of invitation but few respond (Mt. 22:14).

2e. The efficacious call:

This call takes place internally and irresistibly when the the Holy Spirit works on the heart of the individual, enabling

him to respond to the gracious invitation of the Gospel.

The word "called" is the principal word of the whole clause and signifies not only individuals invited to salvation, but those in whom the calling has been efficient to bring them through personal faith to salvation. Being called is a term synonymous with being a Christian. The effective call is never based on human works but on God's purpose (2 Tim. 1:9; 1 Cor. 1:1).

2d. Sanctification through God:

The Western Text reads here not sanctified (hegiasmenois), as does the Majority Text, but beloved (agapemenois), a reading accepted by most commentators. However, the Majority Text or Textus Receptus appears in this writer's estimate to be superior. The reading is somewhat parallel to 1 Cor. 1:2. There is no place in the N.T. where Christians are said to be "beloved in God the Father."

1e. The significance:

The term sanctified denotes that the believer has been separated or set apart. The word "saint" comes from the same root word and means "a sanctified one"--one who has been set apart from sin unto Christ. It was the Father's plan from eternity past to set apart certain ones to be the special objects of His favor, to apply the merits of Christ's death to their sins and eventually make them totally holy like His Son.

2e. The stages of sanctification:

The Scriptures teach four stages of sanctification:

- 1f. Preparatory sanctification:
2 Thess. 2:13; 1 Cor. 7:12-14
- 2f. Positional sanctification:
Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil 1:1;
Col. 1:2;
- 3f. Progressive sanctification:
1 Peter 1:16
- 4f. Perfective sanctification:
1 Jn 3:1-3; 1 Thess 5:23

Every genuine believer is a saint. Positionally he is seated with Christ at the heavenlies and some day, when he sees Christ face-to-face he will be sinlessly perfect. The Corinthian believers, despite all their immorality and carnality, are called saints (1 Cor. 1:2; 2 Cor. 1:1). How totally unbiblical is the Roman Catholic understanding of sainthood. Only the most godly of persons will some day achieve sainthood and that not until they are declared by the church to be in heaven. Note the excerpt from a Catholic catechism:

Veneration of Saints



2. A person who died in the grace of God and is already in heaven is a *saint*. In the strict sense of the term, a saint is one solemnly declared by the Church to be in heaven, and may be given public veneration.

Before a person is declared a saint, rigid proof is required of a life of heroic virtue. Inquiry is made into his life, virtues, and writings. The preliminary investigation is usually not made until at least fifty years after the person's death. The process goes through three stages which, if satisfactory, end in papal declarations for three degrees, with titles given of Venerable, Blessed, and Saint.

3d. Preservation for Christ:

MY CATHOLIC FAITH 198

The called believers are sanctified, that is, have positionally a righteous standing before God and, in light of the apostasy, Jude offers warm assurance that the believer is being kept secure.

1e. The expression of "keeping":

Levy correctly emphasizes the grammatical aspect of teteremenois:

The word "preserved" is a perfect participle which means to guard, to hold firmly, to watch, and to keep. It speaks of a past act which took place the moment the person received salvation in Christ with the present and permanent results of still being "preserved." The believer has been kept, is being kept and will be kept as an eternal possession by Christ.

Many teach that a Christian can lose his salvation by going off into sin. This is not true. The believer is kept not by his own power, but by God's power (1 Pet. 1:5), which provides the security needed to preserve him in salvation. If the Christian could lose his salvation, then salvation would depend upon him and not upon the keeping power of God. The Christian is as secure in his salvation as the power of God is to keep him secure.

("Jude," Israel My Glory, April-May 1987, p. 27)

2e. The emphasis of "keeping":

The divine keeping receives a two fold emphasis in Jude.

1f. Protective keeping:

While the believers are kept eternally secure, they are therefore not justified to sin. Their duty is, "keep yourself in the love of God" (21).

2f. Punitive keeping:

Verses 6 and 13 show that there is also a punitive keeping of apostates for judgment period. Both protection and punitive keeping are aspects of God's sovereignty in dealing with His creatures.

2c. Their stupendous provisions:

The predications here made of the saints are relevant to the epistle as a whole:

- 1d. Against the background of false professions of which Jude warns, his readers are called.
- 2d. Against the background of moral defilement which Jude portrays, his readers are sanctified.
- 3d. Against the background of apostasy leading to ruinous judgment, his readers are kept.

Well has Zane Hodges said: "The readers are everything that the apostates are not! The insecure are afflicted with discouragement and are plunged into a moral abyss" ("Exposition of Jude," Unpublished Class Notes, p. 1).

The believer stands armed by God's provisions ready for the conflict in the defense of the Gospel.

THE GREATEST PRIVILEGE ON EARTH

1 CALLING

The Holy Spirit efficaciously draws the sinner to the Savior.

Against the background of false professions of which Jude warns, his readers are called.



2 SANCTIFICATION

Through sanctification God conforms the sinner to the holiness of Christ.

Against the background of moral defilement which Jude portrays, his readers are sanctified.



3 PRESERVATION

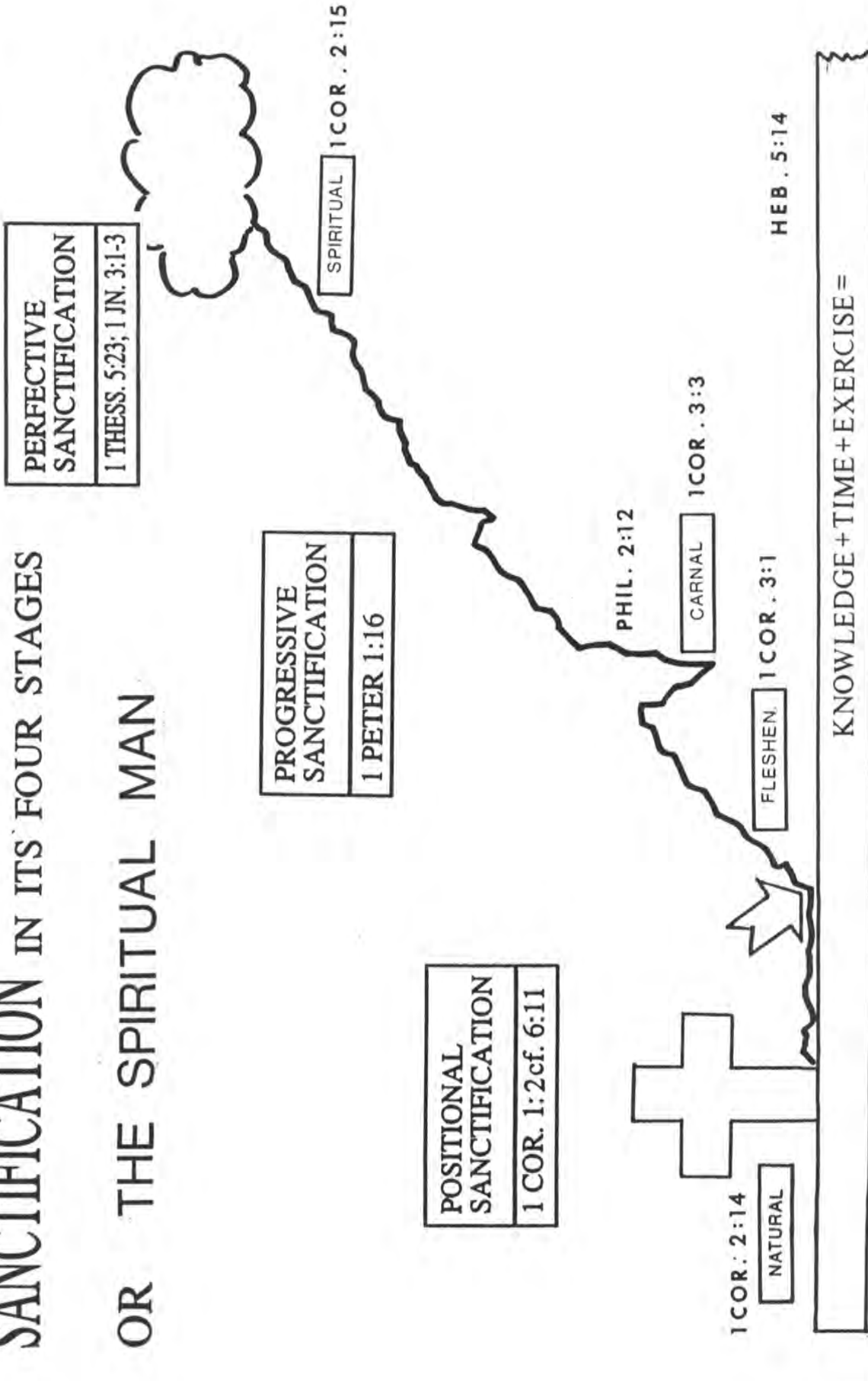
By God's power the genuine believer is eternally secure.

Against the background of apostasy leading to ruinous judgment, his readers are kept.



SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN

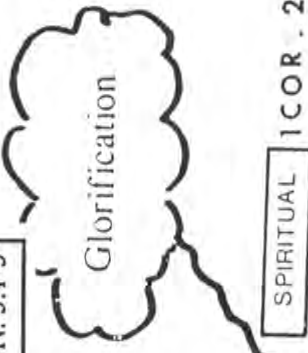


Prof. Manfred Kober, Th.D.
Faith Baptist Bible College &
Theological Seminary

SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN

**PERFECTIVE
SANCTIFICATION**
1 THESS. 5:23; 1 JN. 3:1-3

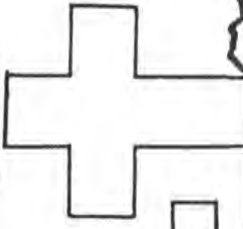


SPIRITUAL 1 COR . 2 :15

**PROGRESSIVE
SANCTIFICATION**
1 PETER 1:16

**POSITIONAL
SANCTIFICATION**
1 COR. 1:2cf. 6:11

Salvation



1 COR. 2:14
NATURAL

Condemnation

**PREPARATORY
SANCTIFICATION**
2 THESS. 2:13

Sanctification

PHIL . 2:12

CARNAL 1 COR . 3:3

FLESHEN 1 COR . 3:1

Dedication

KNOWLEDGE + TIME + EXERCISE = SPIRITUALITY

HEB . 5:14

SANCTIFICATION IN ITS FOUR STAGES

PREPARATORY
SANCTIFICATION

2 THESS. 2:13



POSITIONAL
SANCTIFICATION

1 COR. 1:2 cf. 6:11



PROGRESSIVE
SANCTIFICATION

1 PETER 1:16



PERFECTIVE
SANCTIFICATION

1 THESS. 5:23; 1 JN. 3:1-3



3c. Their spiritual progress:

2 Mercy unto you, and peace, and love, be multiplied.

1d. A passionate desire for progress:

3 GIFTS OF GRACE	
MERCY	2
PEACE	
LOVE	

Verse 2 contains another triplet. This triple prayer-wish occurs only here in the New Testament. Jude knew what believers needed from God as they contend for the faith in an age of apostasy: "Mercy, . . . peace, and love . . . multiplied" (2).

1e. A multiplication of mercy:

The term mercy is rare in a greeting, but extremely important in the four places where it occurs, always against a background of false teaching (2 John 3:1, I Tim. 1:2; II Tim. 1:2).

While grace is the free and unmerited favor of God extended to the guilty sinner, mercy (eleos) "is the compassion that pities the needy and wretched and acts to meet their need." (Hiebert, p.214). In grace God gives us what we don't deserve; in mercy He withholds from us what we do deserve. As believers, Jude's leaders had experienced God's unmerited favor. In view of the distressing and dangerous situation they faced, Jude prayed for an abundant supply of mercy for them.

2e. A magnification of peace:

Peace (eirene) relates to the condition of well-being and inner tranquility of those who are rightly related to God. "A person who has made peace with God receives peace from God, which produces the peace of God in his life (Levy, Israel My Glory, April-May 1987, p. 27).

Spiritual serenity and personal peace are necessary in the midst of the raging conflict.

3e. A manifestation of love:

Love (agape) is the third member of the triad which is divinely initiated. Love is the "deliberate principle of mind and heart which thoughtfully seeks the welfare of others" (Hiebert, p. 214).

The unrequited regard for a fellow-man is the best evidence of the genuineness of faith (Jn. 13:34-35). True believers can be distinguished from the false by this quality.

Jude 2: Mercy unto you, and peace, and love be multiplied.

<p>Concept:</p> <p>Connection:</p> <p>Context:</p> <p>Capacity:</p>	<p>Mercy ἔλεος</p>	<p>Peace εἰρήνη</p>	<p>Love ἀγάπη</p>
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Jude 2:

Mercy unto you, and peace,
and love be multiplied.

	Mercy ἔλεος	Peace εἰρήνη	Love ἀγάπη
Concept:	Compassion	Calmness	Concern
Connection:	Upward	Inward	Outward
Context:	Called	Sanctified	Kept
Capacity:	Acceptance under Antagonism	Serenity in Strife	Comfort in Conflict

2d. The present possibility for progress:

While mercy, peace and love are initially present in every believer, Jude's prayer wish is that these gifts "may be multiplied." The word plethuntheie is in the aorist optative singular, expressing an abundant multiplication. The more pressing the believer's problems, the greater the divine provision.

Coder traces the special relationship between mercy, peace and love and the believer:

"There is an upward look in the word mercy, an inward look in the word peace, an outward look in the word love. These three relate us properly to God, to our inner being, to our brethren around us. When they are multiplied, and only then, will we be able to cope with the great apostasy of the last days." (p. 13)

3b. The explanation of the purpose: 3

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.

1c. The apostolic desire:

1d. The disclosure of his original purpose: 3a

1e. Common salvation:

In a few words Jude discloses that he had originally desired to write a letter concerning the common salvation, shared by all believers. The term, "common salvation" parallels the "common faith" of Tit. 1:4. The salvation is common in the sense that God's genuine saints everywhere share its blessings in the same way. Salvation is not an experience available to only a few privileged individuals or esoteric groups.

2e. Loving concern:

Jude addresses his readers as "beloved," an unusual term for the beginning of an epistle, found only one other time, in 3 Jn. 2. Jude expresses with the "beloved" his sincere effort in seeking the welfare of those addressed. It was this love that prompted him to warn them of the danger confronting them. It

was this love that prompted him to denounce in the strongest terms possible the encroaching apostasy. Well has S. Lewis Johnson said: "It is not true love that does not warn the saints of God against the intrusion of the serpent that bites with deadly sting." (taped message on Jude 1-3)

3e. Great urgency:

Twice Jude uses the infinitive "to write" in verse 3. The first "to write" is in the present tense, implying that Jude contemplated to write at a calm pace. The second "to write" is in the aorist tense, indicating an act performed immediately.

2d. The declaration of his altered purpose: 3b

1e. The constraint:



The words, "I was constrained," (literally, "necessity I got") points to an unexpected event which compels him to pen a different kind of letter. What the original letter may have been like is difficult to determine. However, verses 24-25 may give a clue.

Mayor writes concerning the exigency which arose:

"The new epistle had to be written at once and could not be prepared for at leisure, like the one he had previously contemplated. It was no welcome task: 'necessity was laid upon him.' The watchman was bound to give warning, however much the people might resent it (Ez. 37:17-19, 33:6-9)" (p. 22).

2e. The content:

Instead of an explanation of the Gospel, Jude writes an exhortation to the saints. The exhortation was to contend earnestly for the faith. Lawlor fittingly remarks concerning Jude:

"He is the man of the hour, God's own particular choice to stand in the breach and face the great arch-enemy of God with the truth." (p. 40)

1f. The faith:

In the context, the word "faith" refers to the body of Christian beliefs. It is the body of apostolic teaching. (Acts 2:42) It is the objective body of Christian truth which the

Church must preserve from corruption. This truth was "once and for all" delivered to the saints. Jude, says Green, "comes very near to asserting propositional revelation, a concept widely denied today. God, he implies, has handed over to His people a recognizable body of teaching about His Son" (p. 139).

2f. The foundation:

The Christian Church from its earliest days accepted, taught and defended specific truths as the very foundation of Christianity (Acts 2: 42; 6:7; Rom. 6:17; Gal. 1:23; 3:23; Phil. 1:17, 27).

This foundation of the faith came now under the attack of the apostates.

3e. The conflict:

Satan has always endeavored to destroy the fundamentals of the faith, using individuals outside the church in his satanic scheme and, sadly, individuals within the Church as well. What was true in the first century is also true in the 20th century. Carl McIntire has traced some of the areas of the attack:

In the twentieth century the fundamentalist-modernist controversy has been over the great common doctrines of our historic Christian faith. Among these are the infallibility and inerrancy of the Scriptures. Without a Bible, which is the Word of God, we can have no authority and no message. The virgin birth of Christ has been disputed, but, without the virgin-born, sinless, spotless Lamb of God, we cannot have a sacrifice and substitute. Another glorious doctrine is the atonement that Christ made by the sacrifice of Himself upon the cross to satisfy the demands of divine justice and to reconcile us to God. We call it "the blood atonement." Today it is denied, called "slaughter house" religion, and all manner of ridicule is hurled at those who believe that the blood of Jesus Christ, God's Son, cleanses from sin. The bodily resurrection of Christ from the dead is another one of the fundamentals that is repudiated. But Paul has made it plain that if Christ be not risen, then is our faith vain, our preaching is vain, we are yet in our sins, and we are of all men to be pitied.

(The Epistle of Apostasy, p. 19)

Jude is very agitated. Apostates are undermining and undoing the work of the apostles in the churches. It is not a time to declare the Gospel but to defend the very foundation on which the Gospel rests. There is one thing more important than the Gospel and that is its defense when it is under attack from people within the church.

John Kelly's words, penned over 100 years ago, have an even greater urgency today than they did in his time:

The work of defending the faith can never be wisely neglected by the Christian Church; but it must ever be remembered that it can at best only confirm the believer, silence the gainsayer, and produce intellectual conviction in the doubter. Something more than argument is needful to bring men to heartfelt obedience to the faith, to save men from their sins, to overcome the inherited bias to evil native to the human heart, which leads to resistance to the truth of God, even the Gospel "received in the Holy Ghost, and in much assurance."

("The Present Conflict With Unbelief," The Living Papers Concerning Christian Evidences, Doctrines and Morals, Vol 9 1887 , p 48)

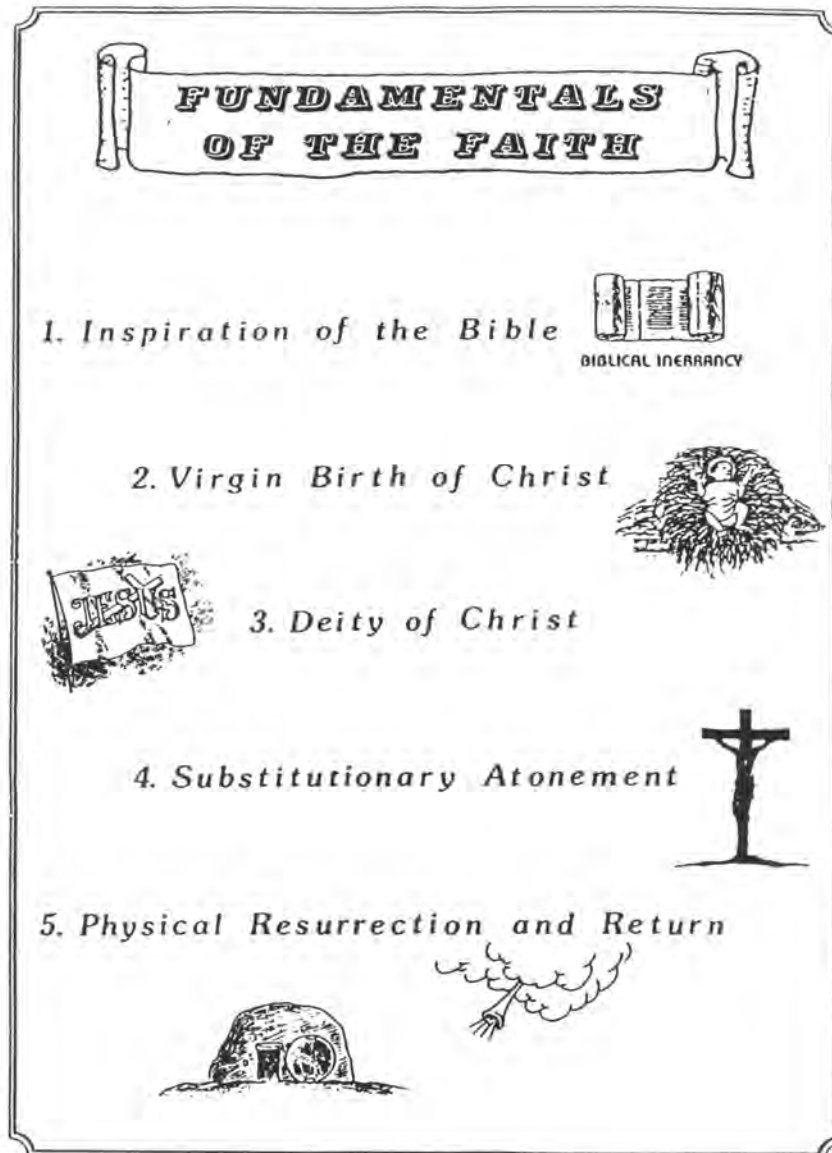
Historically, fundamentalists have stood for the fundamentals of the faith. They are not simply satisfied to believe them but are willing to do battle for them. Without these fundamentals there is no Gospel. Obedient Christians will obey Jude's main imperative in the epistle, to earnestly contend. The word epagonizomai, found only here in the N.T., "speaks of a vigorous, intense, determined struggle to defeat the opposition . . . The Greek athletes exerted themselves to the point of agony in an effort to win the contest. With such intense effort does Jude say that the saints should defend the doctrines of Christianity." (Wuest, In These Last Days, p 235)

—❖—

WHO is on the Lord's side,
Always true?
There's a right and wrong side,
Where stand you?

Thousands on the wrong side
Choose to stand,
Still 't is not the strong side,
True and grand.

Come and join the Lord's side:
Ask you why?—
'Tis the only safe side
By and by.



2c. The awful danger: 4

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jē'sus Christ.

In vs. 3 Jude gives an exhortation, a matter on which he elaborates in verses 17-25. In verse 4 Jude gives an explanation of the danger, expounded in verses 5-16. The occasion of the letter was the undetected intrusion of ungodly individuals into the fellowship of the churches.

Breaking with fundamentalism

By WILLIAM SIMBRO

Register Religion Writer

There are support groups for alcoholics, drug addicts, excessive eaters and compulsive gamblers. There also are groups where people who share a common grief or concern can band together to help each other cope.

And now there is a Fundamentalists Anonymous, a support group for people breaking away from fundamentalist churches, and a central Iowa chapter is being organized.

Founders of the new group say that religious fundamentalism so consumes the thought, emotions and lifestyle of its adherents that when they leave a fundamental church they have a tough time coping with life. They say that when people leave the authoritarian structures and absolute certainties of fundamentalism, they need the understanding support of others who have gone through the same thing.

In short, they say, fundamentalism is addictive and help is needed for withdrawal.

Richard Yao, 30, a former Wall Street lawyer, started Fundamentalists Anonymous in April with the release of his booklet "Fundamentalists Anonymous: There is a Way Out."

"We are a support group, not a substitute church," Yao said. "We show ex-fundamentalists how to cope with anxiety and guilt." Co-founders were banker Jim Luce and musician Billy Jackson.

A spate of publicity in the New York City area greeted America's newest support group. Recently, the founding trio appeared on the Phil Donahue television show and inquiries started pouring in from around the nation.

"Testimonials"

The New York office says there are now 22 local chapters and 1,000 inquiries are coming in each week. "Testimonials" have been received from more than 3,500 former fundamentalists, say organization leaders, attesting to such problems as loneliness, a nagging sense of guilt and occasional flashbacks in which they catch themselves spouting Bible verses or praying when they don't intend to.

Similar to A.A.

Her description of what chapter meetings will be like sounds much like a meeting of Alcoholics Anonymous.

"We will provide a forum in which people can tell their stories and provide support for each other," she said. "They will talk about how they got into fundamentalism and why, give their personal testimonies, tell the psychological and social problems they are experiencing."

While fundamentalists would deny this, Meier says fundamentalism has similarities with cult groups, making it difficult to leave. "The legalism, all the rules and regulations, the gravitation toward a strong leader are similar to what happens in cults."

Yao, the New York lawyer who spearheaded the new movement, says that people leaving fundamentalism often "suffer from chronic depression, low self-esteem, nervous exhaustion or breakdown, and even suicidal tendencies."

The organization isn't out to recruit satisfied fundamentalists, he says. "We only work with those who want to leave fundamentalism. By giving them a support group, we make the 'coming out' process faster and less painful."

Not Anti-Religious

The organization stresses it is not anti-religious or atheistic and has no dogmas of its own.

One of those responding was Barbara Meier, 25, a 1984 Drake University psychology graduate and former employee of a Des Moines telephone counseling service. She is now organizing a central Iowa chapter of Fundamentalists Anonymous and hopes to hold its first meeting soon.

Many members, like the founders, left fundamentalism willingly, Meier said. She said she was excommunicated after an "early and unsuccessful marriage" ended in divorce and she was "living with another man."

"I was raised in fundamentalism and was forced to leave it," Meier said. She said she was excommunicated after an "early and unsuccessful marriage" ended in divorce and she was "living with another man."

She said she had become disenchanted with the strictures of fundamentalism before the excommunication. "If I had still been convinced that everything they taught was right, I wouldn't have been living with him. But, still, it was devastating. The church had been my total support group and suddenly it was gone."

"Because of how fundamentalists operate, I didn't have many contacts outside the church. I had a tremendous feeling of isolation. But I was in college at the time and found a new support system through friends I developed there and through courses I took in philosophy and religion," she said. Fundamentalists Anonymous is "helping people get back into the mainstream of life," Meier said.

Fundamentalism means different things to different people. For some, it is a name-calling word for extremely conservative Christians. For some conservative Christians, such as the Rev. Jerry Falwell, it is a word worn as a badge of honor.

To Meier, the distinctive marks of fundamentalism are a belief in the absolute inerrancy of the Bible, separatism from the rest of society and an exclusiveness in which it is believed that only like-minded folks will make it to heaven.

"We just help people to come out of fundamentalism; where they go after this is their own decision," says Yao.

The New York office asks for \$12.25 a basic membership fee, and a larger contribution if one can afford it. Yao's book says that plans are in the works for a videotape giving testimonials from members, a "New Life Evangelistic Crusade" taking the message of Fundamentalists Anonymous on the road around the country and "Stop Jerry Falwell" parties in the homes of members.

Fundamentalists have naturally not been thrilled about the new organization. But the reaction has included bemused humor. Cal Thomas, executive director of Falwell's Moral Majority organization, made this comment to *Newsday*, the Long Island newspaper, when Yao and his two partners announced the new organization: "It sounds kind of funny. Everybody needs a job, though, and this beats having them in an asylum at taxpayer expense."

Meier said anyone interested in the new chapter may write to Fundamentalists Anonymous, Central Iowa Chapter, P.O. Box 94097, Des Moines, Ia. 50394.



REGISTER PHOTO BY BOB MANDELL

Barbara Meier rejoins "the mainstream of life."



Says fundamentalist tenets misunderstood

WITH INTEREST I read William Simbro's report on Fundamentalists Anonymous, "a support group for people breaking away from fundamentalist churches." Simbro quoted Barbara Meier, head of the local chapter.

"It is obvious that she does not have the remotest understanding of the true nature of fundamentalism. She describes [its] distinctive marks as "a belief in the absolute inerrancy of the Bible, separatism from the rest of society, and an exclusiveness in which it is believed that only like-minded folks will make it to heaven."

How wrong she is! Fundamentalists derive their name from five fundamental tenets of the Christian faith to which they subscribe, because they are clearly taught in the Bible: (1) The inspiration of the Scriptures, (2) the virgin birth of Christ, (3) his deity, (4) his substitutionary atonement and (5) his physical resurrection and return.

Fundamentalists do not believe that they are the only ones making it to heaven, but they do take seriously and literally what Christ himself said: "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6), and "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John 3:36).

Persons like Barbara Meier and her colleagues have either never been acquainted with genuine fundamentalism, or, if so, have never really subscribed to its blessed biblical doctrines. They follow the sad pattern of first-century individuals concerning whom the Apostle John writes: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us" (1 John 2:19). — Manfred E. Keber, chairman, Department of Theology, Faith Baptist Bible College, 1900 N.W. Fourth St., Ankeny.

I am writing in regard to the article on Fundamentalists Anonymous in the Aug. 17 Register. As a former funda-

mentalist, I can testify first-hand to the spite and prejudice of these extremists. They try to patent God and put a copyright on salvation, when in fact God's mercy is available to anyone who is willing to accept it.

Being free of the fundamentalists is like getting out of prison — you never want to go back! — Michael Shank, 2519 Clarkson, Apt. 15A, Des Moines.

Compromising?

Another member of The Register staff appears to be wearing too many misshapen and ill-fitting hats. Comes now on Aug. 2 James Flansburg, the "new" literary oracle for the editorial pages, panning the recent work of William L. Shirer. . . .

Not all readers are witless turkeys waiting to be stuffed with marginal leftovers as presented in that critique. The well-deserved credibility of Flansburg in summarizing political affairs is diminished when departing from his area of experience.

One would think Flansburg would choose to avoid a parallel identification with the often-feeble ruminations of Kilpatrick, the intellectually devious and turgid tricks of Will and the sallow outpourings of Binnie.

Increasingly, I sense that the content of The Register editorial pages is compromised for the purposes of convenience and supposed editorial "balance" rather than aiming for genuine quality. For some, . . . your newspaper is expected to be a significant and perhaps crucially important source of daily intellectual stimulus. . . .

It is difficult enough to slog through the daily trash of the world which you necessarily must report. When I come to the editorial pages, however, I expect to find well-edited, quality thinking and writing, not an absence of diversity but simply some evidence that intellect can and will prevail. . . . — Robert W. Butschy, 1709 E. Ridge-wood Drive, Cedar Falls.

1d. The secret infiltration: 4a

Certain men had wormed their way in. The word "crept" (pareisduo, literally, "to slip in secretly," "to slide in along side of") is only used here in the N.T. Green writes that "it is a sinister and secretive word. Diogenes Laertius used it of a secret return to a country; Plutarch of the insidious decline of good laws and the stealthy substitution of inferior ones. Such an incursion by ungodly men was serious just because it was subtle (cf. Gal. 2:4; II Tim. 3:6). It is always more serious when the danger comes from within the Church. But it ought not to have been surprising." (p 160)

Green lists the following references to warnings concerning false teachers:

- CHRIST** (1) O.T.: Dt. 13:2-11; Is. 28:7; Jer. 23:14; Ezek. 13:9
 (2) Christ: Mk. 13:22; Mt. 7:15
 (3) Apostles: Acts 20:29-30; I Tim. 4:1ff.; II Tim. 3:1ff.; II Pet. 2:2-3

Peter describes these same individuals as those "who privily shall bring in damnable heresies" (II Pet. 2:1) They were "of old ordained," literally, "had already been foretold in writing" (II Pet. 2:3, cf. Mark 6:47; 15:44, where palai is translated "already" rather than "of old.>").

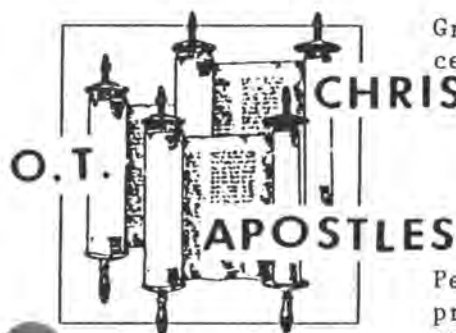
It should come as no surprise that false brethren have stolen into the Church (Gal. 2:4-5), and are imperiling the saints (II Cor. 11:26). The situation commenced in Jude's day, continued throughout Church history and will consummate in the latter days (I Tim. 4:1) for which reason a faithful minister reminds his flock of these things (I Tim. 4:6).

2d. The special impiety: 4b

These false teachers are (1) ungodly in character, (2) immoral in conduct, and (3) they deny the only Master and Lord, Jesus Christ.

1e. Their irreverence of character:

They lacked all reverence for God. Here the term "ungodly" refers to their inner attitude toward God; in verse 15 it describes their shameful deeds and speech; and in verse 18 it pictures their illicit desires (Hiebert p. 220).



The insidious intruders of the Church know nothing of the blessings of being called, sanctified and kept of verse 1. Their impiety leads to immorality. Ungodliness always issues in unrighteousness.

2e. Their immorality in conduct:

God's unmerited favor toward sinners is turned by these apostates into lasciviousness or excesses. These apostates committed unbridled sexual sins without any sense of shame. Other excesses may also have been involved but the main thought is that of moral debauchery. They felt that since God's grace had pardoned them from all sins, they were at liberty to follow their basic depraved instincts.

3 CHARACTERISTICS OF APOSTATES	
UNGODLY	4
TURNING	
DENIAL	

3e. Their infidelity toward Christ:

The apostates deny our only Lord God and Master, Jesus Christ. Jude uses five terms to describe the Savior with only one article uniting the nouns "Master and Lord," Jude speaks only of Christ. However, it is also true that he who does not honor the Son does not honor the One who sent Him (Jn. 5:23; I Jn. 2:22).

The apostates deny and thus disown five aspects of the person and work of Christ:

1f. A denial of Christ's universal sovereignty:

Despotes means absolute master (cf. II Pet. 2:1).

2f. A denial of Christ's complete deity:

He is theos, very God, eternal and co-equal with the Father.

3f. A denial of Christ's absolute authority:

He is a kurios, the Lord over all His creation and creatures.

4f. A denial of His efficacious Saviorhood:

He is iesous, Jesus, the Savior (Mt. 1:21).

5f. A denial of His messianic role:

He is christos or Messiah, the Anointed One, who delivers mankind and will rule the world.

There appears a marked downward progression in verse 4. (1) a lack of any real reverence for God and His word is followed by (2) the twisting of the doctrine of grace to justify a life of sin, (3) climaxing in an open denial of the Son of God as Sovereign and Savior. (Coker, p. 25)

3 Marks of APO~~STASY~~

1

***THEIR IRREVERENCE
OF CHARACTER***

2

***THEIR IMMORALITY IN
CONDUCT***

3

***THEIR INFIDELITY
TOWARD CHRIST***

- 1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-4
- 2A. THE SCRIPTURAL CASES OF APOSTASY: 5-7
- 1b. The distinction between heresy and apostasy:
- 1c. The term heresy:
- 1d. The lexical meaning of heresy:

3 O.T. ILLUSTRATIONS	
ISRAELITES	5-7
ANGELS	
CITIES	

her'e-sy (hĕr'ĕ-sī), *n.*; *pl.* -sies (-sīz). [ME. *heresie*, *eresie*, OF. *heresie*, *eresie*, F. *hérésie*, L. *haeresis*, Gr. αἵρεσις a taking, a taking for one's self, a choosing, a choice, a sect, a heresy, fr. αἵρεῖν to take, choose.] 1. Religious opinion opposed to the authorized doctrinal standards of any particular church, esp. when held by a person holding the same general faith, and tending to promote schism or separation; lack of orthodox or sound belief; rejection of, or erroneous belief in regard to, some fundamental religious doctrine or truth; heterodoxy. Formerly, in countries having an established church, heresy was a crime, and consisted in refusal to accept any prescribed article of faith. The canon law names 82 different sorts. In England the writ "De heretico comburendo" was abolished by 29 Car. II. c. 9, and various toleration acts have practically abolished civil punishment for heresy.

Deluded people! that do not consider that the greatest *heresy* in the world is a wicked life. *Tillotson.*

2. An opinion held in opposition to the established or commonly received doctrine, and tending to promote division or dissension; — usually said in reproach.

New opinions
Divers and dangerous, which are *hereses*. *Shak.*

3. A characteristic opinion held by a person or a party; a particular body or style of doctrine; a sect.

After the study of philosophy began in Greece, . . . because every man took what opinion he pleased, each several opinion was called a *heresy*; which signified no more than a private opinion, without reference to truth or falsehood. *Hobbes.*

When I call dueling, and similar aberrations of honor, a moral *heresy*, I refer to the force of the Greek αἵρεσις, as signifying a principle or opinion taken up by the will. *Coleridge.*

her'e-tic (hĕr'ĕ-tīk), *n.* [ME. *heretike*, *eretike*, F. *hérétique*, L. *haereticus*, Gr. αἱρετικός able to choose, heretical, fr. αἵρεῖν to take, choose. See HERESY.] One who holds to a heresy; esp., one who, having made a profession of Christian belief, deliberately and pertinaciously upholds a doctrine varying from that of his church, or rejects one prescribed by his church.

Syn. — HERETIC, SCHISMATIC, SECTARIAN (OR SECTARY), DISSENTER, NONCONFORMIST. A HERETIC is one who maintains heterodox, or rejects orthodox, opinions or beliefs; a SCHISMATIC is one who (often unjustifiably or contentiously) separates from, or (esp.) provokes division in, a church or communion; a SECTARIAN (frequent as adj.) is an ardent, often narrow-minded or bigoted, adherent of a sect; as, "There is sprung up an *heretic*, an arch one, Craumer"

HERESY

αἵρεσις

Based on the etymology of the word, the term heretic designates an individual who departs from a certain position, resulting in a schism.

- 2d. The biblical usage of heretic:

Ryrie has a good summary of the term heretic:

"An apostate is not the same as a New Testament heretic. The noun heretic is used only one time in the New Testament (Tit. 3:10),

but the adjective is used two times (I Cor. 11:19 and Gal. 5:20). The word means a willful choosing for one's self which results in a party division. Heresy belongs to the works of the flesh which can and often are performed by carnal Christians (Gal. 5:20). Sometimes this may be used for good so that those who are not involved in heresy will stand out in the churches (I Cor. 11:19). Toward a heretic the Scriptures really command a surprisingly lenient attitude--admonish twice, then ignore (Titus 3:11).

(Ryrie, "Apostasy in the Church," *Bibliotheca Sacra*, Jan.-Mar. 1964, p. 47).

2c. The term apostasy:

1d. The lexical meaning:

a-pos'ta-sy (-tā-sī), *n.*; *pl.* -TASIES (-sīz). [ME. *apostasie*, F. *apostasie*, L. *apostasia*, fr. Gr. ἀποστασία a standing off from, a defection, fr. ἀποστῆναι to stand off, revolt; ἀπό from + στῆναι to stand. See OFF; STAND.] An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party; an apostate's act of renunciation; esp., the renunciation of a religious faith.

Apostasy. — This consists in the total renunciation of Christianity, by embracing either a false religion or no religion at all. The offense can only take place in such as have once professed the true religion.

(*Apostasy*) . . . is of three kinds: that from the Christian faith; that from ecclesiastical obedience; and that from a religious profession, or from holy orders.

a-pos'tate (ā-pōs'tāt), *n.* [L. *apostata*, Gr. ἀποστάτης. See APOSTASY.] **1.** One who has forsaken the faith, principles, or party, to which he before adhered; esp., one who has forsaken his religion for another; pervert; renegade. **2. R. C. Ch.** One who, having taken sacred orders, renounces his clerical profession without lawful dispensation. **Syn.** — See PERVERT.

a-pos'tate (-tāt), *a.* Pertaining to, or characterized by, apostasy; faithless to moral allegiance; renegade.

So spake the *apostate* angel. *Milton.*
A wretched and *apostate* state. *Steele.*

In its most basic form, apostasy is "an abandonment of what one has voluntarily professed." It is primarily a defection or rebellion, only secondarily a departure.

2d. The biblical usage:

ACTS 21

21 And they are informed of thee, that thou teachest all the Jews which are among the Gēn'tiles to forsake Mō'sēs, saying that they ought not to circumcise *their* children, neither to walk after the customs.

II THESSALONIANS 2

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

1e. The noun apostasia occurs twice in the N.T. The first reference is Acts 21:21, where apostasy involves a departure from the teachings of Moses. The second reference is 2 Thess. 2:3, a prediction of the departure of the end times. Some see this as reference to the departure of the church from earth at the time of the rapture. It is better to understand it as a falling away from the faith, as the verbs below demonstrate. Moreover, Jewish tradition speaks of complete apostasy from God and His Torah before the appearance of the Messiah. (Kittel, *Theological Dictionary of the N.T.*, I, 513).

2e. The verb aphistemi, to apostatize, withdraw from, fall away, occurs 14 times in the N.T.

APOSTASY

ἀποστασία

- 1f. In most instances the record involves a physical departure of a person from one place to another: (e.g. Lk. 2:37; Acts 22:29).
- 2f. Sometimes it means departure from a course of action.
- 3f. In three passages a departure from the true faith is involved:
- 1g. An apostatizing from the Word of God, the seed:

ST. LUKE 8

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

- 2g. An apostatizing from the true faith or Christian doctrine:

I TIMOTHY 4

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

- 3g. An apostatizing from the living God:

HEBREWS 3

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

- 3c. Definitions of the terms:

- 1d. Heretic:

A heretic is a carnal Christian who espouses error which brings division into the Church.

- 2d. Apostate:

An apostate is characterized by a willful departure from the truth which he formally professed.

In the words of Ryrie, a heretic needs to be "distinguished from an apostate who is not a Christian and whose departure was from the complete body of Christian truth which put him outside the church, rather than leaving him part of a faction within the church. . . . An apostate, according to the definition, would be different from a carnal Christian in that the latter is 'in Christ' (1 Cor. 3:1) while the apostate is not." (Ryrie, Bib. Sac., p. 47).

The concept of apostasy is not limited to the references where the

actual term is used. Satan is certainly an apostate (Is. 14:12-15). The Pharisees, while not called apostates, fit the characteristics (Matt. 12:24). The false teachers whose coming Peter predicts (2 Pet. 2:20-21) and of whose presence Jude warns are certainly evidencing the characteristics of apostates. As a matter of fact, the Epistle of Jude comprises one of the most extensive discussions of apostasy in the entire Word of God. Jude lists their characteristics, predicts their doom, and gives examples of apostasy from the Old Testament.

C oncepts for C orruption in C hristianity		
	<i>HERESY</i>	<i>APOSTASY</i>
Greek Term	αἵρεσις	ἀποστασία
Lexical Meaning		
Cultural Significance		
Proper Synonym		
Scriptural References		
Biblical Usage		
Tentative Definition		

Concepts for Corruption in Christianity	
HERESY	APOSTASY
Greek Term	ἀποστασία
Lexical Meaning	ABANDONMENT
Cultural Significance	REMOVED POSITION
Proper Synonym	DEPARTURE
Scriptural Reference	ACTS 21:21 2 THESS 2:3 LK. 8:13; 1 TIM. 4:1; HEB. 3:12
Biblical Usage	TOTAL DESERTION FROM THE TRUTH
Tentative Definition	A WILLFUL DEPARTURE FROM PROFESSED TRUTH

Concepts for Corruption in Christianity

HERESY

APOSTASY

Greek Term

ἁίρεσις

ἀποστασία

Lexical Meaning

CHOICE

ABANDONMENT

Cultural Significance

SEPARATED PARTIES

REMOVED POSITION

Proper Synonym

HETERODOXY

DEPARTURE

Scriptural Reference

TIT. 3:10
1 COR. 11:19; GAL. 5:20

ACTS 21:21 2 THESS 2:3
LK. 8:13; 1 TIM. 4:1; HEB. 3:12

Biblical Usage

OPPOSING OPINION
TO THE TRUTH

TOTAL DESERTION
FROM THE TRUTH

Tentative Definition

ESPOUSAL OF ERROR
CAUSING DIVISION

A WILLFUL DEPARTURE
FROM PROFESSED TRUTH

ἀφίστημι. "to fall away."

ST. LUKE 8

13 They on the rock are *they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Apostatizing
from the
True Word

Believed and
received the
Word with joy
but fell away

I TIMOTHY 4

NOW the ^hSpirit ⁱspeaketh expressly, that in the latter times some shall ^jdepart from the faith, giving heed to seducing spirits, and doctrines of ^kdevils;

Apostatizing
from the
True Faith

Fulfillment by Jude;
no Holy Spirit (cf.
Rom. 8:9b)

HEBREWS 3

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Apostatizing
from the
True God

Evil heart of
unbelief

THE SCRIPTURAL CASES OF APOSTASY: 5-7

The Arrogance of the Israelites

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.

Numbers 14:28-29



The Apostasy of the Angels

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.

Isaiah 14:12



The Abominations of the Canaanites

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Genesis 19:24-25



2b. The disclosure of examples of apostasy:

Jude warns his readers of the perils of apostasy by citing 3 examples of apostates from the past. After emphasizing their destruction, he writes of the punishment of the present apostates. (v. 8-15)

1c. The arrogance of the Israelites: 5

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 E'gypt, afterward destroyed them that believed not.



The phrase "I will put you therefore in remembrance, though you once knew this" indicates that Jude's readers were intimately acquainted with the O.T. record of God's retributive judgment. Jude needs merely remind them.

1d. A reminder of their deliverance:

The reminder relates, first of all, to God's marvellous deliverance of His people from Egypt, as recorded in Ex. 12-15. The aorist participle sosas points back to that historic act.

God had seen their affliction (Ex. 3:7), had delivered them from death in the Passover (Ex. 12:6,29) and had brought safely the 600,000 men with their families and wealth of Egypt out of the land (Ex. 12:31-36). Saved from captivity, sheltered by the blood, delivered from Egyptian judgment, they arrived safely in the Sinai.

If they had marched 50 abreast, the line could have been seen for 40 miles. God's subsequent provisions were equally miraculous. It has been estimated that by today's standards "it would take 30 boxcars of food and 300 tankcars of water to meet their daily needs" (Levy, Israel My Glory, Aug.-Sept. 1987, p. 8).

2d. A reminder of their disbelief:

A second reminder was that God "destroyed them that believed not." "Through unbelief they forfeited physical life and eternal life. Some commentators suggest that these individuals were actually saved. Green writes that these Jews had known the release, the new life involved in becoming the people of God" (p. 164). Sadly, the commentary of the N.T. and the context of Jude indicate that the majority of the Jewish people were never saved. In Hebrews 13:12 the suggestion is that the Israelites died "of an evil heart of unbelief, apostatizing from the Living God." Jude uses these O.T. illustrations not primarily to warn believers of the fate which befalls them, should they apostatize (if that were possible) but to demonstrate the fate of those who crept in unawares, who never possessed the Holy Spirit (v. 19).

3d. A reminder of their destruction:

The Savior and Deliverer can also be the Destroyer. All those

twenty years old and over died during their forty years sojourn in the desert (Num. 14:29-34). The precise number of deaths per day is difficult to calculate but, based on a twelve-hour day, over a period of 38.5 years, there would have been approximately 85 funerals per day or seven per hour (Levy, op. cit., p.8).

2c. The apostasy of the angels: 6

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.



1d. The divergent views:

Three main interpretations have been put forth to explain this passage. What was the angelic apostasy?

1e. The vacating of heaven:

Jude makes a reference to angels leaving their high position in heaven assigned to them by God.

2e. The intermarriage with women:

Many commentators understand this verse as a reference to fallen angels in Gen. 6 who left their heavenly estate and committed sexual immorality with women.



While a popular interpretation, is it the proper one? It seems that the position that Gen. 6 speaks of the intermarriage between fallen angels and women raises more questions than it answers.

Several factors need to be considered in this discussion:

- (1) To prove that fallen angels could have sex relations with men, one must demonstrate that (a) they have a material body by nature, (b) they can reproduce without a material body or (c) they can assume or create a material body for themselves.
- (2) Good angels are called sons of God but never evil angels.
- (3) The judgment of Gen. 6 follows because of man's sin. God saw that the sin of man was great upon the earth. It repented Him that He had made man.
- (4) The term "sons of God," according to recent archeological discoveries, refers in Near-Eastern literature to a group of tyrants or noblemen who claimed divine origin for themselves and wanted to subjugate other tribes through indiscriminate intermarriage (as did Solomon centuries later).

3e. Their rebellion against God:

Another interpretation is that Jude refers to a third of the angels (Rev. 12:4) who rebelled with Lucifer against God in an effort to dethrone Him (Is. 14:12-17; Ez. 28:12-19). They are placed in everlasting chains (v. 6) in a place called Tartarus (2 Pet. 2:4).

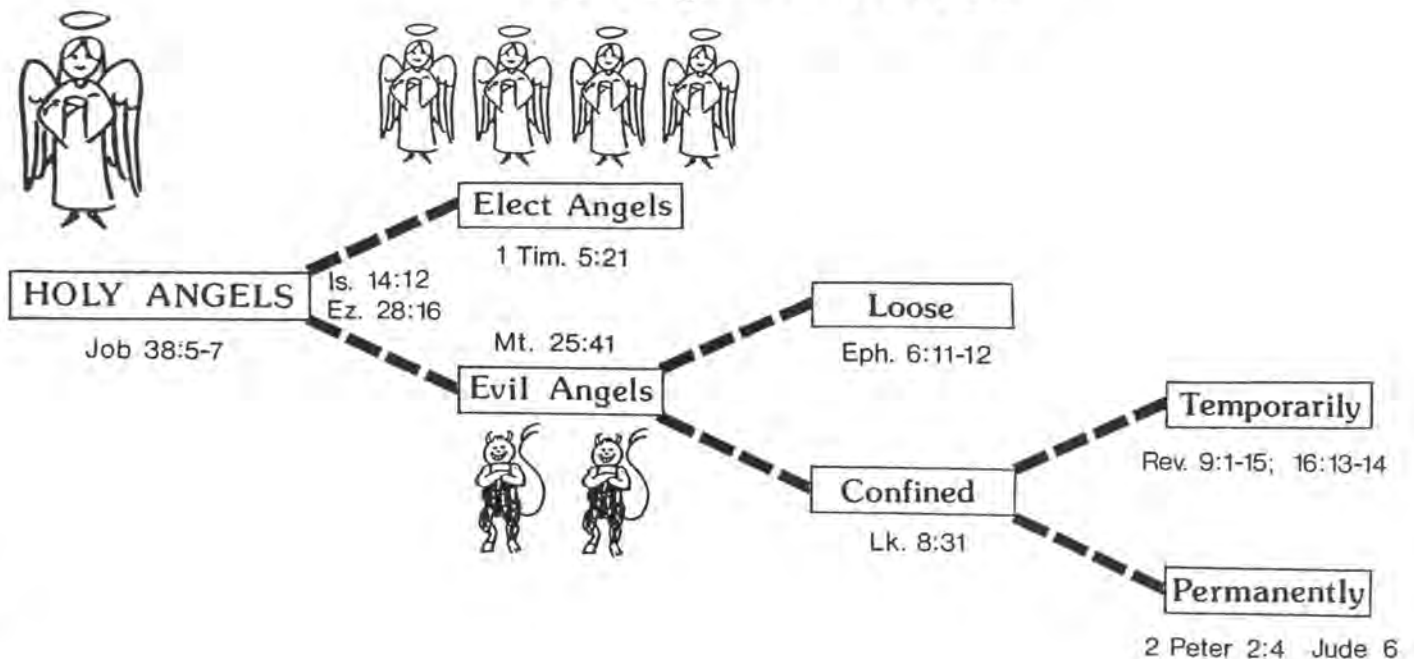
2d. The distinctive sin:

The sin of the angels was that they kept not their first estate. The word arche is the simple word for beginning. What is "their first estate" or "their own original estate"? It is unconfirmed creaturely holiness. An intermarriage with women in Gen. 6 (if that were feasible) would have involved leaving their second estate. Their departure from God would have been succeeded by a defilement of the human race. It is difficult to discern why some angels are already in chains while Satan, the ringleader of the rebellion is temporarily free. Wisdom writes concerning the angelic sin:

"The idea is that these angels did not keep their lordship, their place of honor and authority. There is, perhaps, an intended allusion in the statement to the false teachers: they were gifted and prominent people, who by their unwillingness to abide in God's will forfeited a place of honor and dignity for a place of degradation and judgment." ("An Alarm for Alertness," Biblical Viewpoint, April, 1984, p.39).

The angels are an illustration of apostasy in that they left their holy prominence and their heavenly position. Apostasy results in eternal judgment.

The Spirit World



3c. The abomination of the Canaanites: 7

**7 Even as Söd'om and Gô-mör'rhâ,
and the cities about them in like
manner, giving themselves over to
fornication, and going after strange
flesh, are set forth for an example,
suffering the vengeance of eternal fire.**

The terms "even as" and "in like manner" do not necessarily confirm the old Jewish belief that the angels committed the same sin as the citizens of Sodom and Gomorrah. Wisdom's observation is worth noting:

"The point of comparison is the degeneration and degradation of the apostates. As the angels left their place of dignity and descended into a lowly sphere, so did the people of Sodom and Gomorrah. This interpretation is further supported by the emphasis in verses 5-7 on the departure of the apostates from one sphere to another. The reference to fornication and perversion in verse 7 accords with the nature of these false teachers as revealed in verse 4: they were libertines who "turned the grace of God into lasciviousness."

(Ibid., p. 40)



The fire which destroyed the cities of the plain is a symbol of God's eternal fire. The region at the southern end of the Dead Sea where those cities were once located bears vivid testimony even today of that awful conflagration. The scorched area and the stench of sulphur in the air attest to the fire which devoured the sinners then and anticipates the eternal fire punishing the apostates in the future.

The triad of judgments adduced from the Old Testament does not follow a chronological but a logical order. In 2 Pet. 2:4-7 the judgments upon the angels, world at the time of the flood and the cities are arranged in the sequence of chronology. In Jude the judgment on Israel, angels and cities follow the sequence of corruption:

- (1) Israel is judged for not believing--the sin of unbelief.
- (2) The angels are judged for forsaking their rightful habitation--the sin of presumption.
- (3) Sodom and Gomorrah are judged for fornication and going after strange flesh--the sin of immorality.

Precisely this was the course of the impious men of whom Jude writes.

- (1) Their denial of God and the Lord Jesus Christ (v. 4) revealed their unbelief.
- (2) Their blasphemy of lordship and glories (v. 8)--an unwarranted intrusion into the angelic sphere--revealed that (like the angels of old)--they had forsaken their proper place as men, evidencing their presumption.
- (3) Their immoralities (v. 4,8,10) revealed their likeness to the debauched and defiled people of Sodom and Gomorrah. They too had gone after that which was morally forbidden to them, committing gross immorality. (Hodges, p. 3).

II PETER 2

JUDE

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomor'rah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

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.

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.

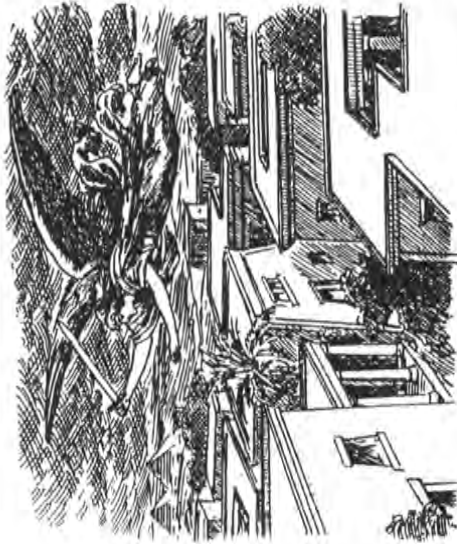
7 Even as Sodom and Gomor'rah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

SEQUENCE OF CHRONOLOGY:

- 1.
- 2.
- 3.

SEQUENCE OF CORRUPTION:

- 1.
- 2.
- 3.



PROTECTION AT THE PASSOVER



PASSAGE THROUGH THE RED SEA



PERVERSION OF WORSHIP



PUNISHMENT IN THE DESERT

THE DELIVERER CAN BECOME THE DESTROYER

- 2A. THE SCRIPTURAL CASES OF APOSTASY: 5-7
- 3A. THE SUMMARY CASTIGATION OF THE APOSTATES: 8-10

The three O.T. illustrations of apostasy set forth three characteristics of apostasy in Jude's day, characteristics which will also exist in the Church in the last days before the Lord returns to execute judgment upon all (v. 15).

- 1b. The debauched dreamers: 8

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

Jude has already characterized these apostates in his day and in the latter days as those who are guilty of impiety, immorality and irreligiosity. Now he offers additional detail. He describes the acts of these apostates with the three verbs: pollute, reject and slander. These verbs serve as a comparison of the apostates with the unbelieving Israelites (v. 5), the rebellious angels (v. 6) and the perverted Sodomites (v. 7).

The term "likewise" links verse 8 with the foregoing section and the term "also these" places these intruders in the same tragic category.

- 1c. They are dreamers of defilement: 8a

They dream or see delusions. The participle "dreaming" appears to be a reference to the empty speculations of these men. Jude perhaps has the Septuagint (LXX) version of Is. 54:10 in mind which speaks of dogs that dream and make noise in their sleep. Dreaming could also be "a metaphorical description: they live in a subjective dream world of unreality. . . They substituted the unreal world of their fancies for the real world of divine truth and righteousness." (Hiebert, p. 242-243). The word dreamer applies to all three actions. They defile the flesh, despise dominions and degrade dignitaries. The verbs are in the present tense and middle voice, indicate their continuing condition resulting in self-gratification.

By defiling the flesh, they not only defile themselves but others. The defilement is not restricted to the physical body but extends to the moral nature as well. In Tit. 1:15 and Heb. 12:15 the verb denotes moral impurity. Not being satisfied to be polluted themselves, they drag others into their moral defilement. Their action is reminiscent of Satan who drew one third of the stars of heaven with him. (Rev. 12:4)

- 2c. They are despisers of dominion: 8b

They set at nought dominion. The word used is kurioteta, derived from the word "Lord" (kurios), hence ruling power or dominion. The reference here may be to (1) secular powers, (2) ecclesiastical offices, as well as (3) angelic rank. Hiebert suggests that the term refers to Christ's authority over the lives of His people (p. 245). While in 2 Pet. 2:10a they despise dominion, in Jude 8 this inner attitude becomes an action of a stubborn refusal to recognize divine authority. It is a continuous rebelling against the Lord's authority as the apostates themselves are the only authority which they recognize.

Coder rightly sees a similar situation of rebellion against the Lord and His authoritative Word today:

"Never before has there been such a concentrated assault upon the Person of Christ, as has been unleashed within the present century in the religious press and in the spoken utterances of many religious leaders. Men rail not only against the deity of the Prince of glory; they speak out against what is written about the purpose of His death, oppose the truth of nearly every other historic basis of Christianity.

If we were to look for further illustrations of the truth of this third characteristic of apostasy, we would find widespread ridiculing even of the existence of the personal Devil, who is revealed in the Bible as the god of this world. We would find Moses called a man who could not even write; Isaiah scoffingly given the name "Deutero-Isaiah"; Daniel described as a man who never even existed; the writers of the Gospels accused of falsehood; the apostle Paul referred to as a false teacher. Men and institutions truly honoring and obeying God in this generation are attacked and accused of all manner of evil." (p. 56)

3c. They are degraders of dignitaries: 8c

The term "and rail at dignities" is a difficult one. The particle de sets off the phrase, making the action different from the preceding one. The dignities are, literally, glories (doxas), a reference to majestic, illustrious persons. The probable personages may be the civil magistrates or ecclesiastic leaders but the context and the similarity with 2 Pet. 2:10-11 would indicate that doxas denotes a class of angelic beings, perhaps the holy angels.

Green suggests that these irreverent infidels "became disenchanted with the whole notion of angels, and regarded such enlightened Christians as themselves as emancipated from such primitive ideas. Perhaps they scoffed at the very existence of transcendent powers of evil. Perhaps they blasphemed the angels as agents of the Demiurge (the inferior god of creation) if they were at all far advanced along the road to developed Gnosticism. They could well have blasphemed by adducing the (fallen) angels as examples of and encouragements to fornication. Perhaps the orthodox reproached them with having fallen, in their immorality, under diabolical powers, to which they returned a mocking answer, regarding such powers, if they existed, as utterly impotent over themselves." (p. 169)

The irreverent railing (blaspheming, blasphemousin) of holy angels by the apostates in verse 8 stands in striking contrast to the respect Michael the archangel shows to Satan in verse 9.

2b. The abominable accusers: 9

1c. The implication of the verse:

The actions and attitudes of Michael the archangel are held up to underscore the audacity of the abominable accusers. Michael neither displayed a flippant attitude toward the Devil nor gave a rude answer to him. Both extremes need to be avoided in dealing with the satanic and supernatural. Apparently

9 Yet Mī'chaël the archangel, when contending with the devil he disputed about the body of Mō'seş, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

the apostates were guilty of one or the other.

2c. The illustration:



Whereas these apostates rail against dignities, Michael did not blaspheme the devil while contending with him over the body of Moses. The force of the present middle participle diakrinomenos shows that the contending was "a continued altercation in which Michael was engaged with Satan in a prolonged verbal battle, yet in which Michael arrogated nothing to himself, archangel though he is, but turned the devil over to the Lord Himself--'The Lord rebuke thee!'" (Lawlor, p. 78).

Michael did not venture to bring against Satan any accusation or judgment but treated him with respect, knowing full well Satan's deadly and dangerous nature. During the disputation (dialegeto) which raged back and forth, Michael at no time over-stepped the bound of his authority. And yet this is exactly what the apostate blasphemers in Jude's day did. In the words of Lenski:

"The logic is strong. Mockers, mere men, sinners--mighty angels, holy, heavenly, yea, Michael the archangel. No

provocation, only the mockers' own arrogant unbelief--the greatest provocation, even by the devil himself. Outright, direct, wilful, insulting blasphemies of Christ's own glories--not even a word too much against even the devil." (p. 638)

Michael whose name means "Who is like God?" is called here in verse 9 the archangel. He is mentioned 3 times in the Old Testament (Dan. 10:12,21; 12:1) and twice in the New Testament (Jude 9; Rev. 12:7). He appears to be the special protector of Israel and at the death of Moses, he protects the earthly remains of the leader of Israel from the design of the devil ("accuser").

It is nowhere disclosed why this confrontation took place. Perhaps Satan laid claim to Moses' body since Moses was a murderer (Ex. 2:12). Satan as the father of all murderers (Jn. 8:44) demanded his right to dispose of Moses' body, having been deprived of Moses the person.

" By Nebo's lonely mountain,
East of the Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

" That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

" This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

" And had he not high honor?
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

" In that strange grave without a name,
Whence his uncoffined clay
Shall break again--O wondrous thought!--
Before the judgment-day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.



" O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God has his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well."

MRS. C. F. ALEXANDER.

The limits of Satan's activities toward the believer are set by God. Especially at the vulnerable time of the believer's death, the "ministering spirits" (Heb. 1:14) are active in behalf of the saints. It may be inferred from Jude 9 that angels protect the physical remains of the believer. It is clearly taught by the Lord that at the moment of death the angels conduct the soul and spirit of the saint into the presence of the Lord. Thus Christ relates that when the poor man Lazarus died, "he was carried by the angels into Abraham's bosom" (Luke 16:22). What a blessed assurance for every believer. Especially at the time of death the Lord envelops His own in His loving care, dispatching His special spirits to minister to our physical and spiritual remains.

Deut. 34:5-7



Angelic protection of the saint's physical remains

Luke 16:22



Angelic protection of the saint's immaterial being

3c. The inspiration:

Two questions need to be answered concerning the event only mentioned here by Jude. Where did Jude obtain his information? Is the story true?

Normally the apocryphal book called the Assumption of Moses is cited as the source. Clement, Origen and Didymus refer to the similarity between Jude's epistle and the Assumption of Moses. But none of these says Jude quotes it. They simply indicate that both Jude and the Assumption of Moses speak of the same event, never directly stating Jude's dependency on this apocryphal book. (Lenski, p. 629)

Gleason Archer stresses the integrity of the Scriptures at this point and the reliability of the account.

Did Jude err when he cited nonbiblical sources?

Jude 9 and Jude 14 are the passages that raise this question. Verse 9 refers to a controversy between the archangel Michael and the Devil in regard to the disposition of the body of Moses after he had died on Mount Pisgah: "But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!'" This account is not found in the Old Testament but is thought to have been included in a Christian treatise (now lost) entitled "the Assumption of Moses" (cf. Buttrick, *Interpreter's Dictionary*, 3:450), at least according to Origen (*On the Principles* 3.2.1).

It would be a logical fallacy to argue, however, that an inspired biblical author like Jude was strictly limited to the contents of the canonical Old Testament for all valid information as to the past. Both Stephen (in Acts 7) and the Lord Jesus (in Matt. 23) refer to historical episodes not recorded in the Old Testament. Apparently there was a valid and accurate body of oral tradition available to believers in the New Testament period; and under the guidance of the Holy Spirit, they were perfectly able to report such occurrences in connection with their teaching ministry. We are to deduce from this passage, then, that there was such a contest waged by the representatives of heaven and hell over the body of Moses.

(*Encyclopedia of Bible Difficulties*,
p. 430.)

3b. Brute beasts: 10

II PETER 2

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

JUDE

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

1c. Their brutish conversation:

Like his brother James, Jude denounces the sins of the tongue frequently in his short epistle. He accuses them because they "speak evil of dignities" (v. 8) as well as "of those things which they know not" (v.10). He refers to the gainsayings of Core" (v. 11) and the "hard speeches which ungodly sinners have spoken against him" (v. 15) as well as the "murmerers," "complainers," "whose mouth speaketh great swelling words" (v. 16). (Wolff, p. 91-92)

2c. Their brutish conduct:

The repeated use of "but these" is a contemptuous reference to the apostates of whom Jude speaks with increasing bitterness (12,14,19,20). Verse 10 falls into two balanced statements with the particles men, "on the one hand" and de, "on the other hand."

1d. Their daring attitude to what they do not understand: 10a

1e. Their spiritual blindness:

They "rail at whatsoever things they do not know," literally,

"whatsoever things, indeed, they know not they defame."
The railing (blasphemousin) reminds the reader of v. 8 as being a characteristic of their conduct.

The present tense suggests this to be their habitual reaction to "whatsoever things they know not," that is, the invisible spiritual world, including angelic beings.

Apostates do not personally know (oidasin) angels. They are naturally blind to spiritual reality (1 Cor. 2:7-14) and possess satanically darkened minds (2 Cor. 4:4).

2e. Their personal boorishness:

The less they know the more they blaspheme, rail, speak abusively. Since the tongue is an index of their inner character, in their reaction to the spiritual and supernatural realm they show their own abysmal ignorance.

2d. Their destructive actions in the things they do understand: 10b

1e. Their standard:

Over against the spiritual and supernatural things which they do not know stand "the things which they know by instinct, like unreasoning animals" (NASB). Claiming to be Christian, these apostates know only that which the beasts instinctively know. Jude pictures their gross state. Professing Christians know only what the irrational animals know and allow themselves to be governed by animal instinct and passion.

2e. Their destiny:

Wolff fittingly remarks:

"Jude uses scathing irony: What they don't know they blaspheme and what they understand destroys them" (p. 93).

The apostates live like irrational beasts which perish (Ps. 49:12,20). They turned the evangel into Epicureanism, "perverting the grace of God into lasciviousness and made their belly their god" (Rom. 16:18).

The end result is their total destruction or perversion (phtheirontai). Since the verb is either middle or passive in voice, the destruction may refer to a fate similar to that of the unbelieving Israelites, rebellious angels or debauched Sodomites (v. 7), or it may indicate that by their excess they will bring ruin upon themselves. At any rate, the very things which they enjoy will destroy them.



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DREAMERS OF DEFILEMENT

ARROGANCE OF THE ISRAELITES

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.

DESPISERS OF DOMINION

APOSTASY OF THE ANGELS

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.

DEGRADERS OF DIGNITARIES

ABOMINATIONS OF THE CANAANITES

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

APOSTASY IN HISTORY

APOSTASY IN THE CHURCH

APOSTASY TODAY

ARROGANCE OF THE ISRAELITES

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DREAMERS OF
DEFILEMENT

PHYSICALLY
IMMORAL

DESPISERS OF
DOMINION

INTELLECTUALLY
INSUBORDINATE

DEGRADERS OF
DIGNITARIES

SPIRITUALLY
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More Spontaneous Eruptions

An Episcopal bishop's unorthodoxy reaches epic proportions

Jesus Christ, as portrayed in some New Testament passages, is "narrow-minded" and "vindicative." The Gospel writers "twisted" the facts concerning Jesus' resurrection, which was never meant to be taken literally. The virgin birth of Christ is an unthinkable notion, and there is not much value in the doctrine of the Trinity, or in the belief that Jesus Christ was sent to save fallen humanity from sin. St. Paul, the missionary of Christianity to the Gentiles, was a repressed and "self-loathing" homosexual. As for the Old Testament, it contains a "vicious tribal code of ethics" attributed to a "sadistic" God. The idea that Yahweh bestowed the Promised Land upon the Israelites is "arrogance."

Excerpts from a tract by a staunch atheist? On the contrary, those are assertions offered by a bishop of America's Episcopal Church, John Spong of Newark, in his new book, *Rescuing the Bible from Fundamentalism* (Harper San Francisco, \$16.95). Spong's unorthodoxy is of long standing, but it has now reached epic proportions. His previous book, *Living in Sin?*, assailed Christian dos and don'ts on sex and asserted that nonmarital sex can be holy under some circumstances. After the work appeared in 1988, Spong ordained a sexually active gay priest, inspiring the Episcopal House of Bishops to "disassociate" itself from Spong's action.

The provocative prelate also has Ro-



Spong in Newark: Catholics and conservatives are fuming

Are there limits to what a churchman may disbelieve?

man Catholics fuming. A task force in his Newark diocese has just declared that Catholicism's view of women is "so insulting, so retrograde that we can respond only by saying that women should, for the sake of their own humanity, leave that communion." Spong handpicked the panel, and offers no particular criticism of its assertions, though he says he might have employed milder language. Newark's Catholic Archbishop, Theodore McCarrick, has decried the "offensive attacks" on Catholicism.

In *Rescuing the Bible*, Spong brands traditional Catholicism as a "destructive" creed. But he is even more offended by con-

servative Protestants who take a literal view of biblical exegesis. Spong, 59, held similar beliefs in his boyhood as a practicing Presbyterian, and has admitted that Fundamentalism gave him a "love of Scripture that is no longer present in the liberal tradition of the church." In taking aim at literalism, Spong declares his goal is to reveal the spiritual truths underlying the biblical text. Still, his book lashes out both at the conservative view of the Bible and at its adherents, who are, Spong says, consumed by "enormous fear" of doctrinal uncertainty.

Spong's wildly offbeat convictions raise an intriguing question: Are there any limits to what an Episcopal leader may believe—or disbelieve? His Paul-was-gay argument, based tenuously upon the Apostle's unmarried state and frequently mentioned sense of personal sin, is causing a growing uproar among traditionalists. But conservative Bishop William Frey, president of Pennsylvania's Trinity Episcopal School for Ministry, doubts

any decisive stand will be taken by the church against his colleague's writings. "The House of Bishops has shown itself to be impotent in the face of challenges to the core beliefs of the church," Frey says. "We've been paralyzed by our politeness."

Los Angeles Bishop Frederick Borsch, who chairs the hierarchy's theology committee (on which Spong sits), explains that "we are not a confessional church that tries to write a definition of orthodoxy. A lot of us would defend this as the genius of Episcopalianism." Spong's latest work, however, leaves the genius somewhat embattled.

—By Richard N. Ostling

Reported by Michael P. Harris/Newark

Milestones

DISMISSED. Eight state tax-evasion charges; against **Leona Helmsley**, 70, hotel operator; on the grounds of double jeopardy; in New York. Helmsley is appealing an earlier federal decision, on which she was sentenced to four years in prison, fined \$7 million and ordered to perform 750 hours of community service.

DIED. Danny Thomas, 79, comedian and philanthropist; in Los Angeles. In the 1950s and '60s he starred in the television series *Make Room for Daddy* and *The Danny Thomas Show* as the family's cranky but kind patriarch. Born Muzyad Yakhoub to Lebanese immigrants in Deerfield, Mich., Thomas made a name for himself more as a storyteller than as a jokester in nightclubs, radio and films. In 1962 he founded the St. Jude Children's Research Hospital in

Memphis to treat cancer-stricken youngsters. The Saturday before he died he appeared in his son's TV show *Empty Nest*.

DIED. James Knight, 81, co-founder of the Knight newspaper chain; in Santa Monica, Calif. In 1933 Knight, with his brother, inherited the troubled Akron *Beacon Journal* and turned it around. The self-described "nuts and bolts" man of the empire, Knight later pushed his brother to purchase the *Miami Herald*, *Detroit Free Press* and *Philadelphia Inquirer*. In 1974 they merged with Ridder Publications; the Knight-Ridder chain now has 29 dailies.

DIED. Pedro Arrupe, 83, Spanish-born head of the Jesuits from 1965 to '83; in Rome. During his tumultuous reign over the largest Roman Catholic order, Arrupe was

considered one of the most influential superiors general in the Society of Jesus' 450-year history. In 1981 Arrupe, whose liberal stances frequently put him at odds with the papacy, suffered a stroke and in 1983 became the first superior general to resign instead of dying in office as his predecessors did.

DIED. Dean Jagger, 87, actor in more than 100 films who won an Oscar for *Twelve O'Clock High*; in Santa Monica, Calif.

DIED. Aaron Siskind, 87, photographer whose almost abstract black-and-white pictures were an influence on postwar Abstract Expressionists; in Providence.



The Pathetic Heresies Of Bishop John Spong

By PATRICK J. BUCHANAN

THE EPISCOPAL Church, it used to be said, was the Republican Party at prayer. Fortunately, the GOP is not quite that bad off.

At 2.4 million adherents and slipping, Episcopalians in the United States are now outnumbered by Muslims more than 2-to-1, by Southern Baptists 6-to-1. As both metaphor for, and explanation of, the decline and fall



of the mighty fortress, Right Rev. John S. Spong, bishop of New Jersey, will do rather nicely.

In a new book, *Bishop Spong* reaches the theological novel, but commercially useful insight that St. Paul, the Great Evangelist, was a "self-loathing and repressed gay male."

"Nothing else," writes the bishop, "could count for St. Paul's self-judging rhetoric, his negative feeling toward his own body and his sense of being controlled by something he had no power to change." Bishop Spong picked up the idea in a 1937 work by Harvard professor of classics Arthur D. Nock, a professed atheist.

From all quarters, the bishop is catching it. "Many are saying," writes *The New York Times'* Ari Goldman, "that this maverick voice of mainstream Christianity is fast losing credibility and may soon be regarded as little more than a street corner prophet whom everyone sees but no one hears."

"I think Spong is self-destructing," said Rev. Todd Wetzel, the executive director of Episcopalians United, a conservative group based in Cleveland. "Much of his thinking will soon be dismissed."

Once again, the long pilgrimage of a mainstream Christian cleric, to make his faith "relevant" to a secular age, has ended in total irrelevance and secular ridicule. The title of the bishop's book is "Recapturing the Bible from Fundamentalism." But to call the Apostle to the Gentiles a closet homosexual is to insure that the Episcopal young will take another look at fundamentalism.

Bishop Spong's Catholic counterpart, Archbishop Theodore E. McCarrick of Newark, saw his opening and landed a haymaker on his separated brother: "This is not only shocking. It's one of the craziest things I've heard so far."

Bishop Spong had it coming. Earlier in the week, a draft report for the Episcopal convention over which Spong presides, declared: "One has to say that the Roman Catholic position with regard to women is so insulting, so retrograde, that we can only respond to it by saying that women should, for the sake of their own humanity, leave that communion." (D)emeaning and insulting," Archbishop McCarrick retorted, "As a Catholic man and a servant of the Church of Newark, I wanted to say, 'You don't talk about our women that way.'"

The Episcopal Church, he went on, "has apparently decided that ecumenism is a dead issue and interreligious relations should now be characterized by open hostility and a call for

Catholics to defect and leave the church." Archbishop McCarrick has the look of a contender.

This time, poor Spong went too far; no one is coming to his defense. Like the revered old professor who fell head over heels for the actress-tart in "Blue Angel," ending up as a clown act in her road show, there is something terribly pathetic about the bishop.

His career has been one long crusade for fashionable causes. In the '60s, he marched for civil rights; in the '70s, he came out for ordination of women; in the '80s, he called on priests to "bless" homosexual marriages. Determined to have "Trendier Than Thou!" as epitaph, the bishop says: "If Paul is the Apostle to the Gentiles, then I am the apostle to the Church Alumni Association." Actually, the bishop has joined the alumni association, and just doesn't know it.

I am trying, he says, to make homosexuals more comfortable in the church. But active homosexuals, like active adulterers, are, in Christian doctrine, leading a life of sin. And it is not an expression of Christian love to make a sinner feel more comfortable about a life that can lead directly to the loss of his immortal soul.

... "this maverick voice of mainstream Christianity is fast losing credibility and may soon be regarded as little more than a street corner prophet..."

The alternative Bishop Spong's Episcopal Church is offering, Archbishop McCarrick says, "would be a church without morals... a church without teaching, since each person could be his own pope, bishop, priest and deacon and someone could believe everything or nothing and still be a member in good standing."

Bishop Spong's embrace of abortion on demand and his trashy heresy about St. Paul raise other questions for Catholics. Of what value is ecumenical dialogue with an Episcopal bishop who is promoting such falsehoods? Ought we not be persuading some of Spong's remaining faithful to "defect and leave (their) church."

Four hundred years ago, men and women went to their deaths over differences between the Church of England and the Church of Rome that are not so wide as those between Archbishop McCarrick and Bishop Spong. Looking back, the benefits for the faith of pre-Vatican II evangelism seem somewhat more impressive than those of post-Vatican II ecumenism. Do they not?

There is sound counsel in the stilled voice of a dead poet.

"In God Without Thunder," his book on the spiritual flaccidity of modern religion, John Crowe Ransom offers these maxims:

"With whatever religious institution a modern man may be connected, let him try to turn it back toward orthodoxy."

"Let him insist on a virile and concrete God, and accord no Principle as a substitution."

So writes Henry Russell in the new magazine, *The Formalist*; and, therein, lies the road back to religious relevance.

APOSTASY IN THE MAINLINE DENOMINATIONS

Episcopal panel seeks ordination of gays

NEW YORK, N.Y. (AP) — After three years' work, a commission of the Episcopal Church recommended Thursday that the way be cleared to allow ordination of homosexuals to the priesthood.

Under the Episcopal proposal, decisions about ordination would be left up to local diocesan bishops and their elected advisers.

Friday, March 1, 1991

THE DES MOINES REGISTER / 3A

METHODISTS

Rethinking Homosexuality?

A United Methodist study committee recently voted 17 to 4 to recommend the church's 18-year-old statement, which says the practice of homosexuality is "incompatible with Christian teaching," be changed. It wants the statement to say the church is "unable to arrive at a common mind" on the subject. The report acknowledged some support within the church for the current policy, but said others believe homosexuality is acceptable "when practiced in a context of human caring and covenantal faithfulness."

A minority of the study committee maintains that the present statement against homosexuality is correct. According to United Methodist news reports, one committee member, James Holsinger, a lay leader of the Virginia Annual Conference, reportedly resigned his seat saying he could not support the majority decision.

The committee's report will be considered at the 1992 general conference, the denomination's highest policy-making body.

CHRISTIANITY TODAY

April 8, 1991 61

Church panel on sexuality seeks reform

Louisville Courier-Journal

LOUISVILLE, KY. — A Presbyterian Church (U.S.A.) task force has recommended that the church permit ordination of homosexuals and ease restrictions on sex outside marriage — two issues certain to spark fireworks at the denomination's General Assembly in June.

The Special Task Force on Human

Sexuality was
commissioned

by the church in
1987 and has
been wrestling
with sensitive

**U.S.
BRIEFS**

and sometimes controversial issues
for three years.

The task force asks that its work be studied throughout the 2.9 million-member denomination over the next two years. However, several presbyteries have filed recommendations calling for the General Assembly to scrap the report, said Fred Jenkins, director of constitutional services for the denomination's headquarters in Louisville.

8A / DES MOINES SUNDAY REGISTER ■ March 3, 1991

The Wicked Ways of the Apostates

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 Core.



The Way of Cain

CAIN:
A rebellion against
God's authority in
Salvation



The Error of Baalam

BALAAM:
A rebellion against
God's authority in
Separation

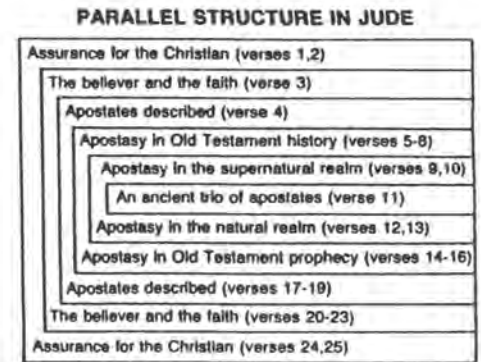


The Gainsaying of Core

KORAH:
A rebellion against
God's authority in
Service

- 1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-4
 2A. THE SCRIPTURAL CASES OF APOSTASY: 5-7
 3A. THE SUMMARY CASTIGATION OF THE APOSTATES: 8-10
 4A. THE SORDID CHARACTERISTICS OF THE APOSTATES: 11-16
 1b. Their wicked ways: 11

11 Woe unto them! for they have gone in the way of Cāin, and ran greedily after the error of Bā'laam for reward, and perished in the gain-saying of Cō'rē.



In verse 11 Jude describes, what Ironside calls, an "unholy trinity of apostasy" (p. 37). The verse is the heart of the epistle's structure. As Coder remarks: "It stands midway between illustrations drawn from the supernatural realm (v. 9) and from the world of Nature (vv. 12, 13). It is preceded by apostasy in history; it is followed by apostasy in prophecy." (p. 67).

- 1c. An ungodly triad of apostates: 11

Having illustrated the sin of apostasy as a corporate sin of the Israelites, angels and Canaanites, Jude gives three personal illustrations of apostasy: Kain, Balaam and Korah.

- 1d. The lament over the apostates:

Contemplating these awful apostates, Jude utters the emotional outburst, "Woe unto them!" "Woe" was a common utterance from the Lord in the Synoptic Gospels but its usage here is unique in the epistles (a similar expression is found in 2 Pet. 2:14, "children of a curse"). The sense of the "woe" may be the optative rendering, "May they get what they deserve!" (Jerusalem Bible) but it can also be an indicative and is probably best rendered "As a heart-rending exclamation, 'Alas for them!'" (Hiebert, p. 252).

The explanation of the lament is introduced by the preposition "for" (hoti). Rotherham graphically preserves the order of the original wording:

because--

In the way of Cain have they gone,
 And in the error of Balaam's wage they run riot,
 And in the gainsaying of Korah have they perished.

(The Emphasized New Testament cited by Hiebert, p. 253).

- 2d. The lessons of the apostates:

In v. 11 Jude personalizes the apostasy he had previously illustrated from history (v.7). Jude introduces three characters who embody the various forms of apostasy that

are manifested in his day, characteristics which would be found in the last days, seeing that Jude forms the preparation for the book of the Revelation.

1e. The persons:

Coder notes correctly that "Cain was a tiller of the soil; Balaam was a prophet; Korah was a prince in Israel. Our reason for this selection of three men may be to demonstrate that apostasy is not confined to one class of persons. This evil is not peculiar to religious leaders. It touches prophets, princes, and people alike. The three are apostates in pulpit, palace and poorhouse. Individually Cain, Balaam, and Korah speak of particular aspects of what it means to fall from the truth; together they present a complete picture." (Coder, pp. 67-68).

2e. The progression:

There is a remarkable progress of thought in the text. "Apostates first enter upon a wrong path; they then run riotously down that path; finally they perish at its end. Apostasy begins with a way, it leads to wandering, it becomes rebellion. Men enter into that false way, they rush headlong in that wandering, they perish in that rebellion" (Coder, pp. 68-69).

2c. The unholy trinity of the apostasy: 11

All three statements in Jude 11 concerning the apostates are in the past tense. The aorist suggests point action. In God's light those who follow the error of Cain, Balaam, and Korah have already perished. Coder fittingly concludes: "The doom of apostates is no less sure than the glorification of the saints as set forth in Rom. 8:30" (p. 72).

1d. The way of Cain: 11a

3 O.T. EXAMPLES	
CAIN	11
BALAAM	
KORAH	

The first figure of O.T. history to which these apostates are compared is Cain. They went in the way of Cain, the first great criminal. Since Balaam and Korah are religious apostates, it is best to think of Cain in the same fashion. The noun "way" (*hodos*) in the N.T. has a significance almost equal to "religion." Lucian uses it in the second century of the doctrine of a philosophical school (cf. Acts 12:4), (Hodges, p. 5).

The way of Cain is a bloodless hence unbelieving way of approaching God.

The way of Cain is the way of the ungodly (Ps. 1); it is the way, the end thereof are the ways of death" (Prov. 16:25).

Levy has an excellent summary of the significance of the apostasy of Cain:

"In the account of Cain and Abel, both men brought an offering to the Lord (Gen. 4:1-5). Abel's offering was a blood sacrifice, whereas Cain's was from the ground. God accepted Abel's offering since it was given in faith, but He rejected Cain's offering which was the work of his hands given with an improper heart (Heb. 11:4). Upon being rejected Cain became angry, his countenance fell, and he slew his brother Abel (Gen. 4:5, 8).

What is meant by the way of Cain? It is embarking out on a course in life that substitutes works for God's way of salvation. When God provided coverings of skins through animal sacrifices (Gen. 3:21), He was teaching Adam and Eve that blood was necessary for men to approach Him. Thus, the way of Cain is the practice of an unregenerate man rebelling against God's way of salvation through blood which, in turn, produces a religious system of self-willed worship by means of his own works. This is clearly seen in many religious systems today." (Israel My Glory, Oct./Nov. 1987, p. 11).

In 1 John 3:12 Cain is condemned for slaying Abel, John noting that he was "of that wicked one" and that his works were evil. In Heb. 11:4 Abel's sacrifice was said to be more excellent than Cain's because it was offered by faith. Greene puts it well: "He stands for the cynical materialistic character who defies God and despises man. He is devoid of faith and love. And as such, he is the prototype of the men with whom Jude has to deal" (p. 172).

THE UNHOLY TRINITY OF APOSTASY, V. II

PERSON	PROFESSION	PATTERN	DERVERSITY	PROGRESS
CAIN GEN. 4:1-7			REBELLION AGAINST GOD'S AUTHORITY IN	
BALAM NU. 22-25; 31:8,16			REBELLION AGAINST GOD'S AUTHORITY IN	
KORAH NU. 16:1-35			REBELLION AGAINST GOD'S AUTHORITY IN	

THE UNHOLY TRINITY OF APOSTASY, V. II

PERSON	PROFESSION	PATTERN	DERIVERSITY	PROGRESS
CAIN GEN. 4:1-7	TILLER OF THE SOIL	PEOPLE	REBELLION AGAINST GOD'S AUTHORITY IN SALVATION	"THE WAY" REMOVED HEEDLESSLY
BAALAM NU. 22-25; 31:8,16	PROPHET OF GOD	PROPHETS	REBELLION AGAINST GOD'S AUTHORITY IN SEPARATION	"THE ERRORS" LIVED RIGTOUSLY
KORAH NU. 16:1-35	PRINCE OF ISRAEL	PRINCES	REBELLION AGAINST GOD'S AUTHORITY IN SERVICE	"THE REBELLION" PERISHED MISERABLY

2d. The error of Balaam: 11b

The error of Balaam was a greedy use of a connection with God.

The apostates of Jude's day rushed for profit into Balaam's error. Peter discloses that Balaam "loved the wages of wickedness" (2 Pet. 2:15) The story of Balaam is well-known. Levy has a helpful summary:



The story of Balaam is presented in Numbers 22-25; 31:8,16. Balak had hired Balaam (a hireling prophet) to curse Israel, but God prevented each of his attempts to do so. Realizing he could not curse Israel, Balaam devised a plan whereby God would have to curse Israel. He had Moabite women commit harlotry with the men of Israel in order to seduce them into worshipping the gods of Moabites (Num. 25:1-3). God did curse and judge 2,400 Israelites who worshipped at Baal-peor (Num. 25:4-9), but in the process judgment fell upon the Midianites (Num. 31:1-24) and Balaam (Num. 31:8) who had caused Israel to sin.

(Israel My Glory, Oct./Nov. 1987, p. 11)

Balaam was exceedingly avaricious but there is much more involved, as Green demonstrates:

It was Balaam who involved Israel in the immorality and idolatry at Baal-peor (Nu. 31:16). No doubt he told the Israelites, who he had three times found himself unable to curse, that they were so firmly ensconced in the favour of the Almighty that nothing could affect their standing with Him. They could sin with impunity. Thus he led them into the error of fornication and the denial of Yahweh's sovereign claims through submission to other, inferior deities. This is what the false teachers seem to have done. They were, like Balaam, greedy for money, just as the sophists of the day (from whom Paul dissociated himself) were interested only in their fees and in winning arguments rather than finding truth. (p. 172).

Balaam is used as an illustration of apostasy throughout the scriptures. Peter writes of the way of Balaam (2 Pet. 2:15), Christ speaks of the doctrine of Balaam (Rev. 2:14) and Jude refers to the error of Balaam. Out of Balaam's error sprang both his way and his doctrine. This error was widespread in Jude's day and it seems to be rampant in the 20th century. As Levy notes:

Today many religious leaders have accumulated great wealth through getting their followers to commit huge amounts of money to them or their movements. Sad to say, many Christians television ministries, singers and publishers seem to be performing religious services for the wealth that can be obtained. Peter warned those who minister not to do it for "filthy lucre" (1 Pet. 5:2), that is, the greed of money. (Op. cit., p. 11).

Harry A. Ironside contrasts the godliness of the true saint and the greed of the apostate:

Of old, Christ's servants went forth in simple dependence upon Himself, for His name's sake, "taking nothing of the Gentiles." Elisha-like, they refused anything that looked like payment tendered for the gift of God. Abraham-like, they would not be enriched by Sodom's king. Peter-like, they spurned the money of the unworthy that no evil taint might be upon their ministry, nor a slave be put upon the sinner's conscience. But it is far otherwise with the popular apostles of a Christless religion. Gehazi-like, they would run after every healed Naaman and beg or demand a fee. Lot-like, they pitch their tent towards, then build a house in Sodom and under Sodom's patronage. Like Simon Magus, whose very name gives title to this most odious of all sins, they practise their simony unblushingly, and think indeed that the gift of God can be purchased with money. But the dark clouds of judgment are gathering overhead, and soon they shall learn, as Balaam did, the folly of pursuing so evil a way. (pp. 36-37).



If the situation was bad 50 years ago during the ministry of Ironside, it is infinitely worse today. Almost weekly revelations concerning avaricious heretics and apostates make headlines in the newspapers. The immoral escapades and opulent lifestyle of Jim & Tammy Bakker and Jimmy Swaggart are well known. Their sexual scandals and financial transgressions have done enormous harm to the cause of Christ and broad disrepute upon legitimate ministeries of the Gospel. The financial success of these carnal individuals would not have been possible if believers had heeded Jude's warning concerning the error of Balaam. Oral Roberts' and Robert Schuller's empires would have folded years ago or would never been possible, if it had not been for many deluded disciples who, lacking discernment, disregarded Jude's discription of apostates.

3d. The gainsaying of Korah: 11c

The third O.T. illustration of apostasy is that of Korah. He is notorious for his rebellion against Moses and Aaron, who were appointed by God to lead Israel (Num. 24:1ff). Korah was a descendant of Levi, cousin to Moses (Ex. 6:18-21), who, with Dathan and Abiram, instigated a rebellion against the authority of Moses and Aaron.

NUMBERS 16

2 And they rose up before Mō'sēs, with certain of the children of Is'ra-el, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Mō'sēs and against Aār'on, and said unto them, *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*

Korah and his associates resented their exclusion from the office of priesthood (Num. 16:10) and were envious of Moses and Aaron (Ps. 106:16). Their gainsaying involved the revolting against and reviling of the constituted authority of God and His Word. Neither Korah nor his rebellious company were priests. They were Levites, whose task it was to tend to the outward service of the tabernacle. Ironside stresses their ancient error:

But lured on by pride they rose up against Moses and Aaron (typical of Christ as "the Apostle and High Priest of our confession"), and setting aside God's anointed, sought to force their way into His presence as priests to worship before Him without divine warrant or title. This is what is everywhere prevalent to-day. Independent and inflated with a sense of their own self-importance, vain men openly rebel against the authority of the Lord as Apostle and Priest, and dare to approach God as worshipers apart from Him, and ignore His claims. This is the kernel of Unitarianism, and the leaven that is fast permeating unbelieving Christendom. The cry that all men by nature are sons of God; that they need no mediating High Priest is heard on every hand, and will increase and spread as the end draws nearer. (pp. 37-38)

The sin of Korah was a rejection of the authority of those who spoke for God.

God validated the authority of Moses and Aaron when He had the earth swallow up Korah, Dathan and Abiram (Num. 16:31-33) in judgment and when He destroyed the 250 Levites by fire (Nu. 16:35).

In like manner the apostates in Jude's day would perish, literally, have perished (proleptic aorist, apolonto). The other two verbs are also aorist and all of them together view the apostates' course of action from the standpoint of its end. They seem to rush headlong--ever more rapidly--to their final conclusion. "They go . . . they are poured out . . . they perish." Cain, Balaam and Korah entered the wrong way (Eporeuthesan), "were poured out" (exechuthesan), "a vigorous metaphor for excessive indulgence" (Robertson, p. 191), and perished (apolonto). Wiersbe summarizes the substance of verse 11 well:

Cain rebelled against God's authority in salvation . . .
Balaam rebelled against God's authority in separation . . .
Korah rebelled against God's authority in service . . .

(Be Alert: Beware of Religious Impostors, pp. 147-148).

In a similar way Lawlor concludes:

Jude names these three men:

Cain, to show the arrogance, malice, and false piety of apostates,

the example of religious unbelief;

Balaam, to show the avarice, subversiveness, and seductive character of apostates,

the example of covetous unbelief; and

Their Wretched Works: 12-13

1

Spots in Feasts



2

Clouds Without Water



3

Trees Twice Dead



4



Raging Waves of the Sea

5



Wandering Stars

Their Wretched Works: 12-13

1

Spots in Feasts
DESECRATION
<i>Void of Love</i>



2

Clouds Without Water
DISHONESTY
<i>Void of Liberality</i>



3

Trees Twice Dead
DEATH
<i>Void of Life</i>



4



Raging Waves of the Sea
DEFILEMENT
<i>Void of Loyalty</i>

5



Wandering Stars
DARKNESS
<i>Void of Light</i>

Core, to show the factiousness and sedition toward rightful authority, the example of rebellious unbelief.

2b. Their wretched works: 12-13b

Jude's epistle is remarkable not just in its content but also in its comprehensiveness. In his denunciation of apostasy, Jude includes the creator and all of His creation, including angels, men and nature. In verses 12-13 Jude turns to the realm of nature for illustrations (much like his brother James and his half-brother Jesus had done). To portray his godless adversaries, Jude uses vivid figures: (1) earth, (2) air, (3) wind, (4) sea, (5) trees, (6) stars, (7) darkness. Or, as Moffatt says, "Sky, land, and sea are ransacked for illustrations of the character of these men." (Cited by Lawlor, p. 89).

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

3-FOLD ENUMERATION OF SIN	
THESE ARE	12, 16, 19
THESE ARE	
THESE ARE	

1c. Blemishes in feasts: 12

These men are blemishes. But what are blemishes? Kistemaker writes that "the term is used to describe spots or stains that cover an object, for example, a body. These spots mar the appearance of the item in question. In the parallel of this text, Peter characterizes the false teachers as "blots and blemishes" at the love feasts of the church (II Pet. 2:13)" (Jude, p. 11).

The original meaning of "blemishes" (spilades) is "reefs." The term refers to a hidden reef or a dangerous obstacle. If this is the meaning, then the point would be that the apostates had mingled with the Christians without having been identified as dangerous.

The meaning of spilades here is probably that of a blemish. These apostates had invaded or "crept in" (v. 3) unawares, defiling the love feasts which preceded the Lord's Supper. "Instead of adding to the sanctity of the occasion, they detracted from it, like Judas at the last Passover (Wiersbe, p. 148).

These apostates who had crept into the Church were wicked shepherds who were "feeding themselves without fear" (v. 12). As then, so today, there are those who pretend to be spiritual leaders but who, instead of feeding the sheep, are fleecing the sheep.

EZEKIEL 34

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was no shepherd*, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;



2c. Waterless clouds: 12

They are dangerous to the flock as well as totally useless. The apostates are like clouds which bring promise of rain but do not spend a single drop for the parched soil. They merely hide the sun. Well says Green:

"Here is a graphic example of the uselessness of teaching which is supposedly 'advanced' and 'enlightened' but has nothing to offer to the ordinary Christian for his spiritual life." (p. 175)

3c. Trees twice dead: 12

The trees literally are characterized as being at "the end of the fruiting." The autumnal trees do not bear any fruit. They are not simply fruitless but have died. In view are not carnal believers with no evidence of faith but apostates who are "dead to the fruit of profession and dead to the root of possession (Coder, p. 79), thus twice dead.

4c. Raging waves of the sea: 13 a

The apostates are further described as "'wild sea waves foaming out their own shame,' rolling upon the shore in surges and casting up on land all manner of stuff that has to be cleaned away." (Lenski, pp. 636-637).

As twice dead, the apostates are utterly without moral stability. As raging waves of the sea, they are not only unstable but incessantly restless. (Is. 57:20).

The restless, untamed passions of the apostates spew forth shameful words and acts like the foam of the sea.

5c. Wandering stars:—13 b

Levy notes that Jude is "not referring to the fixed stars by which travelers would get their bearings. These were like meteors or shooting stars which streak across the sky with great brightness and vanish quickly into the darkness of space, never to shine again. They give no light, direction or guidance to the traveler. The apostate is similar. He appears on the scene with a big flash professing to bring new light to spiritual pilgrims, but in reality he guides people into deep darkness with himself. Jude said that such men have their destiny sealed in hell. . . . Those who follow such apostate teachers will suffer the same end." (Op. cit., p.14)

***The Awesome Contrast Between
Apostates and Christians***

1

Spots in Feasts

1

THEY LIVE IN CONTINUOUS FELLOWSHIP WITH THE FATHER AND THE SON (1JN 1:3)

2

Clouds Without Water

2

THEY ARE WELL-SPRINGS OF LIVINGWATER (JOHN 7:38)

3

Trees Twice Dead

3

THEY ARE CALLED "TREES OF RIGHTEOUSNESS, THE PLANTING OF THE LORD" (IS 61:3)

4

Raging Waves of the Sea

4

THEIR PEACE IS LIKE A RIVER AND THEIR RIGHTEOUSNESS AS THE WAVES OF THE SEA (IS. 48:18)

5

Wandering Stars

5

THE BELIEVERS SHALL SHINE AS THE STARS FOREVER. (DAN. 12:3)

In v. 12-13 Jude sketches a dreadful picture of the apostates he is castigating. They are as disgraceful as blemishes at feasts, as selfish as perverted shepherds, as useless as rainless clouds, as dead as barren trees, as filthy as the foaming sea and as undependable as falling stars.

These five illustrations from nature present the same sober picture of downward progress found in v. 5-7 and again in v. 11. The end of apostasy is destruction (v.5), being reserved for future judgment (v.6) and experiencing the vengeance of eternal fire (v.7). As Coder summarizes: "Verse 11 pictures an entering upon a way, a downward plunge, a final perishing" (Coder, p. 82). In the section discussed above (v. 12-13), Jude begins with individuals present at love feasts, then they are carried away, without any fruit whatever, uprooted and dead.

3b. Their witnessed wrath: 13c - 15

1c. The prediction for eternity:

Wiersbe notes the connection between v. 6 and 13c:

"God has reserved chains of darkness for the rebellious angels (Jude 6) and He 'has reserved blackness of darkness forever' for apostate teachers."

And Wiersbe adds the sober warning:

"Beware of following a falling star! It will lead you into eternal blackness." (p. 151).

The term "blackness of darkness" intensifies the picture of their destiny apart from the presence of God. Their fate is fixed, as seen in the perfect tense of "hath been reserved" and it is never ending, as indicated by the emphatic "for ever." Apostasy's ultimate fate is unending separation and darkness. Coder writes:

"Who can conceive of darkness where no other creature can be seen, where no other ray of light ever penetrates, where those who spurned God's offer of love wander without hope, alone and lost? Such is the picture as drawn by Jesus and by Jude." (p. 82).



NOT GOING YOUR WAY

"You're just out of date," said Young
 Pastor Bate,
 To one of our faithful old preachers,
 Who had carried for years in travail
 and tears
 The gospel to poor, sinful creatures.
 "You still preach on Hades, and shock
 cultured ladies
 With your barbarous doctrine of blood.
 You're so far behind you will never
 catch up:
 You're a flat tire stuck in the mud."

For some little while a wee bit
 of a smile
 Enlightened the old preacher's face;
 Being made the butt of ridicule's cut
 Did not ruffle his sweetness and grace.

Then he turned to young Bate, so suave
 and sedate
 "Catch up, did my ears hear you say?
 Why, I couldn't succeed if I doubled my
 speed;
 My friend, I'm not going your way!"
 -American Christian Review

2c. The prophecy of Enoch: 14-15

The inescapable judgment of the apostates is underscored by a prophecy, which, for Jude, clinches the matter. Nothing more can be said concerning the fate of the apostates.

1d. The person of Enoch:

The Enoch of which Jude writes is not the Enoch from the line of sinful Cain (Gen. 4:17) but the Enoch from Seth's line, the son of Jared.

GENESIS 5

19 And Jā' red lived after he begat
 Ê'nöch eight hundred years, and be-
 gat sons and daughters:

20 And all the days of Jā' red were
 nine hundred sixty and two years:
 and he died.

21 ¶ And Ê'nöch lived sixty and five
 years, and begat Mē-thy'se-lah:

22 And Ê'nöch walked with God
 after he begat Mē-thy'se-lah three
 hundred years, and begat sons and
 daughters:

23 And all the days of Ê'nöch were
 three hundred sixty and five years:

24 And Ê'nöch walked with God:
 and he *was* not; for God took him.

Levy has a fine summary of Enoch's life:

"Enoch was a man of faith (Heb. 11:5) who 'walked with God' (Gen. 5:22, 24) in close communion and fellowship for some 300 years after the birth of his son Methuselah. His character and conduct testified against the corrupt and godless age in which he lived. He was a prophet who

preached that the Lord would come and execute judgment against the ungodly of his day (Jude 14-15). He lived in total obedience to his Lord and 'had this testimony, that he pleased God' (Heb. 11:5). Enoch's end was glorious, he 'walked with God, and he was not; for God took him' (Gen. 5:24). The writer of Hebrews interpreted the meaning of 'God took him': 'Enoch was translated that he should not see death, and was not found, because God had translated him' (Heb. 11:5). The word 'translated' means to change or to be transferred to another place. Enoch was bodily transferred from earth to paradise without seeing death." (Israel My Glory, December/January 1987/88, p. 14; emphasis in the original).

2d. The picture of Enoch:

Enoch's translation to heaven is a picture of living believers being raptured to heaven when Christ returns for his Church (1 Thess. 4:17). The two translations differ however, in that Enoch did not receive his glorified body prior to Christ's resurrection and glorification (1 Cor. 15:22-23), whereas the Church will receive the resurrection body at the time of the Rapture (1 Cor. 15:51-53).

As Enoch was removed just prior to God's judgment on the antedeluvian world, so the Church will be raptured prior to the tribulation when God's judgment will be poured once again on the entire world (1 Thess 5:9; 1 Thess. 1:10).

3d. The prophecy of Enoch: 14-15

14 And E'nöch also, the seventh from Ad'am, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

1e. The prediction of Enoch:

Enoch is only here identified as the seventh from Adam. His genealogy appears in Gen. 5:4-20 and 1 Chron. 1:1-3: Adam, Seth, Enoch, Kenan, Mahalalel, Jared, Enoch. Enoch was the sixth generation from Adam but "seventh" marks the typical Hebrew method of inclusive reckoning. Some see in the number 7 a symbolic reference

to perfection, for Enoch was a righteous man, or to the six world periods of sin and death, to be succeeded by a seventh, the kingdom of righteousness.

While Jude 14-15 is the oldest given prophecy recorded in Scripture, another prophetic utterance may possibly be seen in Enoch's naming of his son. The name Methuselah means "when he is dead, it shall be sent." Methuselah died in the year of the flood. Death is contained in the name of the longest living individual in history. Methuselah's name is apparently a prophetic utterance. Enoch had a revelation given to him that when his son died, a universal flood would destroy the world. In prophetic foresight he predicted another world-wide judgment, that of the second coming of Christ.

2e. The problem of the Book of Enoch:

1f. The Book of Enoch:



QUMRAN

125 BC

The pseudepigraphal Book of Enoch is a compilation from the 1st century B.C. of several apocryphal works belonging to the last two centuries. This composite work of 108 chapters was originally written in Hebrew but later translated into Greek and is a remarkable illustration of Jewish apocalyptic. The book was widely quoted in the early Christian centuries by Jews and Christians alike. Eleven partial manuscripts were found in the case of Qumran. By the 4th century the book had fallen into disfavor with the Christian Church.

2f. The relationship between the Epistle of Jude and the Book of Enoch:

Some say that Jude quoted the Book of Enoch. Green thinks it is beside the point whether Jude regarded Enoch as inspired (p. 177). Others insist that Jude took none of his material from Enoch, an epistle filled with fanciful and legendary material (Coker, p. 85).

There is some doubt as to whether Jude actually was acquainted with the Book of Enoch. The identification of Enoch as "the seventh from Adam" seems to suggest that Jude's readers were unfamiliar with the book.

One must conclude with Lawlor:

"One thing is absolutely certain: Enoch did utter this great prophecy, and Jude recorded it. To Enoch was revealed the truth of the second coming of our Lord Jesus Christ, and he received it and believed it." (102-103).

Archer takes a mediating position, neither arguing for Enoch's inspiration nor suggesting Jude knows nothing of the Book of Enoch. He shows that even if Jude quoted Enoch, he does not thereby endorse everything in the epistle.

The same observation applies to Jude 14 and the quotation from the antediluvian patriarch Enoch. In this case the pseudepigraphical work has been preserved in which this same quotation is found (though the Book of Enoch is not extant in any translation as old as the time of Jude). Enoch is quoted as predicting: "Behold the Lord has come [probably the Greek aorist *ēlthen* represents a prophetic perfect in Hebrew or Aramaic, and therefore it can be construed as 'shall come'] with His holy myriads, to execute judgment against all and to rebuke all the ungodly for all their deeds of ungodliness that they have perpetrated and for all the cruel things they have said against Him as the ungodly sinners that they are."

Here we have a remarkable example of a powerful prophetic utterance coming down to us from before the time of Noah. The mere fact that Genesis does not include this statement by Enoch furnishes no evidence against his having said it. This by no means demonstrates that everything in the Book of Enoch is historically accurate or theologically valid. Much of Enoch may be quite fictional. But there is no good ground for condemning everything that is written therein as false, simply because the book is noncanonical. Even a pagan work could contain items of truth, as is attested to by Paul when he quoted Aratus's *Phaenomena* 5 to his Athenian audience (Acts 17:28).

(Encyclopedia of Bible Difficulties, p.430)

- 3e. The particulars of the prophecy: 14b-15
- 1f. The advent of the Savior: 14b

Behold, the Lord cometh with ten thousands of his saints,

- 1g. The chronology of the second advent:

The opening "behold" arrests the reader's attention and focuses on the eschatological certainty of the event. Although Enoch predicted the advent of Christ approximately 7000 years before it would take place, the prophecy is certain to be fulfilled.

The Book of Enoch does not identify the one who comes, but Jude makes it clear that it is the Lord "with ten thousands of his holy ones." The reference is to the attending angels, as indicated throughout Scripture (Deut. 33:2; Dan 7:10; Zech. 14:5; Mt. 25:31; 2 Thess 1:7). "Ten thousands" literally is myriads, in the plural the meaning frequently is "innumerable" (Heb. 12:22; cf. Rev. 5:11). They are "holy ones" because of their moral character, but, as Hiebert

notes, "the term is broad enough also to include the 'saints' (*hagioi*) who will appear with their Lord in glory (Col. 3:4; 1 Thess. 3:13)." (p. 267)

2e. The company at the second advent:

It is of great interest that the earliest biblical prophecy recorded relates to the greatest prophetic event of all times. Well over one thousand times the prophetic word anticipates the returning Savior in power and glory. The New Testament concludes with the awesome scene of the return of Christ and His saints at the end of the tribulation period to remedy the rebellion at Armageddon. (See the visualizing of Rev. 19:11ff and Dan. 11:36ff on the next page). All of biblical prophecy is bracketed by the stupendous scene of the second advent. Enoch is the first prophet, John the last. The most exalted event of the prophetic Word is Christ's return to earth after the tribulation to begin his millennial rule as "King of kings and Lord of lords." He will be accompanied by angels and saints. Through the rapture the church age saints will be removed from this earth seven years prior to the second advent. The O.T. saints have enjoyed the presence of the Lord considerably longer. Now they form an accompanying army at the second advent.

DANIEL 11

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Ē-dom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Līb-ÿ-āns and the Ē-thi-ō-pī-āns shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

REVELATION 19

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

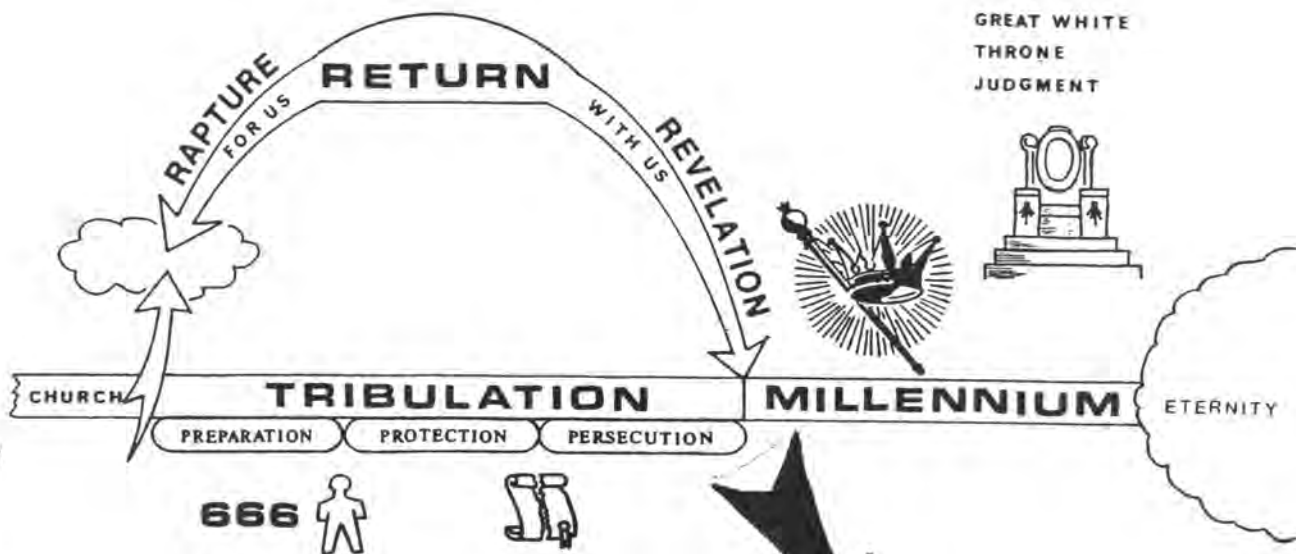
JUDGMENT
SEAT
OF CHRIST



MARRIAGE OF
THE LAMB



CELEBRATION



2f. The avenging of the sinners: 15

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

The prediction of v. 15 is something very different from the joyous event predicted in John 14:1-3, 1 Cor. 15:51 and 1 Thess. 4:13-18. In those Scriptures the theme is the first phase of the Lord's return, when He translates His saints to heaven, of which Enoch's rapture was a type. While for believers there will be a time of celebration in heaven, including the bestowal of rewards at the judgment seat of Christ and the marriage of the Lamb, there will be a time of tribulation on earth with apostasy rising to its full height as men accept Antichrist and totally repudiate all that is of God.

1g. The dispensing of judgment:

When the cup of iniquity of apostasy is full, the Lord shall descend to earth with myriads of holy angels and redeemed men to execute judgment long foretold upon the arrogant apostates. The Lord "works" judgment. This term speaks of His purpose and indicates one of the main reasons for the second advent. The word judgment (krisin) describes the performance of the punishment applied. Until the end of the tribulation period salvation is offered. At the second coming, judgment will be meted out on all sinners. No one escapes. All rebels are purged out. All unbelievers are consigned to the place of punishment. The scope is universal (Rev. 6:15-17; 14:15). A close examination of the biblical text allows us to discern a well defined series of judgments encompassing various groups:

1. Antichrist and the false prophet are placed into the Lake of Fire: Rev. 19:20
2. The soldiers who invaded Israel will be killed with a sword: Rev. 19:15,21
3. The ungodly who persecuted the church will be destroyed in flaming fire: 2 Thess. 1:7-9
4. The unbelieving Israelites will be purged: Ez. 20:37-38
5. The unbelieving Gentiles will be consigned to the Lake of Fire: Mt. 25:31-34, 41
6. The fallen angels will be judged: Is. 24:21
7. Satan and his hosts will be confined to the pit for 1,000 years: Rev. 20:1-3; Zech. 13:2

2g. The demonstration of judgment:

Two infinitives picture vividly the activity of the coming Judge: to dispense judgment and to demonstrate judgment. The first is a general reckoning, the second is a reference to specific results.

Rotherham's literal rendering highlights the Hebrew parallelism in the verse:

To execute judgment against all,
 And to convict all the ungodly—
 Of all their works of ungodliness, which
 they committed in ungodliness,
 And of all the hard things which they
 have spoken against him—sinners, ungodly!

(cited by Hiebert, p. 268)

The purpose of judgment is two-fold: The conviction of their ungodly works and ungodly words. The polluted life and perverse lips are judged. Hiebert stresses the importance of the process:

"'To convict' (elengxai) involves more than just bringing into evidence; it involves refuting the arguments of the guilty and establishing their guilt beyond all doubt, to their own shame. There will be no ground to appeal the decision of the Judge. In character all will be seen to belong to 'the ungodly,' recognized as a distinct group." (p. 268).

1h. Their ungodly works:

The term "ungodly" is used 4 times in this verse and appears to be a theme of the epistle, identifying better than any other adjective the nature of apostates (v. 5).

Wolff's comments on their ungodly deeds are worth noting:

"Ungodly deeds may be performed by persons who have a form of godliness. Every action that proceeds from an unholy, unrepentant heart is an ungodly deed. The men here denounced by Jude took pleasure in sin, persisted in it and perished because of it" (p. 113).

2h. Their ungodly words:

"The hard things" which will be examined are those which are rough, harsh, and offensive. These "ungodly" sinners have spoken against him."

Their defiant speech was directed ultimately against Christ. With harshness and hardness they rejected Christ's claims upon their lives. However, every foul word is placed on record and they will give an account.

Everything about the individuals, preeminently the apostates among them, is ungodly: the persons themselves are ungodly, their actions are ungodly, the manner of their performances is ungodly and their blasphemies against the Lord demonstrate what they are: godless sinners!

On the one side we have a body of doctrine, which has been the support in life and refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and good will to suffering humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the "higher criticism" has never saved any souls or healed any bodies.

Servant of Christ, stand fast amid the scorn
 Of men who little know or love thy Lord;
 Turn not aside from toil: cease not to warn,
 Comfort, and teach. Trust Him for thy reward;
 A few more moments' suffering, and then
 Cometh sweet rest from all thy heart's deep pain.
 For grace pray much, for much thou needest grace;
 If men thy work deride—what can they more?
 Christ's weary foot thy path on earth doth trace;
 If thorns wound thee, they pierced Him before;
 Press on, look up, though clouds may gather round;
 Thy place of service He makes hallowed ground.
 Have friends forsaken thee, and cast thy name
 Out as a worthless thing? Take courage then:
Go, tell thy Master; for they did the same
 To Him, who once in patience toiled for them;
 Yet He was perfect in all service here;
 Thou oft hast failed: this maketh Him more dear.
 Self-vindication shun: if in the right,
 What gainest thou by taking from God's hand
 Thy cause? If wrong, what dost thou but invite
 Satan himself thy friend in need to stand?
 Leave all with God. If right, He'll prove thee so;
 If not, He'll pardon; therefore to Him go.

V. 5-7

**THE ARROGANCE
OF THE**

v. 5

**THE APOSTASY
OF THE**

v. 6

**THE ABOMINATIONS
OF THE**

v. 7

V. 11

THE WAY OF

**THE ERROR
OF**

**THE GAINSAYING
OF**

V. 13C-15

**THE
OF JUDGMENT
v. 13c**

**THE
OF JUDGMENT
v. 14a**

**THE
OF JUDGMENT
v. 14b-15**

THEIR EXAMPLE
v. 5-7

**THE ARROGANCE
OF THE
ISRAELITES**
v. 5

**THE APOSTASY
OF THE
ANGELS**
v. 6

**THE ABOMINATIONS
OF THE
CANAANITES**
v. 7

THEIR ERROR
v. 11

THE WAY OF CAIN

**THE ERROR
OF BAALAM**

**THE GAINSAING
OF KORAH**

THEIR END
v. 13c-15

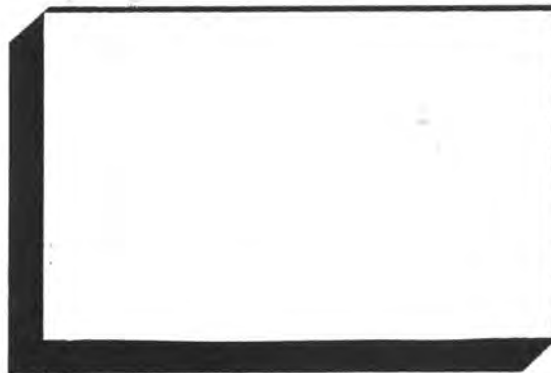
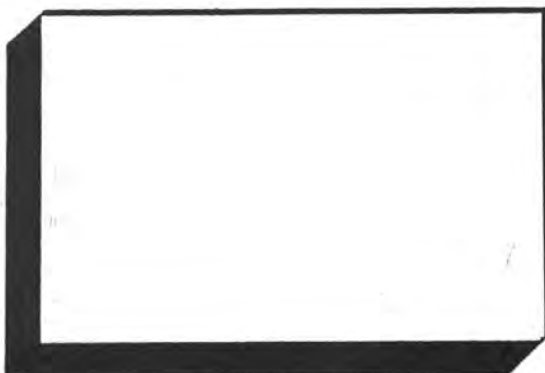
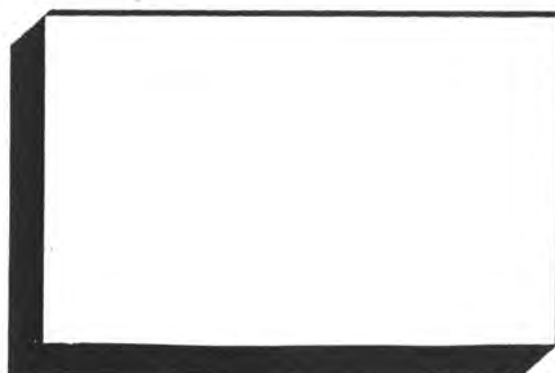
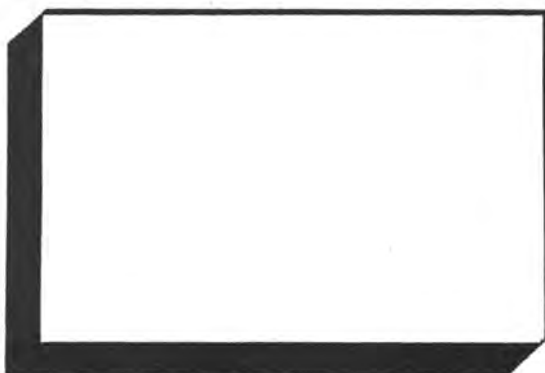
**THE PERPETUITY
OF JUDGMENT**
v. 13c

**THE PREDICTION
OF JUDGMENT**
v. 14a

**THE PARTICULARS
OF JUDGMENT**
v. 14b-15

JUDE

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.



16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

JUDE

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

hard speeches

ungodly deeds

murmurers,
complainers
great swelling
words,

walking after
their own lusts
having men's
persons in
admiration

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

4b. Their warped words: 16

1c. The development of Jude's argument:

In the previous sections Jude dealt with the characteristics of the apostates (v. 4, 8, 10, 12-13), interspersing his progressively vehement denunciation of these individuals with comparisons or illustrations from O. T. history. Having pointed out the corporate sin of apostasy of the Israelites, angels and Canaanites, he illustrates their dreadful disposition from the personal apostasy of Cain, Balaam and Korah. In verse 16 Jude completes the denunciation of the apostates which he began in v. 8. In terse descriptive terms he summarizes the character and conduct of these wicked deceivers.

JUDE.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their /hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth /speaketh great swelling words, /having men's persons in admiration because of advantage.

Perhaps the phrases of v. 16 explain the sins of v. 15. The "hard speeches" of v. 15 are explicated as murmuring and complaining in v. 16 as well as "speaking in great swelling words." "All their ungodly deeds" is explained by "walking after their own lusts" and "having men's persons in admiration because of advantage."

2c. The detailing of the antecedent abominations:

The first three phrases of v. 16 do not simply seem to be an elaboration of v. 15 but are also reminiscent of what has gone before. In the words of Coder:

"These are murmurers, reminding us of the murmuring of the people of Israel. These are complainers, and we recall the angels' dissatisfaction with the place given to them by God. These are walking after their own lusts, bringing to remembrance the inhabitants of Sodom and Gomorrah" (p. 95).

3c. The demonstration of creeping apostasy:

JUDE.

16 These are murmurers, complainers, walking after their own lusts; and their mouth /speaketh great swelling words, /having men's persons in admiration because of advantage.

It would be impossible for Jude's readers not to recognize these men in their midst. Jude has used the designation

THE SCRIPTURAL CASES OF APOSTASY: 5-7

The Arrogance of the Israelites



The Apostasy of the Angels



The Abominations of the Canaanites



JUDE

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

"these" like an accusing finger (v. 8, 10, 12, 16).

Jude uses two designations to indicate the nature of the apostates who had crept in. How could the readers fail to recognize them? "These are murmurers, complainers."

1d. Murmurers:

γογγυστής, murmurer

The noun gongustai is only used here in the New Testament. Hiebert notes that it depicts the apostates "as individuals dominated by a smoldering discontent which expresses itself, not in loud, outspoken outcries, but in muttered undertones. The term is onomatopoeic, the very sound of the word imitating the low grumbling denoted" (p. 270). Wolff suggests "the word is probably related to another one which means to grunt as swine" (p.115).

Their whispered expression of discontent reminds one of that of the low muttering of resentment of the sullen Israelites in the desert (1 Cor. 10:10). In the ministry of Christ His listeners murmured (Jn. 6:61) and then forsook Him (Jn. 6:66). The grumbling indicated by Jude appears to have been directed towards anything and everything not to their liking. Green is correct in his observation that "whenever a man gets out of touch with God, he is likely to begin complaining about something" (p. 178). Grumbling is prohibited in Phil. 2:14 and 1 Pet. 4:9. It is an attribute of pseudo Christianity in the last days, revealing unbelief and apostasy.

2d. Complainers:

εμψιμοιρος, complainer

Jude uses another word unique to him. He calls the apostates mempsimoiroi, comprised of a verb meaning "to find fault with, to blame" (mempsomai) and a noun meaning "lot" or "fate" (moira). The term denotes someone totally dissatisfied with his lot in life. The term may be understood like the preceding word as a noun, hence, "murmurers, complainers" or as an adjective modifying murmurers, thus, "murmurers finding fault" (NASB) or "murmurers, grumbling at their lot in life" (Moffatt). The term murmurers would be more general, the complainers more specific. As Green says, "They were always cursing their luck" (p. 178).



The mempsimoiros was a standard Greek character like Will B. Dunn in the comic strip Kudzu, always complaining. Green quotes from Lucian (Cynic xvii), where one of the characters exclaims:

"You're satisfied by nothing that befalls you;
 you complain at everything.
 You don't want what you've got,
 you long for what you haven't got.
 In winter you wish it were summer,
 and in summer that it were winter.
 You are like the sick folk,
 hard to please and mempsimoiros!" (p. 178)

Illustrations of contemporary murmurers and complainers abound. One need only recall the pitiful response of Jim and Tammy Bakker to their demise. Everything and everyone was blamed for their downfall, from Jerry Falwell to Jimmy Swaggart to demonic individuals. Never was there a word of admission that their lot was incurred by their own infidelity and immorality, godlessness and greed.

As murmurers and complainers these apostates of Jude's epistle demonstrate by their inward and outward censoriousness and carping their departure from the life of faith.

3d. Walkers after their own lusts:

Jude reiterates what he has stated before. Their lives are governed by their carnal desires. The word epithumia means desire, craving, or longing and can be used both in a good sense (1 Thess. 2:17) and in a negative sense (Rom. 7:7; Gal. 5:24).

The succeeding participle "walking" (poreuomai) pictures their habitual course of life. The real secret of their grumbling and griping "is to be found in the fact that they are walking after their own lusts, for it is a life of pursuit after vain things that are unreal. The great Reality is Christ, and they reject Him and deny Him" (Lawlor, 109).

4d. Utterers of wrong speech:

The remainder of the verse depicts the conduct and conversation of these apostates in relation to others.

1e. Arrogance:

1f. The sin of arrogance:

Jude emphasizes their bombastic speech when he observes that "their mouth speaketh great swelling words." The term "great swelling words" (huperongka) "in classical Greek was generally used of things of great or excessive size, and then came to be used of swollen and extravagant speech, haughty and bombastic" (Hiebert p. 271).

Meyer's words are very much to the point:

"By haughty words (stolze Worte) that kind of speech is meant which is derived from pride, in which man exerts himself above his own position-- in contrast to the humility of Christians who submit themselves to God." (Meyer, Handbuch Uber den 1. Brief des Petrus, den Brief des Judas und den 2. Brief des Petrus, 1867, p. 275).

2f. The source of arrogance:

The parallel passage in 2 Pet. 2:18 speaks of "arrogant words of vanity" (NASB). Thus, in their behavior and speech the apostates mirror the cardinal sin of "their father the devil" (Jn. 8:44) which is pride. He clamored for a position not rightfully his (Is. 14: 12-15: the five "I wills") and his angels refused to be satisfied with their position in God's program, therefore they left their first estate (Jude 6). No wonder the apostates speak in an immoderate extravagant manner.

3f. The spreading of arrogance:

The basic errors of the carping critics of the Bible and arrogant apostates can ultimately be traced back to Satan's temptation in the garden of Eden. In his three statements to Eve there is contained the seed of all Bible criticism and apostate carping. The helpful diagram with explanation by Henry Clark which is reproduced below, forcefully demonstrates the origin of theological error on this planet. Any departure from the Word of God, any denial of the Word of God and any deification of man ultimately originates with Satan himself. Here is Clark's explanation:

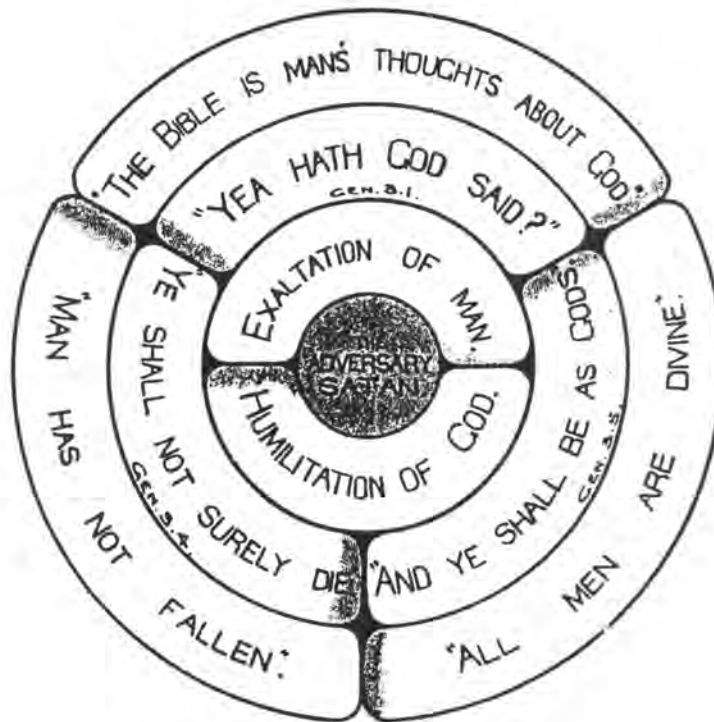


THE SEEDS OF ERROR

1. "YEA, HATH GOD SAID?"
2. "YE SHALL NOT SURELY DIE."
3. "YE SHALL BE AS GODS."

These three sentences spoken by the Adversary to our first parents in Eden contain the germs of nearly every doctrinal error, and have developed in the soil of the unregenerate human heart, where self is exalted to the humiliation of God, until to-day we are being told:--

1. "The Bible is not God's declarations about man but man's thoughts about God."
2. "Sin is only ignorance." "Man has not fallen and is not dead, but is advancing by education and culture."
3. "Jesus Christ and all men are Divine, and men possess Divine light and knowledge."



(Henry Clark, The Faith and the Book, pp. 282-283)

2e. Flattery:

Their arrogant refusal to submit to God coexists with "cringing, unblushing submission to others for the sake of personal gain: 'showing respect of persons for the sake of advantage'" (Hiebert, p. 272). The term "showing respect of persons" is literally rendered "admiring faces." It is a Hebraism which refers to flattering admiration of persons. Both Jude and his brother James echo the Jewish hatred of the practice of currying favor (James 2:1 ff.; cf. Lev. 19:15; Prov. 23:24; Amos 5:12).

The apostates' warm interest in others may be for the sake of personal financial gain, for esteem in the community, or for using others for one's ends. It is the exploitation of others for personal gain. Their fellow-man becomes the source of reward and recognition rather than the God of heaven whom they have forsaken.

Jude's characterization of the apostates applies succinctly to the situation in Christendom today. One need only think of the nauseating fawning over persons on the former PTL programs, the Oral Roberts' specials, and Robert Schuller's telecasts. Ironside bemoans the situation in his day:

'The extent to which the public laudation of church dignitaries is often carried (even in their very presence) is shameful and disgusting. Adulation is carried to such an extreme as to be positively nauseating; but it is the order of the day, and will become increasingly marked as man is, inch by inch, pushed into the place of God and His Christ, till the full consummation of the Man of Sin of 2 Thess. 2. The deification of humanity and the humanizing of Deity in the minds of men is the natural outcome of all this. How different was the spirit of Elihu, who, having no advantage or profit of his own to seek, could speak with all due deference before the aged, yet with firmness declare, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job 32:21,22).

(pp. 48-49).



NATIONAL NEWS

Church shaken by panel's report endorsing the joy of sex

By LAURA SESSIONS STEPP

Washington Post

WASHINGTON, D.C. — A national committee of Presbyterians has shaken the church of John Calvin to its core by recommending the denomination rid itself of sexual taboos and view sexual relations as a God-given gift to be enjoyed by everyone, including single men and women, gays and lesbians and responsible adolescents.

The report on human sexuality, the first of several expected by major Protestant denominations within the next year, will be voted on by the full assembly of The Presbyterian Church (USA) in June. Six of 17 committee members dissented and produced a minority report for the 650-member assembly that will meet in Baltimore.

The majority report attacks the sexual attitudes of the church and this country as patriarchal, homophobic and biased toward het-

“Someone told me the one problem with Presbyterians is they all look like they were weaned on pickles.”

— John Carey
Professor of Bible and religion

erosexuality.

It questions the importance Americans place on marriage, affirms masturbation and petting among teen-agers and says that maturity, not marriage, should determine when

teens engage in intercourse. It says the church should endorse new family structures including same-sex couples with adopted children.

Homosexuals should be able to be ordained into the ministry, the report says, and gay and lesbian couples should enjoy the same rights as heterosexual couples.

The report has become a Presbyterian best-seller. Published in February, it has sold 20,000 copies at \$5 each, and requests continue at the rate of about 1,000 a week.

“Middle-class America had a heart attack,” said committee chairman John Carey. “At least we’ve gotten their attention.”

Larry Rasmussen, professor of Christian ethics at Union Theological Seminary in New York, said the report is the first public sign of a “general reappraisal of Christian sexuality” under way among several Protestant organizations.

The report’s challenge to marriage seems to be drawing the most fire. The Presbyterian Church (USA), like other Christian bodies, has viewed marriage as a prerequisite to sexual intercourse and considered sex outside marriage a sin. Those beliefs must change, or the church will be seen increasingly as irrelevant to most people’s lifestyles, the report says.

“Rather than inquiring whether sexual activity is premarital, marital or postmarital, we should be asking whether the relation is responsible, the dynamics genuinely mutual and the loving full of joyful caring,” the report says.

A letter to the June assembly from six former moderators, or denominational chief executives, said, “We affirm what our Confessions say about the unique role of Scripture in

guiding human life and conduct. We feel the report does not recognize this authority.”

One of them, the Rev. Charles Hammond, of Philadelphia, said he also is disturbed by the language that praises the erotic as a moral good. “By their deification of sexual needs, they’ve attempted to turn us into fertility cults,” he said.

Carey, professor of Bible and religion at Agnes Scott College, a Presbyterian women’s institution in Atlanta, said, “The history of Christianity is to regard anything from the waist down — ‘the stirring of the loins’ — as demonic. . . . That’s all baloney. We think it is time to affirm the Eros.”

“Someone told me the one problem with Presbyterians is they all look like they were weaned on pickles,” he continued. “A little joy is called for.”

5A. THE SAINTLY CONDUCT TOWARD APOSTASY: 17-23

The section which now follows, verses 17-25, forms a parallel in several respects to verses 5-16. In both paragraphs Jude admonishes believers (5, 17), alerting them to the danger of apostasy (5ff., 18-19), adduces quotations from the Word as proof (14-15, 17-18) and announces their doom (6,13; 19,23).

In verse 17 Jude makes the transition from describing the apostates (5-16) to addressing the believers (17-23). Jude's aim in the previous section was to expose and condemn the apostates. Now he encourages and consoles the believers. Until now Jude had described the situation of apostasy, presently he discloses the strategy toward the apostates.

1b. Remember the words of God: 17-19

1c. The readers: 17a

The address, "but ye, beloved" forcefully expresses the shift from the apostates to his dear friends, from the apostatais to the agapetoi. The term "beloved" conveys to the readers his special affection as close friends, a designation which he uses three times in his brief epistle (3, 17, 20).

Jude's Reminders to the Saints

Verses 5-16

Old Testament
Scriptures, vs. 5-7

Filthy dreamers,
v. 8

Brute Beasts, v. 10

Enoch Prophesied,
vs. 14-15

①

②

③

④

Verses 17-19

New Testament
Apostles, v. 17

Ungodly lusts,
v. 18

Lacking the
Spirit, v. 19

The Apostles
Predicted, v. 17-18

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.

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.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

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.

10 But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

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 Coré.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

Jude's Reminders to the Saints

Verses 5-16

Verses 17-19

Old Testament
Scriptures, vs. 5-7

1
ADMONITION TO
REMEMBER

New Testament
Apostles, v. 17

Filthy dreamers,
v. 8

2
ALERT TO THE
FAITHFUL OF
DANGER

Ungodly lusts,
v. 18

Brute Beasts, v. 10

3
ADDRESS TO THE
APOSTATES IN
CONDEMNATION

Lacking the
Spirit, v. 19

Enoch Prophesied,
vs. 14-15

4
ADDUCING OF A
QUOTATION TO SEAL
THEIR DOOM

The Apostles
Predicted, v. 17-18

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

2c. The reminder: 17b-18

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jē'sus Christ;

1d. A reminder of the apostolic anticipation of apostasy:

"Remember ye" (mnēsthēte) is an aorist imperative and signifies urgency. It is important that they recall the apostolic prediction in their present confrontation with apostasy. Past truths are brought to bear on present trends. Historical ignorance is hurtful to individuals engaged in physical or spiritual warfare. Jude implies that the remedy for the present is the revelation in the past.

1e. The apostles:

They are called "the apostles of our Lord Jesus Christ." The term apostle basically refers to one sent with a message or one on a mission (2 Cor. 8:23; Phil 2:25). But since Jude refers to the apostles of the Lord Jesus Christ, the closely knit group of Christ's apostles is in view. Kistemaker's comments are worth noting:

"Although Jude mentions no apostolic names, the qualification of our Lord Jesus Christ provides the evidence that he means the original twelve apostles and Paul. We know almost nothing about their ministry, except for the missionary labors of Peter and Paul recorded in their epistles and in Acts. Because the New Testament is silent about the labors of the broader circle of apostles, we assume that Jude is thinking of the well-known apostles Peter and Paul." (p. 401, emphasis in the original).



Early Representation of the Apostles.

2e. The authority:

The apostles spoke with the authority of the Lord Jesus Christ. The significant titles for our Savior underscore

His exalted person and comprehensive ministry:

LORD refers to His deity. He is the authoritative God.

JESUS refers to His humanity. He is the approachable man.

CHRIST refers to His Messiahship. He is the anointed servant.

The words (ton rhematon) refer most likely to individual sayings of the apostles rather than the Gospel itself. The apostles were conscious of the approaching apostasy and their messages included warnings concerning the impending infidelity (Cf. 1 Tim. 4:1-3; 2 Tim. 3:1-5; 2 Pet. 2:1-3; 3:1-3; 1 Jn. 2:18; 4: 1-3). These warnings were grounded in the earlier predictions of Christ Himself. (Mt. 24:11; Mk 13:22).

3e. The audience:

Jude's beloved readers had heard the apostles in person as intimated by Jude's statement that the apostles "said to you" (18a). Formerly they had heard from the apostles that false teachers would come. They were warned by Jude that the false teachers were here.

It is interesting to note the apostolic references to false teachers:

- (1) John says that they went out from among the believers (1 Jn. 2:19; 4:1).
- (2) Peter warns that the false teachers are coming (2 Peter 2:1ff.; 3:3ff.).
- (3) Jude says that the apostates are among them (4).

These first century Christians needed to remember earnestly what they had been taught and to relate this explicitly to what they were experiencing. The infidelity and immorality predicted by the apostles appeared almost immediately on the scene and apparently took the believers by surprise, explaining Jude's change of subject matter in writing the epistle and his vehement denunciation of the apostates. The sweet by and by had become the sordid here and now.

4e. The application:

A few decades passed, at best, and the predicted satanic error in doctrine and decorum had invaded the Church. Jude's urgent alert reveals their grave danger. This same error that attached itself like a parasite to Christianity virtually since its inception

Apostolic **A**nticipation of **A**postasy

Acts 20:29

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

1 Timothy 4:1

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Timothy 3:1

This know also, that in the last days perilous times shall come.

2 Peter 3:1-3

This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts



has had a chance to multiply and diversify in Christendom. And yet, leading clergymen, instead of being alarmed by the rampant apostasy in the 20th century, fail to alert the faithful. Only a few voices are heard which sound the warning. The fundamentalists are endeavoring to lift up a standard for the truth. Many evangelicals have given up the battle, or even worse, have changed sides. Sad illustrations of the evangelical silence on apostasy or surrender to apostasy abound in evangelical magazines such as Christianity Today. An article, sickeningly laudatory of the apostate Baptist clergyman Harry Emerson Fosdick elicited the following response from this disappointed and dismayed reader:



September 11, 1982

Letters to the Editor
CHRISTIANITY TODAY
465 Gunderson Drive
Carol Stream, IL 60187

Dear Sir:

Tell me I am dreaming! You published an article on excellence in preaching in the Sept. 17, 1982 issue of CT ("Excellence in Preaching" by Keith Anderson), in which the notorious liberal theologian, Harry Emerson Fosdick, was held up as an example of the ideal pastor-teacher. He might have been a great orator but a wonderful pastor-teacher? Come on, now! Have you forgotten about his denials of the fundamentals of the faith in his 1922 sermon, "Shall the Fundamentalists Win?" What kind of pastor-teacher is it who sarcastically rejects the idea, as he does, "that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner." Is Fosdick a good shepherd of Christ's flock when he writes in 1945, "Of course I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement, and I do not know any intelligent person who does."

It seems that Christ describes this type of a false shepherd as a thief "who comes to steal and to kill and to destroy" (John 10:10). If Fosdick won't qualify as one of the false teachers who bring in damnable heresies (II Pet. 2:1), who would? And yet he is held up in your magazine as an example of "God's gifts to equip the saints for the work of the ministry." Doesn't anyone at Christianity Today cry wolf anymore? Or don't you think there are any wolves?

Sincerely,

Manfred E. Kober

Manfred E. Kober, Th.D.
Professor of Theology



1f. Martin Luther King:

It is a sad spectacle when evangelical leaders fail to warn the believers of the wolves in sheep's clothing that have crept into the flock. What has become of their discernment when they can applaud the apostates or acknowledge them as great Christian leaders or participate in seminars and conferences with them?



Martin Luther King Jr.

A case in point is Dr. Martin Luther King. His leadership in the civil rights movement is well known. But how can he be considered a pattern for evangelicals when equally well known are his immorality, his womanizing and his plagiarizing? In theology his great example was Paul Tillich whom he joined in his denial of the virgin birth of Christ, His supernatural life and His physical resurrection. Does he not deserve the label of apostate? Should not the Church have been warned of his apostasy and immorality as Jude warned the believers in his day? And yet, he is listed in books devoted to Christian leaders in the 20th century.

2f. Robert Schuller:



And what of Robert Schuller? His dynamic oratory may sway thousands, but careful listeners of his messages and readers of his books will note a complete absence of a clear Gospel presentation. He prides himself in never preaching on sin. In his book, Self-Esteem: The New Reformation, he defines sin as "any act or thought that robs myself or another human being of his or her self-respect." (p. 14). He repudiates the idea that man's sin is his rebelliousness against God. Schuller says that sin is my failure to think of myself as highly as I ought. In other words, brushing all the religious verbiage aside, Schuller is espousing pride, which is Satan's original sin. His approach to evangelism is diametrically opposed to the biblical pattern which starts with a holy God and His effort to rescue totally depraved man through the substitutionary death of Christ.

Schuller's departure from orthodoxy is seen in numerous statements such as this: "For the Church to address the unchurched with a theocentric attitude is to invite failure in mission." (p.14). And he makes this astounding statement: "Jesus Christ. . . never called a person a 'sinner.'" (pp. 156-157). What version of the New Testament is Schuller using? Apparently his does not contain John 4, John 8, or Matthew 23, where Christ most emphatically speaks to individuals about their sin.

Schuller's aversion to a God-centered approach must be very pleasing to the devil who first expressed his man-centered philosophy in the Garden of Eden (see the diagram on p. 86).

3f. Oral Roberts:

Swaggart's tearful confession came at a perilous moment, not only for him but for the raucous world of TV evangelism, which was still stumbling toward recovery after a disastrous 1987. Oral Roberts kicked off last year's proceedings by announcing to an incredulous public a divine mandate to raise \$8 million, or God would "call me home." Then it was Jim and Tammy Bakker and the revelation of Jim's payment of \$265,000 in ministry funds to cover up sexual straying. Next came the revelations of the Bakkers' morass of financial mismanagement and personal aggrandizement at PTL. Suddenly watching evangelists became a national pastime; the place to catch them was as likely to be on the evening news or *Nightline* as in the electronic pulpit.

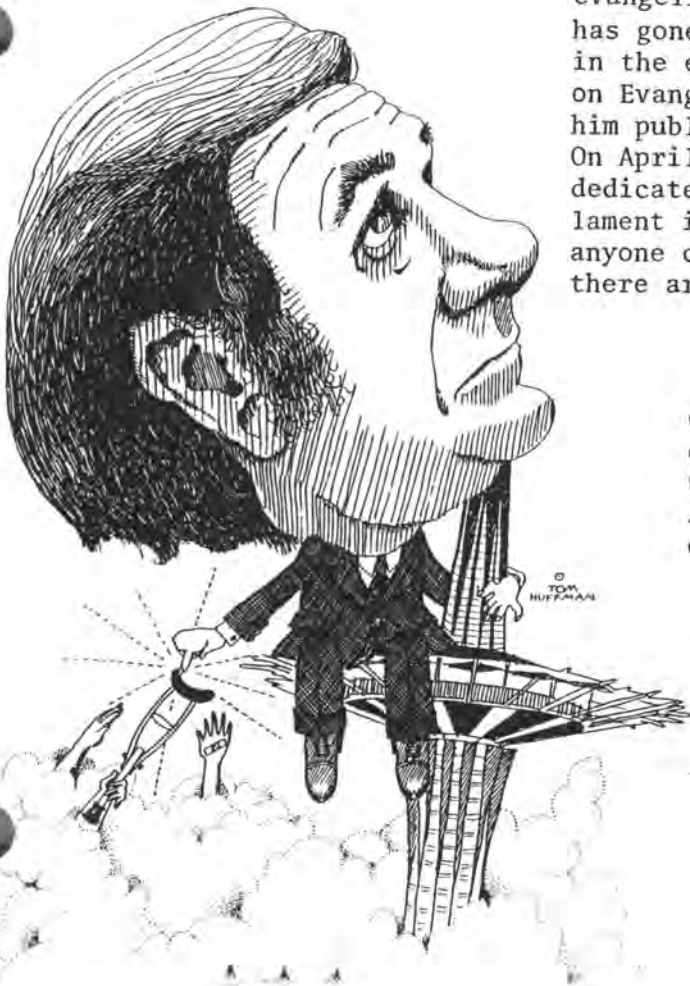
A third example of apostasy is Oral Roberts. His strange theology which combines faith healing, speaking in tongues and frequent communication from the Lord (who at times is 900 feet tall) lacks one all-important ingredient. In watching the TV programs and reading his numerous books, one is struck by one glaring omission. There is never any clear statement of the Gospel. To put it differently, nowhere in Roberts' teachings can one find the way of salvation. It would be so easy to communicate this truth, if he possessed it: Man is a hell-bound sinner, Christ came to save man from hell by bearing the penalty of man's sin in his own body on the cross. Through faith in the substitutionary death of Christ man becomes instantaneously and eternally a child of God. These are the truths that are lacking in Roberts' ministry. It is not without significance that Oral Roberts joined the apostate United Methodist Church. What should perplex discerning evangelicals is the fact that Dr. Billy Graham has gone out of his way to accept Oral Roberts in the evangelical camp. At the Berlin Congress on Evangelicalism in October 1966, he embraced him publicly and called him a brother (see p. 98). On April 2 of the following year, Dr. Graham dedicated Oral Roberts' University. Thus my lament in the above reproduced letter. "Doesn't anyone cry wolf anymore? Or don't you think there are any wolves?"

On April 2, 1967, the dedication of ORU and the investiture of Oral Roberts as president of the university took place before a crowd of some 20,000 visitors. The Reverend Dr. Billy Graham, the world's best-known preacher, was the dedicatory speaker. And when that glorious day was over, the newly-installed president of ORU could be called "Dr." Oral Roberts.

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THE PREACHERS

James Morris





2d. A reminder of the apostolic revelation of apostasy: 18

JUDE

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Jude says that the believers must focus their attention not on the excessive and grandiose utterances ("great swelling words," v. 16) of the false teachers but on the prophetic words of the apostles.

When Jude speaks of the "mockers in the last time" he undoubtedly has 2 Pet. 3:2-3 in mind:

Tattletale Memoir

Martin Luther King Jr.'s best friend reveals some sordid details

Ralph David Abernathy was Martin Luther King Jr.'s closest adviser from the 1955 Montgomery bus boycott that sparked the civil rights movement to the Memphis motel where King was slain. He cradled the dying King in his arms and succeeded him as head of the Southern Christian Leadership Conference. Now Abernathy, 63, who was forced out as SCLC's president in 1977, has spilled the most intimate secrets to which his close association made him privy in his autobiography *And the Walls Came Tumbling Down*.

The book, published by Harper & Row this month, confirms long-circulated reports of King's philandering. According to Abernathy, on the night before the murder of King on April 4, 1968, he consorted with one woman in a private Memphis home, with a second—a woman legislator from Kentucky—in his motel, and then got into an early-morning fight with yet a third woman who had been looking for him during the night. King "knocked her across the bed," Abernathy writes.

This account is disputed by Adjua Abi Naantaanbuu, a Memphis barber who acknowledges cooking dinner for Aber-

nathy, King and his assistant, Bernard Lee, on the evening in question. She contends that Abernathy, having fallen unconscious while drinking, occupied her bedroom until about 3:45 a.m., when she and King put an ice pack on his neck to



King compatriot Ralph David Abernathy

"I have written nothing in malice."

wake him. Said she: "If there was any sex going down in my bedroom, it was by Abernathy himself." The former Kentucky lawmaker, Georgia Powers of Louisville, was at the Lorraine Motel that night but declined to comment.

Abernathy claims that he would have

avoided sexual matters "had others dealt with the matter in such detail." Previous accounts of King's philandering, says Abernathy, have not provided an explanation of his behavior. Abernathy does not do much better, merely observing that King "had a particularly difficult time fending off women."

Why would Abernathy add an unsavory note to the memory of King's murder? He complains that King's other aides saw him as "no more than an appendage to Martin," so he may have wished to underscore his leading role in SCLC. His declared purpose, however, was "to render justice to the dead without causing too much unnecessary pain to the living."

Many of King's other friends and associates banded together last week to demand that Abernathy "repudiate" his account of King's last hours. Among those signing a wire of protest were Jesse Jackson, Atlanta Mayor Andrew Young, and SCLC's current president, Joseph Lowery. They speculated that "to sell books" some other than Abernathy wrote offending passages. But Harper & Row spokesman Steve Sorrentino insists that "the book is entirely Abernathy's words." In Memphis on a promotion tour, Abernathy, who has had strokes and suffers from glaucoma, declared, "I am not a Judas. I have written nothing in malice and omitted nothing out of cowardice."

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TIME, OCTOBER 23, 1989

History

A Hero's Footnotes of Clay

Evidence surfaces of plagiarism by Martin Luther King

The historian's dream—a major discovery about an important person—is more of a nightmare for Stanford University professor Clayborne Carson. An admirer of the Rev. Martin Luther King Jr. and an expert on black America, Carson was picked by King's widow Coretta to head the team that is compiling the civil rights leader's papers. Two years ago, Carson's staff came upon unsettling signs of plagiarism.

Carson ordered researchers to document any instances where King had lifted other persons' words and ideas without credit. They were extensive. The board of the King Papers Project, at a 1989 meeting attended by Coretta King, decided to reveal the facts in its first volumes of papers, due in 1992. But last week the *Wall Street Journal* broke the story.

The borrowings occurred from 1948 to '55, when the civil rights leader was an unknown student at Crozer Theological Seminary in Chester, Pa., and a doctoral candi-

date at Boston University. According to Carson, King's writings regularly cribbed exact words or concepts from other people's work without proper attribution, although King usually cited the original source at least once. The prime example: King's doctoral dissertation in theology, which drew material from a dissertation written three years earlier by another student. By a "strict definition," in Carson's cautious phrase, this was plagiarism.

Why did King do it? Carson points out that King wrote his dissertation while he was a busy pastor at a large church in Montgomery. Thus he may have been rushed in his citations. David Garrow, author of the King biography *Bearing the Cross*, specu-

lates that King may have been "profoundly insecure" at the time. Garrow also observes that preachers learn their craft by echoing one another, so perhaps King carried that practice into the classroom. Even so, "you can't excuse this," says Garrow.

That point was made emphatically last week by Boston University. When King was enrolled, the school declared, rules for citation were "strict, explicit and explicitly made known to all graduate students." The university has formed a blue-ribbon committee to investigate the alleged infraction.

At worst, the school could strip King of his doctorate posthumously. But even though the revelations may tarnish King's reputation, they hardly diminish his courageous and inspirational accomplishments in helping to achieve racial justice for millions of black Americans.

—By Richard N. Ostling,
Reported by Melissa Ludtke/
Boston and Paul A. Witteman/
San Francisco



The black leader in 1968

TIME, NOVEMBER 19, 1990

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Martin Luther King, Jr.,

January 15, 1929 - April 4, 1968

Should there be a Federal paid holiday in honor of the late Martin Luther King? Many churchmen answer: "Yes." Should Christian seminaries establish scholarships in honor of Dr. King? Does Dr. King deserve the recognition he is given in the **New Lutheran Book of Worship** where a special day is set aside for him along with the great saints of Christendom.

Julia Brown, a former undercover member of the Communist Party for the FBI, answers the first question with a firm "no" in a speech which appeared in the **Congressional Record**. It is reprinted in this issue. Other responsible black leaders have said much the same thing about King.

Christian seminaries should not set up scholarships in honor of Dr. King. King does not deserve the recognition he is given in the LBW because he rejected historic Christianity.

Some dozen years ago we had to take issue with Dr. Jacob Preus, now president of the LCMS, when he suggested that the LCMS's Concordia Seminary in Springfield, Illinois, establish a Martin Luther King scholarship. We noted that King rejected historic Christianity. Here is part of an address we delivered at Concordia Senior College, Ft. Wayne, Indiana on May 12, 1969:

Martin Luther King

Martin Luther King stated during an address at Riverside Church in New York on April 4, 1967 that America is "the greatest purveyor of violence in the world today." The Communist press gave considerable publicity to King's 1967 address in Riverside church. This year the April 13 issue of the Communist DAILY WORLD again quoted King as saying during this address: "It is worth noting that Abraham Lincoln warmly welcomed the support of Karl Marx during the Civil War and corresponded with him freely." The Communist press has been playing up this statement by King. The March 3, 1968 Communist WORKER quotes King as making the same statement about Marx and Lincoln. How much truth is there to this warm welcome King, whom FBI Director J. Edgar Hoover referred to as the nation's "most notorious liar," maintained Lincoln gave to the support of Karl Marx?

"I WAS also disappointed when Father James Groppi of Milwaukee described the Viet Cong terrorists as the true heroes in Vietnam, 'like the Revolutionary soldiers in 1776.' Stokely Carmichael, he said, is 'like Patrick Henry or Nathaniel Hale.' Father Groppi must know that Stokely identifies himself with Castro. He knows that Stokely urges Negroes 'to kill some white cops . . . There's not a right or wrong about killing. It's a matter of who has the power . . . It will be necessary to attack police stations and to kill policemen,' Stokely says." 12

Every ministerial student, who may be tempted to follow the kind of civil disobedience urged by Dr. King, should recognize that King did not accept such Christian doctrines as the virgin birth and physical resurrection of Christ. The NATIONAL OBSERVER noted on the basis of an interview with Dr. King that to King "the traditional issues of theology - sin and salvation, the divinity of Christ, His virgin birth, His bodily resurrection are peripheral. Love is central." "He rejects, for example, the idea that men are innately sinners." "Dr. King rejects the virgin birth of Christ as a literal fact." 13 When we wrote to the NATIONAL OBSERVER to find out whether any protests had been raised by Dr. King or his staff against the article, the paper replied: "We have received no comments, either favorable or unfavorable,

Contemporary American Theologies

A Critical Survey

Deane William Ferm

relationship that Jesus has to the Hebrew prophets is clear. There is also a kinship with the leading figures of other major religions. This ideal of sacrificial love reaches across the centuries to the great compassion of the Buddha who declared that hatred is not obliterated by hatred at any time but only by love. It bursts forth in the manifestation of soul-force emanating from Hinduism. It expresses itself in the power of non-violent resistance practiced so eloquently by Mahatma Gandhi, the Hindu whom the Christian Martin Luther King credited with enhancing his Christian witness. The ideal of sacrificial love unites rather than divides humankind. It makes the ultimate test of a believer one's life and not one's label. The "uniqueness" of Christ is to be found in his universality and the quality of his interpersonal relationships. This view of Christ as the incarnation of sacrificial love should be the cornerstone of a Christology for our day.

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Martin Luther King

PRESENT TRENDS IN CHRISTIAN THOUGHT

By L. Harold DeWolf

NOTES

1. New York: Harper & Brothers, 1951.
2. That Martin Luther King, Jr., is an able religious thinker, as well as man of action, will be evident to anyone who reads his *Stride Toward Freedom* and also his doctoral dissertation, *The Conception of God in the Theologies of Paul Tillich and Henry Nelson Wieman* (Boston: Boston University Ph.D. dissertation, 1955).

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Problems for Schuller

Robert H. Schuller, pastor of the famed Crystal Cathedral in Garden Grove, California, host of the "Hour of Power" and popular advocate of possibility thinking, is the target of sharp criticism, especially by former employees accusing him of providing misleading information to his supporters and of padding the payroll of his Crystal Cathedral with family members.

Denying that he has done anything wrong, the Reformed Church in America clergyman blames the criticism on fallout from scandal in other ministries, together with unfair media coverage and "forces of evil that emanate from the Devil himself." In a letter to his congregation he complained that "for the first time in my life I have persons that can most accurately be described as enemies." These enemies, he added, were employees of his own ministry "who had to be discharged."

Several of Schuller's employees were quoted by the *Orange County* (California) *Register* in a series of articles about the Crystal Cathedral's finances and other aspects of the evangelist's ministry. Leading the criticism is Timothy Waisanen, who was the marketing director of Robert Schuller Ministries from 1980 to 1982 and is now pastor of an Assemblies of God church in Orange, California. Waisanen told reporters that Schuller had claimed in a letter to his supporters that he was writing from China during a 1981 fund drive, when actually he wrote the letter while sitting in his living room in Orange County. (See "A Trio of Fraud Cases," May 20-27 *Century*, p. 488.)

Another criticism was leveled by Leroy Evans, pastor of Mott Haven Reformed Church in New York City, who stated that Schuller had claimed on the Phil Donahue TV talk show in 1980 that the Crystal Cathedral congregation helped build a \$900,000 church and daycare center supported by Reformed Church congregations all over the country and played a major role in the project. Actually, the congregation contributed only \$1,000—at the time that the \$20 million Crystal Cathedral was being built. Schuller also told the national TV audience that some of the women taking their children to the daycare center were prostitutes. According to Evans, however, the women had respectable jobs, and he demanded an apology from Schuller.

Schuller's policy of hiring relatives for top positions has also touched off com-

plaints. His wife, Arvella, earned \$50,000 last year as secretary of the board of Robert Schuller Ministries; his son, Robert A. Schuller, preaches by his father's side in the Crystal Cathedral, for which he receives a \$9,050 salary, a \$17,350 housing allowance and a \$3,600 car allowance. The oldest Schuller daughter, Sheila Coleman, earned \$30,000 in 1986 as program director of Ministries. Her husband, James W., is president of the "Hour of Power"; he earned \$90,000.

Schuller concedes that the complaints come at a difficult time for his ministry, which has been hit by dwindling donations and skyrocketing expenses. Last year, donations decreased by \$4.6 million. He canceled TV air time on 12 of the more than 180 stations that broadcast his "Hour of Power." He also laid off 37 employees—some at the TV ministry and some at the cathedral—reducing the combined payroll to 412 people. He asked that he be judged on the basis not of the recent complaints but of what he has accomplished throughout his career.

Self Esteem

The
New Reformation

Robert H. Schuller



130 SELF-ESTEEM: THE NEW REFORMATION

theology that inspires our involvement in God-inspired projects. Self-esteem becomes an emotionally nutritional shield against sin.

We are saved from evil when we are saved from shame to self-esteem for service. Now our life has real worth.

Twenty-four years ago, I accepted a call to begin a church in Garden Grove, California. Before we knew it, we were led into a dream of a walk-in, drive-in church so people in their cars could worship with those who were on the inside. But we had problems fulfilling our dream of erecting a beautiful building to the glory of God that would be surrounded by water, trees, birds, and flowers. I didn't have the money to make this dream come true, and I was afraid I would fail. "Oh God," I thought to myself, "what'll I do?" I was haunted by the fear that my life would be a shame to God and a shame to my family. The fear of failure was to haunt me for two years, like a trip in hell. The fear of failure was an extreme form of self-doubt, lack of trust, a negative self-image, and an inadequate self-esteem. The destructive evil forces that expressed themselves in a variety of anxieties and negative emotions were a "hell" of an experience.

One night I prayed, "Dear Jesus Christ, if you're alive, and I can't even prove you are, I pray that you'll reach into my mind and take out this horrible fear. Save me." At that very moment I felt a pressure in my head as if a finger had gone down into the innermost recesses of my mind. Then I felt the "invisible finger" withdraw and a load of poisonous fear was drained from my mind, and I was at peace. I have never since been afraid of anything or anyone. I have my times of apprehension, but that's different from fear.

If we will pray, "God, deliver me from evil. God, move deep into my life so that I may know I have been saved from the potential of ever becoming an evil, destructive, negative person. Come into my life, Christ, that I may be

by
Dr. Kurt Koch

Throughout the world one finds that spiritualists and spiritists usually argue in the following way: "There are not only evil spirits in the world but also good spirits. We consort with the good and ward off the evil." Yet this statement is a contradiction in itself. Good spirits know and recognize the laws of God and will refuse to trespass beyond the limits set them. They know that God has forbidden spiritism and has labelled it a demonic cult, and hence they would never allow themselves to be drawn into either the practices of spiritism or spiritualism. As angels of God, they obey their Lord. Indeed the Bible says, "Are they not all ministering spirits sent forth to serve for the sake of those who are to obtain salvation?" (Heb. 1:14). The genuine appearance of an angel is accompanied by characteristics entirely different from the spiritist spirit and angel accounts of Harry Edwards and William Branham.

In Germany there is one book in particular I can recommend on the subject of angels and demons. It is written by Hermann Leitz and published by Missionsverlag in Bad Liebenzell.

I come now to a painful duty I have put off for many years. However, after a great deal of prayer, I feel I must fulfil the obligation which God has placed on me.

In the autumn of 1966 together with about 2,000 other delegates, observers and staff members, I attended the World Congress on Evangelism in Berlin. Among the leaders of the various discussion groups was Oral Roberts, a man who had been publically greeted by Billy Graham on the platform. As a fellow delegate I wrote to the committee informing them of the fact that the healing ability of Oral Roberts was of a mediumistic rather than a charismatic nature.

The letter caused a lot of anger among those who read it and the next day Billy Graham introduced Oral Roberts a second time to the great audience, putting his arm

round his shoulder and addressing him by the name of brother. I have been troubled for some years now by this lack of discernment on the part of Billy Graham and his committee. Previously I have been unprepared to write about it for fear of damaging their work, a work which I personally value, and which I in no wise wish to hinder. However, on account of the immense amount of damage which is being caused by Oral Roberts in many areas of the world, I feel unable to remain silent any longer. When Dr. Edman, the late chancellor of Wheaton College and friend of Billy Graham was still alive, I talked with him about this problem. He was readily able to understand and appreciate the warning I wanted to give. I also spoke to John Bolten, the treasurer of the Billy Graham team, at Schloß Mittersill in Germany. My desire was that these men, as two of the closest friends of Billy Graham, would speak to him personally about the matter, but as yet I do not know what the outcome has been. Billy Graham is in fact a man whom God has been able to use mightily throughout the world. As an evangelist he commands a greater audience for the Gospel than almost any other person alive. It would be incorrect to question the work of a man in his position whom God is blessing so much. Yet even great men can make mistakes. Not every person has all the gifts of the Holy Spirit. My prayer is therefore that in the light of the harmful activities of Oral Roberts, Billy Graham will be given a greater gift of discernment in these matters. To argue that Oral Roberts has founded a university, or has collected millions of dollars for the kingdom of heaven, is no proof that he derived his healing ability from God. It could just as easily be said that, since Harry Edwards has collected thousands of pounds for his healing ministry and has become the leader of an organisation numbering over 2,000 spiritual healers, his powers must be of divine origin, which is patently not true. And so, only after a

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Oral Roberts

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great deal of prayer and after a number of unsuccessful attempts to warn both Billy Graham and his friends, am I forced to bring these things to the notice of the Christian public at large. And I speak as one who has been able to witness the negative effects of the work of Oral Roberts in a number of countries throughout the world.

Although Oral Roberts is probably unaware of the fact himself, his power to heal is more indicative of a mediumistic ability than a gift of the Holy Spirit. It is possible that he originally received these mediumistic powers from the old Indian who once healed him in his younger days. He actually spoke about this at the Berlin Congress.

Although a number of people have begged me urgently to publish examples of his healing ability, I am still unwilling to go into detailed accounts of his ministry, for I do not want a book on counselling to be filled with negative examples. It is the Lord Jesus and not man to whom we should listen, and to whom we should give the right to speak. Nevertheless as a warning to Christians I will quote just three examples concerned with his work.

Ex. 28. One of the most terrible stories relating to Oral Roberts came to me through a believing minister who is himself much used of the Lord. Together with his father-in-law who is also a Christian, he went to one of Oral Roberts' meetings. What he wrote to me afterwards is too terrible to recount in full, so I will quote only the last few lines of his letter. "I am certain about one thing though, there is a great deal of swindle buried beneath the arrogant performances of Oral Roberts. Thank God that if our Christian faith is sound, by following the inner guidance of the Lord and by adopting the correct biblical attitude, we will be able to experience case upon case of healing by faith. In this situation there is no question of following a blueprint as 'divine healers' so often do."

Ex. 29. Once when I was holding a series of meetings

in Singapore, a Christian missionary told me about one of Oral Roberts' healing campaigns. Roberts had told a young man, "In the name of Jesus you are healed." Later, however, it appeared that he had not been cured. His father therefore, a quick-tempered Malay, took a revolver and went to find the 'lying healer' as he called him, in order to shoot him. Fortunately by this time Oral Roberts had already left the country.

Ex. 30. During the Berlin Congress on Evangelism another very significant event took place. It was during a meeting of one of the subcommittees and Oral Roberts was the leader. There were about 300 delegates present including the Rev. Pagel, the evangelist Leo Janz and myself. Roberts had been speaking on the subject of healing when one of the Americans present asked him, "Mr. Roberts, isn't it true that during your television programs you have sometimes asked the viewers to place a glass of water on the television during the actual broadcast?" After receiving an affirmative answer, his questioner went on, "And isn't it also true that at the end of the programs you have told the viewers to drink the water if they are seeking healing?" Again, in the presence of the 300 or so delegates Oral Roberts replied, "Yes." That was honest of him. But what type of healing is this? Occasionally during similar programs one of the viewers has been asked to place his hand on the television set and with his free hand to either touch or to form a chain with the other viewers present. But this is the sort of practice one finds in connection with spiritistic table-lifting, when chains are formed in order to encourage the flow of mediumistic forces.

Where is the actual atmosphere of the New Testament here? This is rather just the kind of hectic climate in which the suggestive or religious-suggestive ideas are being bred that masquerade today under the name of faith-healing.

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His father, Earl, ran a dance hall in Granite City, Illinois, until he found Jesus at age thirty-five. Earl moved to Peoria, married and had four sons - Richard, Bill, Sam and Kevin. When Sam was in first grade, the Kinisons moved into a big church. "There was a big picnic table out back," says Sam, "and my dad would have bums wait out there, and he'd go make them a sandwich. Dad didn't care about money. He was always reading the Bible."

The combination of poverty and piety made young Sam feel like a social outcast. Soon after his parents' divorce, in 1967, he began listening to comedy albums by fellow Peorian Richard Pryor and a foulmouthed rhymist named Rudy Ray Moore. He also began skipping school and heading for downtown movie theaters.

About to flunk out, he was sent to Pinecrest Bible Training Center, in upstate New York, where he earned an equivalency diploma by sneaking in and reading answers out of the book. He ran away, hitchhiking to Virginia Beach. In his loneliness, he began talking to God, a relationship that sustained him when, in 1972, his father suddenly died, too broke to afford even his own gravestone. Sam went to join his mother, who had married another minister in Tulsa.

"The key to Sam's personality," says Steve Epstein, a comic who managed the Comedy Workshop while Kinison played there, "is that his real dad was into Jesus, his adopted dad looked at preaching as more of a business and that God didn't seem to reward people for doing it just for love."

The world of touring preachers is not unlike that of comedians - you perfect a shtick and take it on the road, and if you make a church some money, you're asked back. The oldest Kinison son, Richard, is cross-eyed and tells congregations he was born blind



celebrities like Hahn and the heavy-metal boys. He sent many audiences screaming from the room during his climb to stardom. But he's always stuck to his guns. In 1979 the Comedy Workshop in Houston suspended Kinison for breaking a stool onstage and inciting a riot; he went to the Stop N Go across the street and, in full view of the club's picture window, tied himself to a mock cross and doused himself with ketchup. Two weeks later, he returned in a limo - and his shows sold out. Ejected again for repeatedly doing a routine about a prankish baby Jesus, he picked a fight with the club's artistic director and unintentionally broke the man's leg.

In 1986, granted a stand-up spot on *Saturday Night Live*, Kinison ignored censors and imitated Jesus screaming as he was nailed to the cross. Thanks to the attendant publicity, he was asked to host the show two weeks later. He demanded to do more stand-up - including a bit about premature ejaculation - because, he says, "I didn't want to look like I'd been corrected."

Not all his material is inflammatory, but his outrageousness is what gets him publicity, so he's likely to get only more extreme in the future. But being naughty for naughtiness' sake is a dubious achievement, and Kinison's bullylike obstinacy is finally taking its toll.

Around Hollywood, the word on Kinison is relentlessly dark and laden with doom.

26 • ROLLING STONE, FEBRUARY 23RD, 1989

28 • ROLLING STONE, FEBRUARY 23RD, 1989

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

1e. The content of the revelation:

II. PETER 3

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Both Jude and Peter predict that in the last time there would be scoffers who will increasingly ridicule Christians and biblical truth. The word *empaiktai*, translated "scoffers" in Peter and "mockers" in Jude is found nowhere else in the New Testament. It does appear in Isaiah 3:4 in the Septuagint, where it apparently refers to "childish persons." Jude does not reveal what it is that the apostates mock. Peter says they make fun of the second coming. Ridicule and rejection of the second coming are indications of apostasy.

2e. The chronology of its realization:

This ridicule and rejection of the Lord's return is said to occur "in the last time." Hiebert shows the implications of the term: "'Time' (*Chronou*) simply denotes chronological sequence, and 'last' characterizes it as having end-time features. Jude's expression denotes the present Church Age, the period between the incarnation and the Parousia. . . . In II Peter 3:3 the mockers are spoken of as coming 'in the last day' According to 1 John 2:18 the presence of false teachers gave the time the character of 'the last hour.'" (pp. 276-277).

While Peter reveals the chronology of the mockers, suggesting an ever increasing prevalence of ridicule during this dispensation, Jude emphasizes the character and conduct of these mockers. Today's alert believers expect a rejection of the Lord's return, a ridicule of the doctrine and its defenders, but they recognize that the apostles predicted that this would happen. Thus, one should not be surprised to find apostate Methodists or Presbyterians attacking the teaching of fundamentalists on the return of Christ as "some crude and selfish" hope.

Note the typical liberal approach on the next page, a graphic illustration of Jude's and Peter's point. (1) The apostates use religious terminology in a devious way. (2) They build a straw man, attacking what no fundamentalist believes. (3) They offer some vague hope which is neither biblical nor practical. (4) While seemingly desirous to recover the faith, they document in reality their departure from the faith.

Sat., April 16, 1983 ■ THE DES MOINES REGISTER / 9A

Mainline churches told: Recover basics of faith

By WILLIAM SIMBRO

Register Religion Writer

Mainline Christian churches must recover the basics of the faith and an enthusiasm for witnessing, or else they will "wither away."

That was the heart of a message brought to Des Moines Christians this week by the Rev. David H. C. Read, pastor of New York's Madison Avenue Presbyterian Church since 1956 and the man often called today's "prince of the Protestant pulpit."

Read conducted the first R. E. Gilmore Lectures at First United Methodist Church. The lecture series, which organizers plan to make an annual event, honors Gilmore, who moved here after his retirement as a theology professor at Wesley Theological Seminary, Washington, D.C., and who has served on the church staff.

DAVID H.C.
READR.E.
GILMORE

"It is a collection of ancient religious documents, and it can be looked at and examined," he said. "But it is also a Bible through which the Word of God comes to us. I believe that as firmly as any fundamentalist. When I open that book I know God is finding me in those stories."

He criticized the kind of "hope" offered in fundamentalist preaching about the Second Coming of Christ and terrible climactic events in the world.

Such preaching, he said, seems to say, "When the roll is called up yonder, I'll be there, and the hell with everybody else."

"I believe in the Second Coming," he said. "But I cannot possibly know when or how. I believe the end of the world is in the hands of God, and the end is not chaos, it is Christ. In the apocalyptic age we live in, the mainline churches should be offering hope, and not in some crude and selfish way."

3e. The confidence in the revelation:

When Jude quotes 2 Pet. 3:3 he is implicitly acknowledging the inspiration of a book written by an apostle. During the lifetime of the apostles they recognized each others' writing as divinely inspired and thus absolutely authoritative. The illustrations below demonstrate the high regard New Testament authors had for the writings of contemporaries, whether they were apostles or individuals with apostolic authority, calling these writings Scripture. Paul quotes Luke as Scripture, Peter cites Paul as inspired, and Jude adduces 2 Peter as authoritative.

If. Paul acknowledges that Luke's writings are as authoritative as the Mosaic law:

Scholars doubt Jesus vowed to return

By JOHN DART

© 1989 Los Angeles Times

SONOMA, CALIF. — A group of 30 biblical scholars assessing the most likely teachings of the historical Jesus have agreed overwhelmingly that he did not say that he would return to Earth and usher in a new age.

Predictions of a Second Coming were put on Jesus' lips by later followers and gospel writers, according to the Jesus Seminar, a controversial but academically mainstream group that has involved more than 100 scholars at one time or another in twice-yearly voting sessions.

The seminar's stance, which contradicts the Apostles Creed and standard Christian doctrine, was called "heretical" by a fundamentalist pastor who attended the meeting here

over the weekend.

"They're robbing the church of its blessed hope," said the Rev. Marlon H. Reynolds of Los Osos, Calif. He said the impact of the group cannot be dismissed because "our society tends to place scholars on a very high level."

However, the seminar findings on the Second Coming reflect what is quietly taught in most major universities and seminaries, said Father Edward F. Beutner, campus minister at Santa Clara University and a seminar member.

"These are not maverick scholars," Beutner said. "They take a very careful approach to how sayings of Jesus were transmitted and to the evolution

of the Bible texts."

Nevertheless, it is unprecedented for biblical scholars to be so frank and public about their views. Seminar leaders admit that they want to be provocative in order to publicize what they feel are standard, modern interpretations, and thus offset what they see as unsophisticated Bible teachings by television preachers and others.

To the proposition, "Jesus expected to return as the Son of Man and usher in the new age," 28 seminar participants said they "strongly disagreed," two said they disagreed and two said

RETURN

Please turn to Page 5A

RETURN

Continued from Page One
they agreed.

Seminar member Marcus Borg, who chairs the religious studies department at Oregon State University, said the Gospels depict Jesus uttering words linking the Last Judgment and worldwide calamity with the coming of the Son of Man. Many Christians believe that Jesus will return as the Son of Man.

"The Jesus Seminar thinks he didn't speak of the coming of the Son of Man at all," Borg said.

Kingdom Is Now

On the other hand, the seminar was virtually unanimous in giving credibility to sayings attributed to Jesus in which he said the kingdom of God was already present in his day.

Jesus would not have made mutually contradictory statements, scholars said. "You can't have Jesus saying both the kingdom is here and is off in the future," said Bernard Brandon Scott of Phillips Graduate Seminary in Tulsa.

The physical return of Jesus is a constant expectation in evangelical and fundamentalist churches. Undeterred by mistaken predictions in the past, starting with the Apostle Paul in the mid-1st Century, the only question among conservative Protestants today is "how soon?"

Most evangelical leaders, evange-

list Billy Graham included, assume that Jesus' return is close, but they set no dates, citing a gospel verse saying that no one knows "the day or the hour." The continuing debate in these circles is over whether Jesus will come after or during Armageddon — or before that conjectured worldwide destruction.

The Second Coming is a rarely heard topic in Roman Catholic and mainline Protestant churches. But a 1983 Gallup poll showed that 62 percent of the general populace had "no doubts" that Jesus will return. Among the 80 percent in the survey who said they were Christian, four out of five said they had no doubts about the Second Coming.

The Jesus Seminar is a project of the Westar Institute headed in Sonoma by Robert Funk.

Deep Wedge

Many biblical scholars have distanced themselves from the Jesus

Seminar's unorthodox procedure and from what they see as the potential for driving a deeper wedge between church and scholarship.

Yet, a common premise among New Testament scholars — even non-seminar members — is that the historical Jesus spoke mainly about the kingdom of God, not about himself. But after Jesus' lifetime, scholars say, the churches speculated about the divine nature of Jesus and thus invented sayings in which Jesus described his identity in terms that included a future role as the "Son of Man."

The seminar, in its four years of voting, has decided that "way less than 25 percent" of the words attributed to Jesus were his, Funk said. At last fall's meeting in Atlanta, the seminar majority concluded that the Lord's Prayer did not originate with Jesus, except for some phrases, but was composed instead by the early churches.

1A,

Jesus scholar to discuss Bible

He says much of holy book must not be taken as historical fact

By PERRY BEEMAN
REGISTER STAFF WRITER

Jesus scholar Marcus Borg says much of the Bible is not historical fact, and many central Christian beliefs are based on biblical passages that shouldn't be taken literally.

The best-selling author brings his controversial message to Drake University tonight with his speech, "Taking the Bible Seriously, But Not Literally."

Borg undoubtedly will raise the curiosity and eyebrows of some Christians.

The 59-year-old Oregon State University religion professor considers himself a Christian. Nevertheless, he has decided after researching the historical Jesus that:

- Jesus was not born by virgin birth, but almost certainly had a human father.
- Jesus isn't the unique Son of God.
- Jesus didn't say or do much of what is attributed to him in the Bible.

Borg also says the Bible should not be considered to be the direct words of God. It is a document written by people using metaphors that carry great power in delivering the valuable messages of Christianity, he says.

"I don't see the Bible as intending to be straightforward reporting," Borg said. "The Christian church has always said the Bible is the Word of God. It has never said the Bible is the words of God."

"To say that the Bible is sacred in status and function is to say that for us as Christians, this is the most important book we know. That doesn't mean that the Bible comes directly or fairly directly from God."

Borg encourages people to be faithful, and to relish the messages of the Bible, without accepting what he considers metaphors as historical fact. The bottom line, he said in an telephone interview from his Oregon home, is: "The Bible is true and some of it happened."



Borg

Prominent theologian to speak at Drake

LECTURE: Jesus scholar Marcus Borg speaks at 7 tonight at Old Main's Sheslow Auditorium, Drake University, 25th Street and University Avenue. His presentation, "Taking the Bible Seriously, But Not Literally," is free and open to the public. A reception and book-signing in Levitt Hall will follow.

AUTHOR: The author of 11 books, Borg is considered one of the nation's most prominent theologians. His book "Meeting Jesus Again For The First Time" was a best-seller.

BACKGROUND: Borg was born in Fergus Falls, Minn., and grew up in Minnesota and North Dakota. He studied at Concordia College, Union Theological Seminary and Oxford University. He began to question his Norwegian Lutheran ministers' teachings about the historical Jesus in his growing years.

Of Jesus, he said: "In my judgment, he's one of the two most remarkable figures in history. The other, in my view, is the Buddha. Jesus is utterly remarkable, but not utterly unique."

Of Jesus' resurrection, he said: "The followers of Jesus really experienced him after his death. I think the central truth claims of Easter are: Jesus lives, and Jesus is Lord, one with God, at the right hand of God."

"I see those claims as true regardless of whether the tomb was empty."

Borg is a fellow with the Jesus Seminar, a controversial effort involving 200 scholars who have tried since 1985 to establish whether Jesus was who he claimed to be and said what the Bible attributes to him. The group's consensus was that many biblical passages can't be taken as historical fact.

For example, the Jesus Seminar found at one point that 16 percent of the studied sayings attributed to Jesus were historically accurate.

The scholars, voting on the accuracy of the Bible passage by passage, also decided that 18 percent of the Biblical acts attributed to Jesus seemed historically accurate.

Yet Borg says he believes Jesus lives and is central to religious life. "I see in Jesus the decisive revelation or disclosure or epiphany of God," Borg said. "We see what a life full of God looks like. He was filled with the spirit of God."

In his essay, "Me & Jesus — The Journey Home," Borg wrote: "I now see that the Christian tradition — including its claims about Jesus — is not something to be believed, but something to be lived in."

He concluded: "For me, to be a Christian is to be part of a community that tells these stories and sings these songs. It feels like home."



I Tim. 5:18

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Deut. 25:4

4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.



MOSES

Lk. 10:7

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.



LUKE

- 1g. While the apostles were yet alive, clearly their writings were considered Scripture and were already collected.
- 2g. Dr. Luke, Paul's travel companion for 15 years, undoubtedly had human frailties but when he wrote, God made the end product inerrant and infallible.
- 3g. Paul places his friend's words on a par with that of the Mosaic law. Moses the Lawgiver has no greater authority than that of Luke the physician!
- 2f. Peter regards the Pauline writings as of equal authority with the other Scriptures:

2 Peter 3:15-16

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

- 3f. Jude considers Peter as inspired:

Jude 18

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

2 Peter 3:3

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

- 1g. The book of 2 Peter has less external support from early Christian writers than most other epistles, but Jude's quotations gives it recognition by a biblical author.
- 2g. The citation of 2 Peter by Jude shows how quickly the apostolic writings were accepted as authoritative Scripture. 2 Peter was written in A.D. 66 and Jude could have been written as early as A.D. 70, but probably no later than A.D. 80.

These three illustrations above are witnesses to the early acceptance of writings as Scripture: In the first case of a Gospel (Luke), in the second case of Paul's Epistles, and in the third case of one of the General Epistles (2 Peter).

Rene Pache correctly summarizes the unanimous attitude of the authors of the New Testament (along with Christ and the Early Church towards Scripture):

"Their conception of biblical inspiration was identical with ours: the inspiration of the words in every part of the Bible. Their use of biblical texts was also very close to our own, for they constantly quoted them. This is a comfort to us when we are accused of 'hitting people over the head with Bible verses!'" (The Inspiration and Authority of Scripture, p. 231).

3c. The renegades: v. 19

"These be they who separate themselves, sensual, having not the Spirit."

1d. The separatists:

ἀποδιορίζω, to separate

Jude nowhere uses the term "false teachers" but when he says "these are the ones" he is probably referring back to the "false teachers" of 2 Peter 2:1-2. These apostates make divisions. The word apodiorizontes appears nowhere else in the New Testament and means "to limit, to set a line or boundary." Hiebert comments on the composition of this interesting term: "The compound participle is based on three words: The verb horizo, 'to limit, to set a line or boundary'; the preposition dia, 'through,' or 'making a distinction between'; and the preposition apo, 'off,' to mark the separation produced by the distinguishing boundary line." (p. 278). Aristotle uses the term in reference to making a logical classification or division.

What this separation involves is difficult to determine. Various interpretations have been offered:

1. These false teachers cause schisms and divisions in the Church with their doctrinal and behavioral aberrations.
2. The apostates separate themselves from God's commandments and live their lives of self-indulgence in blatant disregard of God's standards.

3-FOLD ENUMERATION OF SIN

THESE ARE	12,16,19
THESE ARE	
THESE ARE	

GNOSTIC COSMOLOGY



3. Their separation is a reference to the division caused among believers by the Gnostic classifications of mankind into three distinct groups.

The Gnostics held that mankind could be divided into three classes:

1. The spiritual who have an affinity for the unseen world.
2. The psychical or sensuous who through valiant efforts may actually obtain salvation.
3. The somatic or animalistic who are unable to obtain salvation.

The apostates of Jude's epistle may well have propounded a form of incipient Gnosticism. These false teachers considered themselves to be the spiritual. As the pneumatikoi they gaged themselves as aloof of the rest of mankind whom they condemned to a lower level of spiritual attainment. In that sense they made divisions or separations.

- 2d. The sensual:

Their pseuchikoi or sensual nature, literally, their soulish nature, shows they are governed only by their soul. Jude earlier pictured them as naturally brute beasts (v.10).

- 3d. The Spirit-less:

They did not possess the Holy Spirit. They were unsaved. As Hodges notes:

"Jude's. . . two terms seem likely to be an effort to turn their (the Gnostics') own distinction against them if--as seems probable, these are Gnostic or semi-Gnostic heretics. . .



It can be illustrated from the later Gnostic system that, as an application of their three categories, the ordinary believer could not advance beyond a certain level of experience. As a direct counterpoint to this. . . Jude urges a growing experience, Spirit empowered, in the love of God. Whereas those men are soulish and unspiritual, we are to know what it is to live in God's love--with all its intended benefits." (p.8).

Jude's Fourfold Admonition for Believers

v. 20-21

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. ²¹Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

1

**BUILDING UP
YOURSELVES ON YOUR
MOST HOLY FAITH, 20**

2

**PRAYING IN THE HOLY
GHOST, 20**

3

**KEEP YOURSELF IN
THE LOVE OF GOD, 21**

4

**LOOKING FOR THE
MERCY OF OUR LORD
JESUS CHRIST, 21**

2b. Remain in the love of God: 20-21

JUDE

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Hō'ly Ghōst,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jē'sus Christ unto eternal life.

Following the final description of the errorists in v. 19, Jude gives several directives to the elect in v. 20-21 and spells out duties toward those who have fallen into error. "But ye" introduces a very strong contrast. Whereas the apostates separate themselves and cause divisions, in effect breaking down the work of God (v. 19), the believers are to build up themselves. In v. 19 Jude discloses that the apostates do not possess the Holy Spirit. On the other hand, saints are encouraged to pray in the Spirit.

In the Greek, v. 21-22 contain four directives for believers: building, keeping, praying, expecting. The heart of Jude's command is the "keeping yourselves in the love of God." This is the only imperative, the other three are participial clauses defining how one can keep himself in the love of God. Building and keeping involve the action toward the central admonition, that of keeping. And looking involves the attitude which comes as a result of the directive.

Lawlor's comments on the following verses are to the point:

"In certain respects this is the greatest passage in the New Testament with reference to definite and determinate duties of true believers in days of apostasy, and this closing paragraph must never be disassociated from its context and taken only as a benediction." (p. 125).

1c. Build yourselves up: 20a

1d. The contrast of the building:

The building oneself up is the counterpart of the contending for the faith in v. 3. Coder notes that "Verse 3 is illustrated in the sword of Nehemiah 4:17, 18; verse 20 in the trowel. Weapons are supplied to us for our warfare; tools and materials are placed in our hands so that we may build for God." (p. 108).

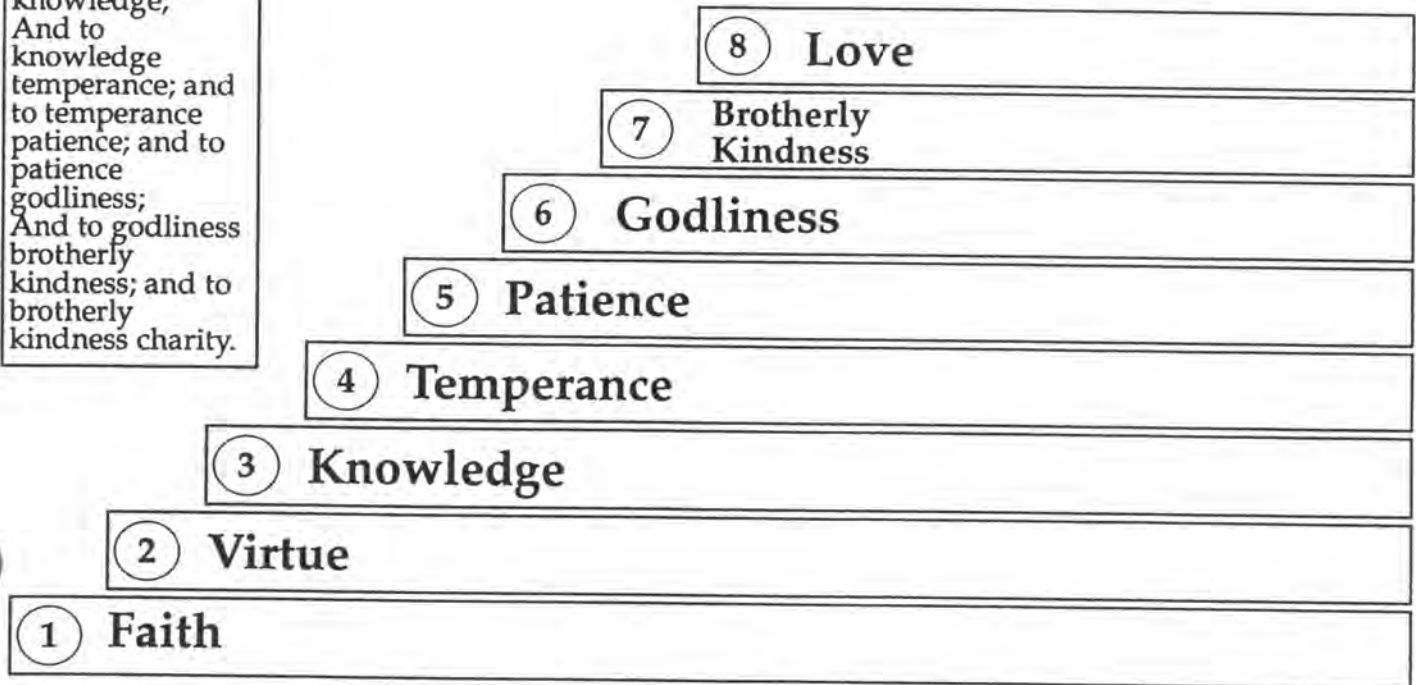
2d. The concept of the building:

Jude uses 2 Peter 2-3 and perhaps the parallelism of v. 20 to 2 Pet. 1:5-7 helps explain the concept of the building. Peter writes in greater detail than Jude of a building which has faith as its foundation:

THE DILIGENT DEVELOPMENT OF THE NEW NATURE 2 PETER 1:4-9

2 PET. 1:5-7

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.



5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

The term "building up" (*epoikodomountes*) is used in the New Testament only figuratively in the context of spiritual growth and development. The present tense of the term suggests the ongoing activity of the believer's spiritual growth with faith as foundation and love as capstone. The antidote to apostasy which tears down is to consciously and continuously build up one's spiritual life. It involves immersion in the "word of his grace" which is able to build them up (Acts 20:32). This is also what Paul suggests in Phil. 2:12-13, where he urges the believer to "work out" his own salvation.

The growth of which Jude speaks is internal or personal edification, not external in the sense of evangelism. The "faith" is that objective faith which was once for all delivered to the saints (v. 3). The superlative "most holy," only here used of faith in the New Testament, suggests that this faith "is separate and distinct from all other faiths because of its origin and transmission as well as the holiness it produces in those who ground their lives upon it." (Hiebert, p. 283). The "most holy faith" has Christ as its center. His redemptive work is ultimately the foundation for the Christian life. The person's relationship with the living Lord is that which effects spiritual growth. Faith in Him is the believer's firm and irreplaceable foundation (1 Cor. 3:10-11; Eph. 2:19-20).

THINGS WHICH BECOME SOUND DOCTRINE

1	INERRANCY OF THE BIBLE
2	TRIUNITY OF GOD
3	SINLESSNESS OF THE SAVIOUR
4	PERSONALITY OF THE SPIRIT
5	REALITY OF ANGELS
6	UNIQUENESS OF MAN
7	PERVASIVENESS OF SIN
8	COMPLETENESS OF SALVATION
9	DISTINCTIVENESS OF THE CHURCH
10	LITERALNESS OF THE FUTURE

2c. Praying in the Holy Spirit: 20b

Paul's terminology is very similar to Jude's. Paul writes, "and praying always with all prayer and supplication in the Spirit" (Eph. 6:18). According to Paul in Ephesians, prayer in the Holy Spirit enables the saints to ward off the attacks of the devil. Jude suggests that the prayer in the Spirit

guards the believer against apostasy and causes him to grow. Jude's word order is significant: "in the Holy Spirit praying." Possession of the Holy Spirit gives the believer protection against Satan and the world. "The picture is parallel to Romans 8:26-27 where Paul portrays the Holy Spirit as prompting, purifying, and directing prayer in harmony with the will of God." (Heibert, p. 284).

The term proseuchomai is the most common of the six New Testament words for prayer. It simply means asking. If we ask God, the implication is that we may expect an answer. The Holy Spirit helps select and strengthen our requests. The heavenly Father supplies our needs. In these dark days of apostasy, what can gladden the believer's heart more than the assurance the Lord knows our needs, hears our requests and helps us in the battle?

3c. Keeping yourself in the love of God: 21a

"Keeping yourself in the love of God" is the primary command in v. 20-21. It states the essence of the believer's duty in developing an immunity against apostasy. The phrase "love of God" can either mean God's love for the believer or the believer's love for God. Jude's reference is apparently to God's love for the whole thrust of the epistle is the security of the saint amid apostasy. "The love of God" further is balanced by "the mercy of Jesus Christ" in the latter part of the verse. The passage is similar to John 15:9: "continue ye in my love."

Jude's imperative implies self-discipline for the believer to keep himself in the sphere of God's love. Receiving the divine love and responding to it involves keeping God's commandments: "But whoso keepeth his word, in him verily is the love of God perfected" (1 Jn. 2:5). "To love God is to love what He loves and hate what He hates!" (Wiersbe, p. 162). "Ye that love the Lord hate evil" (Ps. 97:10). Apostasy as a departure from God is hated by God. The believer endeavors to please His Lord by separating from any form of doctrinal and moral error to enjoy the deepest fellowship in the Father's family (2 Cor. 6:14-18).

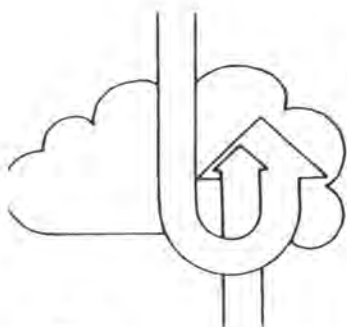
4c. Waiting for the mercy of our Lord Jesus Christ: 21b

With the title "Lord Jesus Christ" Jude completes another one of his characteristic triads. In his epistle, rich with doctrinal gems, he refers to the trinity: "prayer in the Spirit, the love of God, the mercy of the Lord Jesus Christ."

In verse 2 Jude "invokes the divine love and mercy on those to whom he writes: here they are bidden to take steps to secure these" (Mayor, p. 491). With a consciousness of God's love, the believer can eagerly expect (prosdechomenoi) the return of the Savior. For the apostates the coming of the Lord spells judgment and doom (v. 14-16), for the believer it means mercy and deliverance. In Titus 2:13 the same word is used, affording a parallel picture of the saint's eschatological hope. The term "mercy" is a reminder that the believer will need the Savior's compassion that pities those in need. Salvation is not bestowed as a result of merit, but on account of the Savior's mercy.

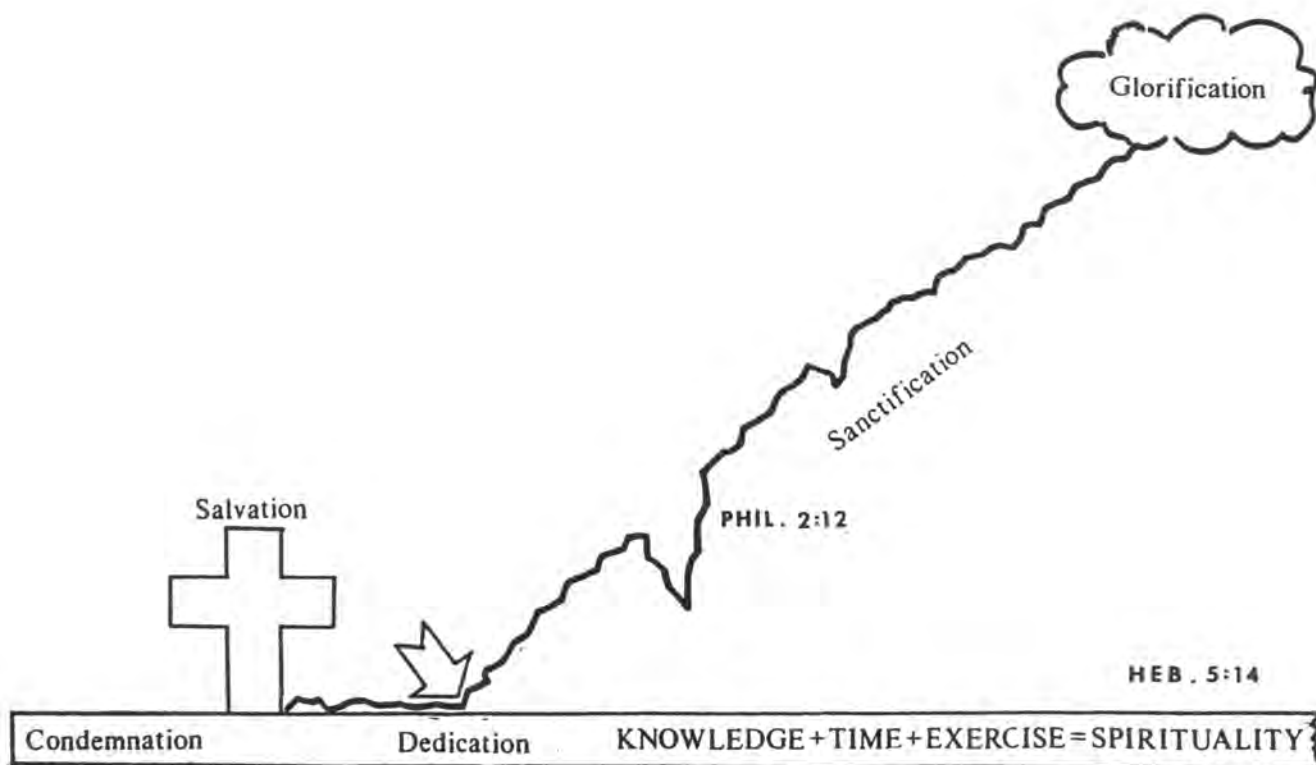
3 PRACTICAL ILLUSTRATIONS

LOVE OF GOD	21
MERCY OF CHRIST	
ETERNAL LIFE	



The believer's great anticipation is "eternal life." This life is more than endless existence. It is exquisite existence, life in its fullest, ultimate sense, the life which God possesses. It is the believer's possession from the moment of faith in Christ as Savior (Jn 3:14-16, 36; 1 Jn. 5:11-12). It will be the believer's portion in its final and fullest sense when in the presence of the Lord he is perfected in the image of the Lord (1 Jn. 3:2; Rom. 8:29).

The attack of the apostates cannot ultimately hurt the believer. "The Christian graces," faith, hope and love sustain him in the conflict. An inward look enables him to be build up. An upward look allows him to petition his heavenly Father. A steady look keeps him in the love of God. A forward look anticipates future fellowship and final glorification. A steadfast appropriation of these spiritual advantages secures the best antidote for apostasy.



3b. Rescue the enemies of God: 22-23

22 And of some have compassion,
making a difference:
23 And others save with fear, pulling
them out of the fire; hating even
the garment spotted by the flesh.

1c. The textual difficulties:

These two verses are the most problematic in the entire epistle as far as the clarity of the text is concerned. There is a great variety in the textual attestation for various forms and phrases. The main question revolves around the number of different groups which are involved. Are there two clauses in v. 22-23 and thus two groups or three clauses and therefore three different groups? The text has been preserved in a variety of different forms. However, the general sense of the verses is clear.

There are two major reasons that prefer the NASV over the KJV on this matter. Green notes that "the majority of MSS (manuscript) attestation" favors the three clause version." Furthermore, he correctly reminds the reader of "the strong liking Jude has for triads." (p.187).

KJV

NASV

**22 And of some have compassion,
making a difference:
23 And others save with fear, pulling
them out of the fire; hating even the
garment spotted by the flesh.**

And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh (vv. 22-23, NASV).

It appears that Jude has three different types of apostates in view: those who have doubts, those who have departed from the faith, and those who in their degeneracy have debauched themselves. Levy calls them the doubters, denouncers and the defiled (Israel My Glory, March-May, 1988, pp. 21-22).

JUDE'S SEVEN COMMANDMENTS

- 1 **EARNESTLY CONTEND FOR THE FAITH, 3**
- 2 **REMEMBER THE WORDS OF THE APOSTLES, 17**
- 3 **BUILD YOURSELF UP IN THE MOST HOLY FAITH, 20**
- 4 **PRAY IN THE HOLY SPIRIT, 20**
- 5 **KEEP YOURSELF IN THE LOVE OF GOD, 21**
- 6 **LOOK FOR THE MERCY OF THE LORD UNTO ETERNAL LIFE, 21**
- 7 **SHOW COMPASSION ON SOME, OTHERS SAVE WITH FEAR, 22-23**

The Believer's Threefold Approach Toward Others

v. 22-23

And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

**v. 22-23
(NASV)**

And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh (vv. 22-23, NASV).

1

SOME NEED

2

SOME NEED

3

SOME NEED

2c. The threefold approach: 22-23

Jude appears to be teaching threefold duties toward apostates:

- show mercy to some who are in doubt
- save some by snatching them out of the fire
- show some pity in fear

1d. Affectionate compassion toward the doubters: 22

The first clause has three main variant readings and it is difficult to determine the exact thrust of the passage:

- (1) show pity on the waverers
- (2) show pity with discernment
- (3) confute the waverers

3 WAYS TO DEAL WITH APOSTATES	
SOME	22-23
SOME	
SOME	

Green evaluates the evidence thusly:

But we are still far from being out of the wood. There is a good deal of variety among the mss which do retain the three clauses. There are three main variants for the first clause, *eleate diakrinomenous* ('show pity on the waverers'), *eleate diakrinomenoi* ('show pity with discernment') and *elenchete diakrinomenous* ('confute the waverers'). Of these the second is the worst attested, and looks like a correction to parallel the nominatives *harpazontes* ('pulling') and *misountes* ('hating') in the subsequent clause. The first, though well attested, looks suspicious in view of the *eleate*¹ below. The third gives excellent sense and has wide attestation, 'Argue some out of their error while they are still in two minds.' *Elenchein* means to overcome error by truth. When men are beginning to waver, that is the time for a well-taught Christian to come alongside them and help. (p. 187)

Perhaps both the idea of doubters and discerning or differentiating are involved here. The believer must discern which of the individuals "are on the verge of destructive heresy, and on the brink of committing themselves to error. . . Some may be disputatious, to be sure, and under the influence of apostasy, and attempt to support claims made by apostates. In either case, and in both instances, we must make every effort to correct their mistaken views and impressions, even to the point of rebuking if need be" (Lawlor, p. 132).

To rescue a doubting man from his error is merciful. God in His mercy sends His merciful servant to rescue the doubter from his path of delusion, deception and death. In the words of Lenski: "Doubting disputers are in danger, they need to be corrected and convinced" (p. 648).

2d. Aggressive commitment toward the denouncers: 23a

The second approach is "to save others, snatching them out of the fire." Aggressive action is called for. In the words of Green:

They need a direct frontal approach. They are on the wrong path and need to be told as much, and then rescued.



Johannes Calvin

God gives His servants the privilege of co-operating with Him in His saving work (cf. Jas. v. 20). Calvin presents this bouquet to the 'fire and brimstone' evangelist: 'When there is a danger of fire, we hesitate not to snatch away violently whom we desire to save; for it would not be enough to beckon with the finger, or kindly to stretch forth the hand.' (p. 187).

"Save" (sozete) is a present imperative and has the sense of "Save! And keep doing it!" The seizing or snatching (arpazontes) indicates the means to be used, namely seizing them forcibly out of the fire by strenuous effort. The significance of the danger is indicated by Jude's allusion to v. 7 in relation to "the eternal fire." The believer can save apostates by snatching them back from eternal death.

Some manuscripts read that the rescue work needs to be done "with fear." The rescue of an apostate on the verge of eternal hell can never be carried out in a spirit of self-righteousness, sanctimoniousness or superiority.

The idea of being snatched out of a burning place is found in Amos 4:11 ("a firebrand plucked out of the burning") and Zech. 3:2 ("a brand plucked out of the fire"; which follows the phrase "the Lord rebuke thee," cited in Jude 9).

3d. Appropriate caution toward the defiled: 23b

1e. The demand:

The third class of people must be treated with great circumspection: "on some have mercy with fear, hating even the garment polluted by the flech."

The word pity (eleate) is the same as in the first clause where it is translated "have mercy." The command is two-fold: pity them but also fear them.

2e. The danger:

Lawlor describes the dangerous dilemma for the unbeliever and believer:

There is danger to the sinner, peril surrounding those who have been deceived by false teaching. But there is also danger to the rescuer, peril for the bearer of truth. One who treats an infectious disease with a hopeful cure always runs the risk of infection. We are in danger when dealing with those who need to be rescued from peril and perdition. We must take care in pitying these people and extending mercy to them, that we ourselves do not become spotted. The utmost care shall be exerted lest we ourselves contact some of the defilement. (p. 135)

Lenski holds that the third group is "beyond help in spite of all effort." If that is the case then to pity them

"in fear" is expounded by "hating even the tunic." (p. 648) Those who are thus defiled by filth need to be kept at arm's length. However, the general agreement among expositors is that the believer is to have pity upon even the most abandoned apostate but He needs to exercise great care lest he himself becomes defiled. Levy puts it well:

These are so polluted that there is little hope of salvaging them from apostasy. Nevertheless, an attempt must be made to save such from damnation. The witnesser is to love the sinner but hate his sin. . . while the apostate lives there is a possibility for him to receive Christ. (Israel My Glory, March-May 1988, p. 22)

The witnessing believer must love the sinner but hate the sin. The apostate's sin is characterized by "the garments spotted by the flesh." The term "flesh" speaks of the sinner's unregenerate nature controlled by Satan. The apostate is stained by sin. The use of the perfect passive participle espilomenon implies that the apostate's spots and stains continue till the present period. They practice defiling immorality continually. It is true that the apostate can be saved while he is alive but he certainly cannot be saved while he persists in his degeneracy.

The garment of which Jude speaks is the chiton or tunic "worn next to the skin by men and women alike." In contrast, "the imation was the long, loose outer 'robe' that was worn over the tunic." (Lenski, p. 649).

According to Lev. 13:47-52 a garment worn by a leper had to be burned because it was unclean. Isaiah 64:6 speaks of human unrighteousness as filthy rags. Joshua was told to remove his filthy raiment and put on a clean one (Zech. 3:3f). The believer is not one who has soiled his garment (Rev. 3:4) but whose robes are washed white in the blood of the Lamb (Rev. 7:14).

In this the most severe of the 3 actions of believers toward apostates, Jude is saying to his readers:

Avoid all contact with sin so that it does not contaminate you. In fact, hate sin as you would loathe filthy undergarments stained by human excretions. (Kistemaker, p. 408).

3c. Timely application:

As all of Scripture, especially the entire Epistle of Jude, these two short verses have important practical ramifications.

1d. Lessons for Christian workers:

Hodges mentions two important lessons which emerge from these verses for Christian workers:

1. We are not to treat every sinning Christian in the same way. We need discernment—pity for some, urgency for others.
2. While dealing with the needs of others, we must keep from being hardened to sin and failing to see its corruption with abhorrence. Not merely sin, but whatever it defiles is to be hated.

Vice is a monster of so horrible a mien,
That to be hated needs but to be seen,
But if too oft we look on its face,
We first abhor, then endure, then embrace! (p. 9)

2d. Lessons for Christian witness:

According to Levy, 7 truths about evangelism are presented by Jude in these two verses:

- (1) Men are lost and in need of salvation;
- (2) Salvation is only provided through Christ;
- (3) God uses the Christian to reach the lost;
- (4) The Christian must be on guard not to become influenced by false teachings of those he is trying to reach for Christ;
- (5) The Christian must be aware of the heretical beliefs of the apostate;
- (6) The unbeliever will be eternally consigned to flaming fire (Mt. 10:28; Rev. 21:8) if he rejects Christ; and
- (7) while the apostate lives there is a possibility for him to receive Christ.

(p.22)

3d. Lessons from Christian warriors:

1e. Warfare in the Epistle of Jude:

These distinct duties to the individuals in varying degrees of apostasy do not at all exhaust the possibilities of "contending earnestly for the faith." Nor does Jude spell out how each of the three approaches should be practically realized. Several factors, however, are fundamental:

- (1) Apostasy is upon us.
- (2) Apostasy began in Jude's day and will continue until the rapture, climaxing in the apostate church of the Tribulation.
- (3) Every believer is obligated to witness for his Lord.
- (4) Every obedient saint is involved in one way or another in the warfare for the truth.
- (5) Whatever else the exhortation of "keep yourselves in the love of God" (v.21) may involve, it includes a

APOSTASY

hatred of apostasy and a helpful attitude toward the apostate (v. 22-23).

- (6) A failure to fight for the faith--as is the case among our Neoevangelical friends--is not a sign of love but that of willful disobedience.
- (7) A balance must be kept between witnessing and warfare, compassion and contending, tearing down error and building up the inner man.

2e. Warfare in the ancient church:

1f. Exhortations in Scripture:

Numerous passages of Scripture relate to the believer and his approach towards erring brethren on the one hand and false teachers on the other hand. We are to--

1. Try them....I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."
2. Mark them...Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Verkuyl says, "and to keep away from them."
3. Rebuke them..Titus 1:13, "This witness is true. Wherefore, rebuke them sharply that they may be sound in the faith." Verkuyl says, "Correct them sternly."
4. Have no fellowship..Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Verkuyl says, "Expose them."
5. Withdraw thyself..II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."
6. Receive them not .II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." Verkuyl says, "Do not extend him your greeting." To our day false teachings are fostered by misplaced hospitality.
7. Have no company with him . II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Berkeley Version says, "Do not get mixed up with him, so he may grow ashamed."
8. Reject them..Titus 3:10, "A man that is an heretic after the first and second admonition, reject."
9. Be ye separate..II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."
10. Put them out..I Corinthians 5:7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us,"

2f. Examples in the early Church:

John, some years after Jude wrote his epistle of warning, is wrestling with the Gnostic heresy which is incipient in Jude's day (c. 70-80). He writes in his First Epistle (90) that the false teachers had gotten out from the ranks of believers (1 Jn. 2:19; 4:1-3). In 2 Jn. 7 deceivers are said to have entered the world and, in verse 10, were about to enter the Church. John's command to the believers concerning apostates is this:

"receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." (v. 10-11).

It seems that John is speaking of a class of apostates who were especially dangerous, perhaps the type of individuals mentioned by Jude in verse 23b. These apostates were irremedial in their doctrine and decorum. In 1 Jn. they had gone out into the world, in 2 Jn. they were approaching the Church from without and in 3 Jn. Diotrephes was stirring up problems within the church (v. 9-11).

It is instructive how John confronts the apostates in his own day. An account exists in the writings of the Church Father Irenaeus how the Apostle John dealt with the Gnostic Cerinthus and how John's disciple, the Church Father Polycarp, treated his childhood friend Marcion, who had apostatized from the faith. On the next page is the excerpt from Irenaeus' "Against Heresies," chapter III:



"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected."

—Irenaeus
(c.130–c.200)

4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time, — a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles, — that, namely, which is handed down by the Church.² There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Dost thou know me?" "I do know thee, the first-born of Satan." Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."³ There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth. Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles.

If this is how seriously the command to separate from apostasy was regarded by the Apostles and Church Fathers, why is it that evangelicalism for the most part ignores commands such as 2 Jn. 10-11? Contending for the faith includes bringing redemption to the individual, rebuking him and in certain instances, rejecting him. The least the obedient believer can do in his day is to stand firmly for the faith, thereby letting others know his position, which hopefully coincides with that of the Word of God. When heresy and apostasy are propagated in our news media, it is certainly proper to take pen in hand and present one's position while refuting the error. An example on page 121 shows how one of my colleagues, Dr. Myron Houghton, has done this in a most irenic manner. May God grant the believers in the 20th century conviction in the truth, discernment of error, and the zeal to "contend earnestly for the faith."

OF THE LIVES

OF THE MORE

EMINENT FATHERS

OF THE

Three first Centuries;

INTERSPERSED WITH

COPIOUS QUOTATIONS FROM THEIR WRITINGS,

*Familiar Observations*ON THEIR CHARACTERS AND OPINIONS,
AND OCCASIONAL REFERENCES

TO THE

MOST REMARKABLE EVENTS AND PERSONS
OF THE TIMES IN WHICH THEY LIVED.INSCRIBED, BY PERMISSION, TO THE HON. AND RIGHT REV. THE
BISHOP OF GLOUCESTER.

BY THE

REV. ROBERT COX, A. M.

PERPETUAL CURATE OF ST. LEONARD'S, BRIDGNORTH.



POLYCARP.

The heresy of Marcion† was at that time prevalent in the city; and several persons, who had once made a profession of the true faith, were seduced by it. In the mean time Marcion, in order to give weight to his sentiments, endeavoured to insinuate into the minds of the people, that there was an agreement in doctrines between himself and Polycarp. It is not surprising that Marcion should make such an attempt, or that Polycarp should consider it as his duty to use the most decisive measures to disclose the falsehood of the heretic. Marcion meeting him one day in the street, called out to him, "Polycarp, own us." "I do," replied the zealous bishop, "own thee—to be the first-born of Satan."^{*}

Let not the reader be startled at the severity of the expression. To pretend to think favorably of those who would overturn the essentials of Christianity is not real charity to the individuals, and at the same time it is indifference to the truths of God; whilst faithfully to point out their awful situation is the most likely way, under the Divine blessing, to guard real Christians against their errors, and also to "recover the unhappy heretics themselves out of the snare of the devil." Remember the awful language of him, who was willing to spend and be spent in promoting the best interests of his fellow-creatures: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." And again, "Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached, let him be accursed."

Bible scholars debate Jesus' true sayings

By JOHN DART

© 1985 Los Angeles Times

ST. MEINRAD, IND. — Thirty Bible scholars passed a ballot box around the table, dropping in colored pegs or beads — red for yes, pink for maybe, gray for probably not and black for no.

They were voting on which sayings in the New Testament's Sermon on the Mount probably go back to Jesus himself and which were put into his mouth by gospel writers or church tradition.

The scholars, including some of the top American New Testament specialists, eventually will consider all of the roughly 500 sayings attributed to Jesus in the New Testament and non-biblical sources, some of which have been discovered and translated in relatively recent years.

If the idea of voting on Jesus' sayings sounds provocative, that is precisely the intent of organizers of the so-called Jesus Seminar, a five- to six-year project just under way. New Testament scholar Robert W. Funk, the principal organizer, says he wants to seize the initiative from television evangelists who, in his view, deal in pious platitudes. He also wants to counteract apocalyptic writers who purport to describe a coming Armageddon — writers, he says, who "have too long played on the fears and ignorance of the uninformed."

Disturbing Results?

Funk wants to acquaint the public with mainstream biblical scholarship and its findings about the most likely teachings of Jesus, even though the results may disturb many Christians.

The balloting, conducted at the Roman Catholic Saint Meinrad Archabbey and Seminary here, amounted to bad news for the Beatitudes and other sayings:

- Blackballed with virtually no discussion was one of Christendom's favorite Beatitudes, or statements of happiness: "Blessed are the peacemakers, for they shall be called sons of God." Similarly, "the meek who shall inherit the earth" got only six pink-red votes out of 30 cast.

- Only three of a dozen "blessings" and "woes" in the Gospels of Matthew and Luke were deemed to have derived from Jesus, and a fourth ("blessed are you when men hate you...") produced an even split after some debate.

Winning favor were the first three Beatitudes as found in the Gospel of Luke, "Blessed are you poor... you that hunger... that weep."

Also, scholars felt the historical Jesus probably did advise followers to "turn the other cheek" and to give money without promise of its return. The advice on giving was said to be best represented in the Gospel of Thomas, an apocryphal text discovered 40 years ago.

All four New Testament gospels — Mark, Matthew, Luke and John — were written in the last third of the first century, about 40 years or more after Jesus' crucifixion. Though church tradition says that the apostles Matthew and John wrote those gospels, mainstream biblical specialists doubt that any gospel writer knew Je-

sus during his lifetime.

The gospel writers, they say, were dependent on written and oral accounts that already had undergone theological changes reflecting the needs or expectations of believers. Attempts to peel back those layers have continued, off and on, for 100 years, but rarely do advances in the field receive wide notice in churches.

To be sure, many churchgoers know that Matthew and Luke differ on the contents of Jesus' "Sermon on the Mount." Some also know that most biblical commentators say that those two gospel authors based their accounts on a common source of Jesus' sayings, a collection that scholars label "Q."

But how many church members are also told that, according to scholarly

Jesus probably did advise followers to 'turn other cheek.'

consensus, the author of Luke added four "woes" (to the rich, the satiated, and so forth) as counterpoints to his four "blesseds"? Catholic scholar Joseph Fitzmyer, not a member of the Jesus Seminar, agrees with that view, citing "the heavy incidence of Lukan vocabulary in these verses" in his Anchor Bible Commentary on Luke.

Liberal Scholarship

In addition, liberal scholarship has maintained for decades that gospel writers had Jesus say and do things that hark back to Old Testament language and deeds. Matthew's Beatitudes about the meek inheriting the earth echoes Psalms 37:11, and the blessed pure in heart who shall see God may have been inspired by Psalms 24:3-4.

Many scholars say that Matthew's unique Beatitudes are betrayed as his creations by the author's tendency to give sayings a spiritual cast (as in, "blessed are the poor in spirit...").

An evangelical Protestant scholar, Robert H. Gundry of Westmont College in Santa Barbara, Calif., maintained in a commentary on Matthew a few years ago that Jesus was not the source for all of the Beatitudes in Matthew. Gundry's book, which said Matthew's "creativity" was similar to Jewish commentary techniques of that era, eventually got him kicked out of the Evangelical Theological Society.

The Gundry affair has sent up warning flags among evangelical Protestants, however. The Oct. 18 issue of Christianity Today quotes a panel of evangelical scholars who backed a limited use of biblical criticism to account for different descriptions of similar events. But the panel stopped short of saying the Bible writers invented events that did not occur.

Editor Kenneth Kantzer seconded the panel, declaring that the biblical authors always tell the truth. "If they say Jesus said something, he really did say it, whether or not we have the exact words he used," Kantzer wrote.

The Jesus Seminar has at least two evangelicals — R. Alan Culpepper of Southern Baptist Theological Seminary, Louisville, Ky., and John Lown of the Nazarene-related Point Loma College in San Diego, Calif.

The implications for faith and theology were rarely discussed in the ses-

sions here; biblical studies normally leave those matters to pastors and theologians. Nevertheless, the scholars here usually became interested in pursuing the historical Jesus because of their links with the church.

The "Jesus Tradition"

"I am seeking an understanding of the Jesus tradition, of what must have been done and said to generate such immediate diversity of interpretation," said DePaul University's John Dominic Crossan, an influential voice in the Jesus Seminar. "But I do not really know how to comprehend the tradition without asking also about its origins with Jesus."

Similarly, Karen King of Occidental College in Los Angeles, Calif., the only female charter member of the seminar, said she is less interested in the historical Jesus than in how the traditions developed. Some Jesus Seminar members believe it is impossible to get a full, or even adequate, picture of Jesus, King said.

"Our motives are not to be destructive of faith, nor does anyone think we could be," she cautioned. "But scholars do not want to sacrifice intellectual integrity for a naive approach to the texts."

Yet, if the seminar catches the ear of the church, confidence about what Jesus probably taught could be shaken.

Sayings in which Jesus depletes himself as the suffering Son of Man destined to return in the future are likely to be voted down by the Jesus Seminar. Many of those apocalyptic sayings are increasingly regarded in biblical critical circles as additions to the earliest layers of tradition about Jesus.

Other sayings unlikely to pass muster, based on past scholarship, include the "seven last words" attributed to the dying Jesus on the cross and the calls by Jesus to preach the gospel to all nations. "Jesus did not anticipate a mission to the Gentiles," Funk said.

Even a favorite Jesus verse of ecumenical church leaders — Jesus' prayer that all believers "may all be one" — is likely to be blackballed, Funk said. It occurs in the Gospel of John (17:21), which scholars consider the most theologically creative of the four New Testament gospels.

"Authentic" Sayings

The Jesus Seminar hopes to publish a Jesus Bible with the "authentic" sayings printed in red ink, the "inauthentic" in black, and perhaps the gradations of probability in pink and gray ink.

Will anything be left to put into red? Scholars usually favor those teachings, that are attested by more than one source and sayings that are different from the commonplace observations or admonitions in first-century Judaism, Greco-Roman culture and the fledgling Christian churches.

A solid consensus exists that Jesus taught about the "kingdom" that his disciples were to enter; thus many parables told about the nature of the kingdom and the requirements of discipleship are good candidates, scholars say without bawdier guesses at the percentage likely to be published in red.

The seminar plans to take about five years to consider the nearly 500 items: 33 parables, 290 aphorisms, 81 dialogues and 90 stories.

Scholars doubt Jesus vowed to return

October 16, 1988

By JOHN DART

SONOMA, CALIF. — A group of 30 biblical scholars assessing the most likely teachings of the historical Jesus have agreed overwhelmingly that he did not say that he would return to Earth and usher in a new age.

Predictions of a Second Coming were put on Jesus' lips by later followers and gospel writers, according to the Jesus Seminar, a controversial but academically mainstream group that has involved more than 100 scholars at one time or another in twice-yearly voting sessions.

over the weekend.

"They're robbing the church of its blessed hope," said the Rev. Marion H. Reynolds of Los Osos, Calif. He said the impact of the group cannot be dismissed because "our society tends to place scholars on a very high level."

However, the seminar findings on the Second Coming reflect what is quietly taught in most major universities and seminaries, said Father Edward F. Beutner, campus minister at Santa Clara University and a seminar member.

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Lord's Prayer wasn't Jesus', scholars say

ATLANTA, GA. (AP) — Jesus probably didn't write or use the Lord's Prayer and may have uttered only a few of the phrases it contains, a group of biblical and linguistic scholars has concluded.

The prayer shows up in the Gospels of Luke and Matthew, which say Jesus taught it to his disciples.

The 25 participants of the Jesus Seminar, meeting in Atlanta over the weekend, agreed with the Rev. Hal Taussig of Philadelphia, whose research concluded that Jesus probably didn't ask God to "deliver us from evil," and almost certainly never said "Thy kingdom come, thy will be done."

The group agreed, however, that Jesus did use the word "Abba," or "Father," which was considered radical in his day.

The Jesus Seminar focuses on separating what Jesus actually said from words that may have been put in his mouth by early

Bible scholars debate Jesus' true sayings

By JOHN DART

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Gospel scholars' debate

THANK YOU for the article by John Dart entitled "Bible Scholars Debate Jesus' True Sayings" (Nov. 16 Register).

The idea that 30 "scholars" will vote to determine which sayings in the gospels attributed to Jesus are really genuine points out the subjectivity involved in the various critical methods that do not take the gospels at their own word. Of course, one would expect these approaches from those outside Christianity, but what is going on today is that these approaches, so subjective and so destructive of the Christian faith, are being used by professing Christians.

According to one of the scholars quoted in the article, the method of accepting the gospel accounts as reliable and genuine requires the sacrifice of intellectual integrity for a naive approach. Nothing could be further from

the truth. Historically, all of Christianity accepted the gospels as faithfully and accurately recording the sayings of Jesus.

This is because Christianity also believed that the historical Jesus (the person who really lived on Earth at one point in human history) was in fact the same Christ proclaimed in the gospels. There are scholars — yes, scholars — who still believe this today! . . .

People who faithfully attend Christian churches . . . need to know what is really being taught in the colleges and seminaries their money helps to support, and they need to know that there are still scholars who believe that the Bible is God's Word and that Jesus is God's Son. — Myron J. Houghton, director, graduate program in theological studies, Faith Baptist Bible College, Ankeny.



1900 NW 4th ST., ANKENY, IA 50021 Ph. 515-964-0601

September 5, 1986

Letters to the Editor
 The Des Moines Register
 715 Locust St.
 Des Moines, IA 50309

Dear Sirs:

The Des Moines Register, "the newspaper Iowa depends on," is no longer as dependable as it was. At least it seems to have withheld from its readers an important event occurring on the east coast of late. Based on a front page map you published on August 29, 1986 (see below), apparently a catastrophic summer flood swept Hartford, the capital of Connecticut, downstream to the ocean. Further, the force of the deluge pushed Hartford a few miles along the Atlantic coast, thereby dislodging New Haven, which vanished into the sea where, alas, it joined Atlantis.

When I last visited New England in June, Hartford was still located in northern Connecticut on the scenic Connecticut River. New Haven was as yet a seaport town. What sudden cataclysm devastated the topography of New England? I have often wished that the radical element of New Haven's Yale University would go away! Have my prayers been answered?

Sincerely,

Manfred E. Kober, Th.D.
 Chairman of the Department of Theology

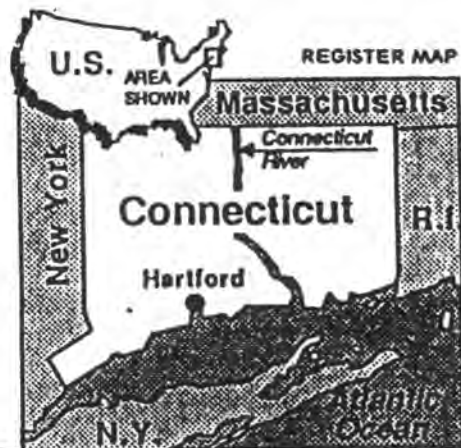


EARLY NEW ENGLAND SETTLEMENTS

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'Thar's gold in them thar Middlesexes'



... and then there are those who write this type of letter!

6A. A STRONG CONFIDENCE AMIDST APOSTASY: 24-25

It is imperative that the Bible student note the content and context of Jude's doxology. Jude is superlatively confident that despite the approach of apostasy and the resultant moral morass, God's power is sufficient to keep the believer from stumbling into sin. God can grant a fully commendable life now and will grant a totally impeccable nature in the future. The believer's protection from sin is promised now; his presentation without sin is predicted for the future.

The context of Jude's doxology in his epistle is most significant:

- (1) The unpremeditated exhortation:
The writer exhorts the readers to contend earnestly for the faith in light of the subtle entrance of the predicted apostates (v. 3-4).
- (2) The unmistakable reminder:
Jude reminds the believer of the certainty of judgment on the apostates and describes graphically their true character (v. 5-15).
- (3) The unavoidable contrast:
Jude contrasts the ungodly men with what the godly should be and should do (v. 16-23).

The Epistle of Jude concludes with paeans of praise directed to the omnipotent, omniscient and omnipresent God.

1b. The enablement by the omnipotent God: 24

JUDE

**24 Now unto him that is able to keep
you from falling, and to present *you*
faultless before the presence of his
glory with exceeding joy,**

The epistle commences and concludes with words of comfort, certainty and conviction. Thus our sub-title for the epistle has been given as "The Security of the Saints Amidst Awful Apostasy." Jude's words of assurance are needed for believers who live in dark days of apostasy. There is not the slightest hint in Jude that a believer can ever apostatize from the faith. But to fortify the fearful and instruct the rest, the Holy Spirit has prompted Jude to pen these blessed words of assurance.

In his consummate conclusion with a paean of praise to God, Jude first demonstrates the ability of God in relation to human need for today and tomorrow and then celebrates the attributes of God for time and eternity.

1c. Preservation from stumbling: 24a

Despite the present dangers, the believer is said to be guarded from stumbling. The term phulaxai is an aorist infinitive denoting effective preservation from the dreadful dangers. In verse 1 and 21 forms of the word tereo are used, relating to keeping. The word phulasso has more of the idea of protection against perils.

ἄπταιστος,

The believer is kept from stumbling. The term "from stumbling" (*aptaistous*) is Jude's final hapax legomenon (a term used only once). This interesting verbal adjective, found only here, literally means "unstumbling" or "standing sure-footed." By Xenophon it is used of a horse which does not stumble. Epictetus employs it in relation to a good man who does not make moral stumbles (Bigg, p. 342).

The term does not denote sinlessness, as does the next clause, but it describes spiritual victory for the saint. He will not ultimately fall into doctrinal and moral apostasy, as had those who had surreptitiously crept into the Church. Apostates stumble and fall. Believers stumble but, as David observes, will be restored:

Ps. 37:24

Though he fall, he shall not be utterly cast down:
for the Lord upholdeth him with his hand.

2c. Presentation before the Savior: 24b

From the possibility of present stumbling the reader is taken to future sinlessness. Bigg has an excellent rendering of v. 24:

"Now to him that is able to guard you without stumbling,
and to make you stand before the presence of His glory
without blemish in exceeding joy."
(p. 343).

In grace, God's power protects against sin in the present and presents us without sin in the future, in glory. The expression "before the presence" is one word in the Greek, *katenopion*, composed of *kata*, "against" and *enopion*, "down in the eye of" or "in the immediate presence." The believer will be ushered into the immediate presence of the Lord in all His holiness. Because the believer is "without blemish" (*amomous*; also in 1 Pet. 1:19; Heb. 9:14), he will be totally accepted by the sinless Savior. At this celestial audience the high-priestly prayer of Christ will be answered:

John 17:24

Father, I will that they also, whom thou hast given me,
be with me where I am; that they may behold my glory;
which thou hast given me: for thou lovedst me before
the foundation of the world.

The believer is completely cleansed of all sin before he is ushered into the presence of His Savior. Some have referred to Eph. 5:26-27 as "the heavenly laundry":

Eph. 5:26-27

That he might sanctify and cleanse it with the washing
of water by the word,
That he might present it to himself a glorious church,
not having spot, or wrinkle, or any such thing; but that it
should be holy and without blemish.

As Christ is "without blemish and without spot," so is the believer (1 Pet. 1:19). "We shall be like him for we shall see him as he is" (1 Jn. 3:2).

The believer will enter this encounter with His Savior, not with apprehension, but will do so "in exceeding joy" (*en agalliasei*). The word is used by the angel who announced to Zacharias the birth of his son named "John" (Lk. 1:14). In Acts 2:46 the word describes the emotion of the disciples after the day of Pentecost, as they ate their food "with gladness." In 1 Pet. 1:8 the verb form is used in describing the exultation of the saints at the time of the Lord's return as "joy unspeakable." Lawlor's refreshing reminder bears emphasizing:

"Contrary to the natural way of thinking about entry into the presence of the Lord of glory; i.e., with fear and trembling, in shame and disgrace, by the grace and mercy of God we go to Him exultant, with eagerness and joy, with all fear banished." (p. 139).

Verse 24 involves the lowest hell and highest heaven. Christ purchased us who were slaves of Satan and destined to hell. He preserves and protects us in this life. And ultimately He presents us in the palace of heaven. Spurgeon is awed by the display of God's grace:

"Suppose that a man had been a rebel, you might hide him from the pursuers, and aid in his escape, but you could not take him into the presence of the king, and cause him to live in the royal castle of the land. But you see that Christ preserves His people though they have offended God, and daily provoke His justice; and He does more, for He presents them to the King of kings in the high court of heaven itself. This it is which makes the other blessing so great." (The Treasury of the New Testament, Vol. 4, p. 655a).

2b. The Exaltation of the omniscient God: 25

Commentators point out that the doxology includes:

- (1) Preservation
- (2) Presentation and
- (3) Praise

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Ā-mēn'.

Jude concludes his letter with an ascription of praise to God. While in v. 24 he stresses the ability of the omnipotent God, in v. 25 he recognizes that adoration is due to the omniscient God. His exquisite doxology is comparable to the Latin motto Soli Deo Gloria (to God alone be the glory).

1c. The recipient of the praise:

The ascription of praise begins with the person in view: "to the only wise God our Savior." Many commentators suggest that

Strong may be the foe;
But the King's own army,
None can overthrow.
Round this standard ranging,
Victory is secure.

For His Truth unchanging,
Makes the triumph sure.

May our answer be:

Joyfully enlisting

By Thy grace divine,

We are on the Lord's side,
Saviour, we are Thine!

the word "wise" is an interpolation from Rom. 16:27 (e.g. Wolff, p. 141; Green, p. 191, Hiebert, p. 296n). However, the phrase represents the reading of the Textus Receptus and is accepted by Hodges and Farstad as the "majority text." The term "wise" relates to God's wisdom and omniscience and stands parallel to "is able" in v. 24, denoting God's power and omnipotence.

The recipient of praise is the wise God and Savior. "Savior" is generally understood as the Father but it could be a general reference to God. In the Pastoral and General Epistles it is applied to both the Father and the Son. The term "Savior" appears 24 times in the New Testament, 16 of which are references to Christ, 8 to God. The precise designation of God as Savior is used in 1 Tim. 1:1; 2:3 and Tit. 3:4-6.

The point of the designation seems to be that God the Father as the Savior delivers men "through Jesus Christ our Lord." God who made the world, maintains it and redeemed it through Christ, being glorified through it. The verse teaches that there is only one wise God, in contrast to the Gnostic system which differentiated between a creating God, the Demiurge, and the saving God, the Logos. Jude gives glory to the only Savior God through Jesus Christ.

When Jude speaks of "our" Savior, he identifies himself with his readers but also indicates his intimate relationship with the One with whom he was reared in Nazareth, whom he spurned during His public ministry and in whom he finally trusted as Savior.

2c. The reasons for the praise:

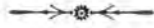
God is to be exalted because of what He has done and because of who He is. Both His actions and attributes should elicit praise and worship from the believer.

To this God our Savior is due "glory, majesty, dominion and power." Since there is no verb in the original, the doxology can be understood as (1) a prayer, expressed by "be" (2) an acknowledged fact, indicated by the addition of "is" or (3) an act of worship and praise. The last position is preferable, although a combination of (1) and (3) may be intended. (Hiebert, p. 298).

1d. The gracious actions of God:

Verse 24 indicates God's supremely gracious actions toward man. All that which God does shows His perfections but nothing displays the "four-sided glory" of His character more than the rescue operation outlined in v. 24. Maclaren's insight is most helpful:

"All His work is the making visible and the enshrining in act of that four-sided glory of His character. Glory and majesty, dominion and power, are shown in all that He has done. But this ascription of these to God in the present connection teaches us that, upon all the rest of the manifestations of these perfections, God sets the shining summit and topstone in this--that He takes men, being such as we are, and by . . . wise providences and merciful forbearance, moulds and cleanses



WORD, we are vile, and full of sin,
We're born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race, and taints us all.

Soon as we draw our infant breath
The seeds of sin grow up for death;
Thy law demands a perfect heart,
But we're defiled in every part.

Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor earthly priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No other tide can cleanse us so.

ISAAC WATTS.

and quickens, and lifts at last to perfect purity, communion, and gladness. That is the greatest thing that God has ever done. And, says my text, if in the process of redemption God has especially magnified His own majestic nature, and done a mightier thing than when He flung flaming worlds like sparks off an anvil to revolve with music in the heavens, then the first duty of all Christian men is to offer to Him in the depths of their grateful hearts, and in words, and deeds of self-surrendered and God-blessed lives, the praise which such a manifestation demands." (The Biblical Illustrator, Jude, p. 90).

The Concluding Doxology

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

ENGLISH TERM	GREEK TERM	THEOLOGICAL TRUTH	
GLORY	DOXA δόξα	MARVELOUS PERFECTIONS	"THE ONLY WISE GOD..."
MAJESTY	MEGALOSUNE μεγαλωσύνη	MAGNIFICENT PRESENCE	
DOMINION	KRATOS κράτος	MANIFEST PREROGATIVE	"... IS ABLE"
POWER	EXOUSIA ἐξουσία	MIGHTY POWER	

2d. The glorious attributes of God:

Nowhere else in the New Testament are the four terms used together: glory, majesty, dominion and power. Jude, who normally prefers triplets, refers to four attributes instead, an arrangement which may be due to the fact that "glory and majesty" relate to God's divine power and "dominion and power" refer to God's characteristics as the divine Ruler. (Hiebert, p. 298)

1e. Glory (doxa):

DOXA
δόξα

"God's glory is that radiant display of any and all of His divine perfections. To ascribe glory to God is to recognize His "infinite and incomprehensible excellency by which God excels all, and for which He is to be honored by all." (Wolff, p. 143).

Ascribing praise to our
Savior and Sovereign
JUDE 25

GLORY

2e. Majesty (megalosune):

MEGALOSUNE
μεγαλωσύνη

This term occurs only three times in the New Testament, here and in Heb. 1:3 and 8:1. "The majesty of God is His regal greatness, splendor and dignity as sovereign Ruler of the universe." (Levy, *Israel My Glory*, March-May 1988, p. 22). Majesty relates to the incomparable, ineffable regal highness of God, a greatness of being which surpasses human apprehension.

MAJESTY

DOMINION

KRATOS

3e. Dominion (kratos):

κράτος

God's dominion is His absolute power as sovereign ruler in action. It speaks of His infinite authority and ability to govern. In His dominion God directs and controls all things. Ultimate victory over Satan and evil is guaranteed.

POWER

EXOUSIA

4e. Power (exousia):

ἐξουσία

God's power is closely related to His dominion, however, the term speaks of His sovereign freedom to do as He pleases. He exercises irresistible authority. In contrast to Satan's usurped power, God's power will ultimately be unopposed.

3c. The realization of the praise:

The only wise God is worthy of praise "both now and forever."
Some manuscripts contain a triple chronological sequence:
"before all time"
"and now"
"and forever more"

One is tempted to accept this reading, especially in light of Jude's preference for triplets. The Textus Receptus omits the words "before all time." In weighing the textual evidence, it seems that an equally good case could be made for either reading. If one favors the T.R. generally, and follows it at this point particularly, nothing of substance is changed in the verse by deleting the first phrase. This seems preferable.

1d. The realization in time:

Whether "before all time" is part of the original text or whether it should be deleted changes nothing of the truth that glory can be ascribed to Christ in all eternity past. "And now" emphasizes the ascription of praise in the present. The saints who are called, sanctified and kept (v.1) and are preserved until they are presented before God (v. 24) have superlative reason to accord glory and praise to God. Although there is present danger, there is promised deliverance. While Satan has penetrated the Church with apostasy, there is assurance of ultimate victory.

God Is Able

Τῷ δὲ δυναμένῳ φυλάξει ἑαυτοὺς ἀπταίστους,
καὶ στήσῃ κατενώπιον τῆς δόξης αὐτοῦ
ἀμώμους ἐν ἀγαλλιάσει.
μόνον ὁσοφῶ Θεῷ Σωτήρι ἡμῶν.
Δόξα ὡκαὶ μεγαλωσύνη.
κράτος καὶ ἐξουσία.
καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας! Ἀμήν.

2d. The realization in eternity: **πρὸ παντὸς τοῦ αἰῶνος,**

"And forevermore" literally means "and unto all the ages." As the eternal ages roll on in never ending succession, "the only wise God our Savior" will be the focus of the saints' adoration and praise.

3d. The reaffirmation of Jude:

ἀμήν.

The word "Amen" (amen) is a transliteration in Greek and in English of the Hebrew word meaning "so let it be." Rather than a prayer, amen conveys the idea of a strong assent, affirmation and approval of that which has been said. Jude contemplates the danger the Church faces, takes courage from the deliverance which Christ promises and concludes with a personal confirmation of the inspiration of His epistle. He affirms that his words are true and faithful. He acknowledges that praise is ascribed to God alone. Every true believer will join Jude in affirming the sufficiency of God in perilous times.

CONCLUSION:

Jude cautions the believer against apostasy. His epistle lays before him the attitudes and actions that are necessary in the unavoidable conflict. In these dark days of awful apostasy, Machen's words help bring the Church's predicament and the Christian's procedure into focus:

"The present is a time not for ease or pleasure, but for earnest and prayerful work. A terrible crisis unquestionably has arisen in the Church. In the ministry of evangelical churches are to be found hosts of those who reject the gospel of Christ. By the equivocal use of traditional phrases, by the representation of differences of opinion as though they were only differences about the interpretation of the Bible, entrance into the Church was secured for those who are hostile to the very foundations of the faith. . . .

Yet there is in the Christian life no room for despair. Only, our hopefulness should not be founded on the sand. It should be founded, not upon a blind ignorance of the danger, but solely upon the precious promises of God. Laymen, as well as ministers, should return, in these trying days, with new earnestness, to the study of the Word of God.

If the Word of God be heeded, the Christian battle will be fought both with love and with faithfulness. Party passions and personal animosities will be put away, but on the other hand, even angels from heaven will be rejected if they preach a gospel different from the blessed gospel of the Cross. Every man must decide upon which side he will stand. God grant that we may decide aright!"

(Christianity and Liberalism, p. 177)

The Coming Creed

1. The creeds have gone, so speaks the age,
The era of the sects is past.
Forward! In spite of saint or sage,
True freedom has begun at last.
2. The Christ of God is now no more;
The Christ of man now sits supreme;
The Cross is part of mystic lore,
The resurrection morn a dream.
3. The age's progress fears no God,
No righteous law, no Judge's throne;
Man bounds along his new-found road,
And calls the universe his own.
4. No faith in God, but faith in man,
Is pilot now, and sail, and oar;
The creeds are shrivelled, cold and wan;
The Christ that has been is no more.
5. Old truth which once struck deep in hearts,
Fights hard for life, but fights in vain;
Old error into vigour starts
And fable comes to life again.
6. Old mischief now becomes earth's creed;
The falsehood lives, the truth has died,
Man leans upon a broken reed,
And falls in helplessness of pride.
7. He spurns the hands that would have led,
The lips that would have spoken love;
The Book that would his soul have fed,
And taught the wisdom from above.
8. The ever-standing Cross, to him,
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem
A fiction of the wandering brain.
9. He wants no Saviour and no light;
No teacher but himself he needs;
He knows not of a human night,
Save from the darkness of the creeds.
10. Eternal Light, hide not thy face;
Eternal Truth, direct our way;
Eternal love, shine forth in grace;
Reveal our darkness and Thy day. Amen.

Horatius Bonar



THE DOXOLOGY

JUDE 24

²⁴ Now unto him that is able to keep you from falling, and ^oto present *you* ⁿfaultless before the presence of his glory with exceeding joy,

JUDE 25

²⁵ To ⁿthe only wise ^aGod our Saviour, *be* glory and majesty, dominion and power, both now and ever. A'-mēn.

PROMISE:	KEEP	PRESENT
PRESENTATION:	WITHOUT FAULT	WITH JOY
PERSON:	GOD	JESUS
POSITION:	OUR SAVIOR	OUR LORD
PERFECTION:	GLORY	MAJESTY
POWER:	DOMINION	POWER
PERIOD:	NOW	FOREVER

AMEN

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THE EPISTLE OF JUDE

-TRIADS
 -TRIPLETS
 -KOBERISMS

-SPIRITUAL
 -SPIRIT-LESS
 -SENSUAL

APOSTASY ALERT!

TILlich
 SPONG
 TURNER

1. HERESY
 2. APOSTASY
 3. GNOSTICISM

(1) SPOTS
 (2) CLOUDS
 (3) TREES

ENOCH
 10 000
 REV. 19:11

ROBERTS
 SCHULLER
 KING

A. CALLED
 B. SANCTIFIED
 C. PRESERVED

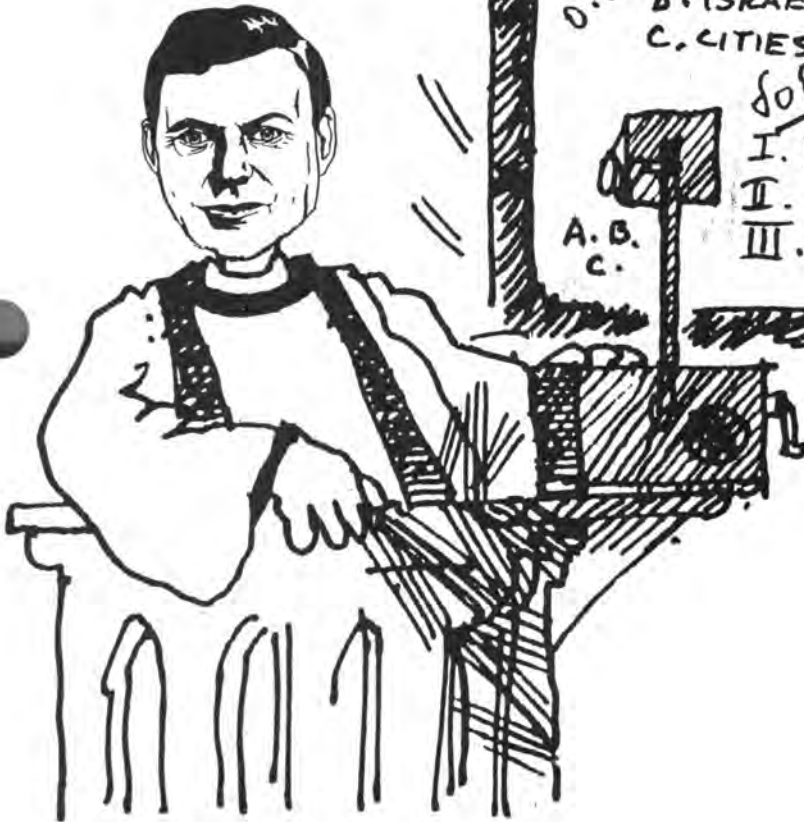
PETER ← JUDE

d. ANGELS
 b. ISRAELITES
 c. CITIES

KORAH
 BALAAM
 CAIN

I. DUPES
 II. DECEIVERS
 III. DEVIATES

A.B.
 C.



*"Having made that quite clear,
 I shall now move on to my second point."*