

### **INTRODUCTION - TEXT: JUDE 1:1-2**

- Jude is the half brother of Jesus
- He identifies himself as the bondservant "doulos" which carries the meaning of "one who gives himself to the will of another." Why does he identify himself as a bondservant? This signifies who he belongs too. We identify as such, we are bondservants of Christ not the world. It should be noted who we belong to by our obedience and actions.
- God used this servant to unmask the apostate conditions that existed.

### **WHO HE ADDRESSED THIS LETTER TOO (Vs. 1A)**

There are three designations given. **First, the called.** God has called these out of the world by the gospel to Himself. In "Pauline" theology, this is those to whom God has called out of darkness into the light. I am also reminded on how Jesus called the disciples.

Matthew 4:18-22, "Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, Follow Me, and I will make you fishers of men. Immediately they left their nets and followed Him. Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. Immediately they left the boat and their father, and followed Him." The phrase follow me literally means "come here after me." This is not a question.

Mark 1:18 concludes as Matthew does with them immediately following Jesus, but Luke 5:11 says, "They left everything and followed Him." Matthew 9:9 the calling of Matthew, "As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He said to him, Follow Me! And he got up and followed Him." In man's natural state, he is characterized by spiritual death, Ephesians 2:1, "And you were dead in your trespasses and sins." Man is a spiritual corpse, unresponsive to spiritual truth. 1 Corinthians 2:14, "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised (discerned)." 2 Corinthians 4:4, "In whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God." Matthew Henry comments, "Christians are the called, called out of the world, the evil spirit and temper of it, above the world, to higher and better things, heaven, things unseen and eternal, called from sin to Christ, from vanity to seriousness, from uncleanness to holiness; and this in pursuance of divine purpose and grace."<sup>1</sup>

Thus it takes a **calling and an awakening from God for our dead souls.** In fact, we are deaf according to Jeremiah 6:10, "To whom shall I speak and give warning that they may hear? Behold, their ears are closed and they cannot listen. Behold, the word of the Lord has become a reproach to them; they have no delight in it." It is my conclusion that since we were (are) deaf we cannot hear the grace, mercy and long-suffering of God. Many are in church where some respond to the glorious truth and others don't hear. In Isaiah 6:9-10, "He said, go, and tell this people: Keep on listening, but do not perceive; keep on looking, but do not understand. Render the hearts of this people insensitive, their ears dull, and their eyes dim, otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed."

We have made this comment and statement many times, do not follow your heart why? Jeremiah 17:9, "The heart is more deceitful than all else and is desperately sick; who can understand it?" Ezekiel 11:19, "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they

may walk in my statutes and keep my ordinances and do them. Then they will be My people, and I shall be their God." Who does the heart replacing. And what does that new heart do, it follows God in obedience and trust and their heart is set on glory and following Him.

That's the state of our lives in their natural place. That's who every single sweet, cute, adorable little baby is. He's a sinner. How can man escape such a tragic place. A place of blindness and deafness. Ephesians 2:4-5, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ." As John MacArthur notes in his Systematic Theology Book, "He powerfully summons the sinner out of his spiritual death and blindness, and by virtue of the creative power of His word, imparts new spiritual life to him, giving him a new heart, along with eyes to see and ears to hear, and enabling him to believe and repent."<sup>2</sup> Romans 8:30, "And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified." 2 Timothy 1:9, "Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity." Peter writes to suffering Christians who have been scattered in 1 Peter 5:10, "After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you."

**Application:** This is vital to our life and outlook in this world in which we live. The called out, the one who has been redeemed and saved and regenerated and have a new heart, we look not to the things of the world, but to eternal hope and glory and joy. How then can we live in this world in the midst of heresies and apostates and wickedness? And this is how Jude addresses Christians in his short letter before he goes into the warnings of apostates.

First, God has called us out of darkness into the light to see the truth and recognize error, 1 Peter 2:9, "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light." He saves us to Himself, Acts 2:39, "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." He saves us into fellowship with Him, 1 Corinthians 1:9, "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord." The called out belong to Christ, Romans 1:6, "Among whom you also are the called of Jesus Christ." And you are called into His kingdom and glory, 1 Thessalonians 2:12, "So that you would walk in a manner worthy of the God who calls you into His own kingdom and glory."

What joy, and it's unspeakable joy, that we have to be called out of darkness and into light to serve Him, to follow Him and to make Him known. What joy it is that He has revealed to us truth.

### **THE BELOVED IN GOD (VS. 1B)**

First the called out ones and then because of this we are beloved in God, literally, loved by God. It also carries the idea of God setting apart those whom He loves for special care and service. And what is a very common verse we quote, Romans 8:28 affirms this care, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." The great joy and hope of this is the fact "we know" that God is working all things out because we are beloved in God. The unsaved cannot know this.

## THE ONES HE HAS CALLED OUT HE KEEPS (VS. 1C)

It's interesting to note that according to the Expositors Bible Commentary, "There's no word for by in the Greek, therefore, we are kept FOR Jesus Christ." Literally, God preserves believers for Christ. One writer puts it this way, "We are marvelously preserved from danger, damnation, defilement and damage until we are ushered into the Kingdom of His glory."<sup>3</sup> Let's note that God sovereignly calling us out of darkness into the light does not remove our responsibility to preserve in faith, to pursue holiness and righteousness. And I have a pet peeve with the phrase "once saved always saved." It's just a bit shallow and has often been used as a saying to assume we can not be perfect, which we can't, but dismisses holiness. Theologically, we are kept by God and in that keeping, we look to Him and seek Him in every thing in our lives. We fear sinning and rebelling. We fear being disobedient. We fear bringing shame to His glorious name.

The Scripture is full of this kind of keeping as it relates to our lives, Philippians 2:12-13, "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure." Working out does not mean you figure out your way of what salvation is, rather, it's sanctifying yourself to be more like God in everyday life. The word work out seems to carry the idea of "accomplishing and producing." As He keeps you, He works out your life to be like His. He sanctifies you.

John 8:31 defines the keeping of God in the life of the one who claims to be a true follower, "So Jesus was saying to those Jews who had believed Him, If you continue in My word, then you are truly disciples of Mine." And yes, this truth hinges on the "if" in this text. The fact remains those who are true followers of Christ will keep His word, will obey His commands and will not redefine grace as God conforming to our ways. Many claim to be followers but fail to bring forth the fruit of genuine conversion.

Some say that you can preserve no matter how you live. Such forms are antinomianism. It is a theological doctrine or perspective that argues against the necessity of observing moral laws as a means to achieve salvation. Furthermore, if salvation comes through faith in Jesus Christ alone, then adherence to moral or religious law is either unnecessary for salvation. It's also often called "free grace" meaning you can live and do as you want, without any emphasis on holiness, righteousness or obedience.

He keeps us until the end. We preserve until the end because we are His not to be His. We endure because we know Him. And we know He is our Father who cares for us. This is never more illustrated clearer than in the parable of the sower and the seed, Matthew 13:20-21, "The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away." There you have it. If you are called you won't fall away.

Finally, in Matthew 7:23 Jesus says to those in the day of judgement who professed but didn't truly follow Him, "And then I will declare to them, I never knew you." He doesn't say I once knew you and then I don't. He never did. And He can't lie. There's so much more to say about this. And it's Jude's conclusion to this introduction that he says, "mercy and peace and love be multiplied to you" as fellow followers of Jesus.

# Jude - Part 1

<sup>1</sup> Matthew Henry Commentary

<sup>2</sup> Biblical Doctrine: A Systematic Summary Of Bible Truth; © 2017 John MacArthur and Richard Mayhue

<sup>3</sup> Believer's Bible Commentary; Copyright © 1989, 1990, 1992, 1995, 2016 by William MacDonald.