

6. Jude does something else: he threatens judgment on those who perpetrate falsehoods and misguide believers. He warns believers against being hooked by the lure of degeneracy and of human viewpoint.
7. However, what Jude does not condone is direct confrontation with those who teach a different gospel and give erroneous instruction in doctrine. He stresses avoidance of them. Stay away from them. Don't become intimate associates of error. He does tell the Pastor/Teacher to stand firm against falsehood...defending truth. Jude calls it **“contending for the truth”**.

Let's get an outline of this epistle so that you can keep track of where we are as we study it.

1. Introduction and salutation. Jude 1 and 2
2. Jude presents the panorama of apostasy. Jude 4-16
  - a. He reveals the creeps who creep in.
  - b. He deals with apostate Israel as an example in verse 5.
  - c. The fallen angels in verse 6.
  - d. Sodom and Gomorrah in verse 7.
  - e. Description of the evil that these apostates perpetrate in verses 8 – 16.
3. Jude makes a defense against falsehood in verses 17 through 23.
4. In verses 24 and 25 he pens the most beautiful tribute to the Lord. (It's called a doxology.)

Jude 1: **“Jude, a bond-servant of Jesus Christ, and brother of James, to those that are called, beloved in God the Father, and kept for Jesus Christ:”** (NASB)

1. Jude names himself right from the beginning.
2. Jude starts out describing himself as what the disciples were supposed to be, and what we are mandated to be, by the Lord Jesus Christ. Luke 12:42-48
3. “Preserved for Jesus Christ” should give you encouragement.
4. Not only do you have eternal security, but He preserves you through every wind, every problem, every difficulty, both personally and nationally.
5. Jude in his epistle confirms you are “preserved” by one thing and that is Bible Doctrine in your soul.

**“Jude, a bond-servant of Jesus Christ, and brother of James,”**

We start with *“Ιούδας”* - *“Ioúdas”* in the Greek and transliterated as “Judas (Jude).”

1. Jude is Judas and is a very common name in Palestine at that time. It was about as common as John, David, or Peter.
2. Since Jude was a common name in the first century, we need to make sure which Judas (Jude) this is.
3. The Bible names about six Judases. We know it's not Judas Iscariot, one of the 12, because he committed suicide and is dead. We know it's not the Apostle Judas, also known as the Son of James, in Luke 6:16. He is also named Thaddeus in Matthew 10:3. It can't be him because in Jude 17, the author of Jude specifically says he is not an apostle.
4. The author Jude also tells us he is the brother of James, which would make him the half-brother of the Lord Jesus Christ.
5. If he wanted to impress people, he could be a name dropper and say, "Hey my bro is Jesus".
6. But Jude does not want to push his authority based on his human family relationship with Jesus Christ. He is a servant leader, so he identifies himself as "Jude, a bond-servant".
7. He wanted to be known as one under authority, but one who also carries authority for communication purposes. This is a perfect definition of a servant leader and that's why he emphasizes "bond-servant" – "*doulas*".
8. Jude did not want to be considered as if he was on some equal footing with the Lord Jesus Christ.
9. Physical birth gives Jude no advantage as a leader and a writer.

So, Jude is a communicator who represents the absent Christ and does so with authority. Jesus Christ has left us with His word and that's what Jude wants to focus on: I'm a slave to Christ. I'm not His brother but I have been designated as a servant leader and I must communicate to you.

I'm a "*doulas*," a faithful servant of the Lord Jesus Christ, so forget everything else.

"δοῦλος" – "*doûlos*" translated as "bond-servant" of Jesus Christ,

**"bond-servant" of Jesus Christ, and brother of James,"**

Jude emphasizes his enslavement to Christ. He was "*doulas*". Bond-servant is the way it is translated but it means "*slave*", so Jude emphasizes his enslavement, just as James had emphasized it in his epistle. (James 1:1)

In his title of bond-servant, he is emphasizing God's grace towards himself, not some high status to authenticate his authority.

Jude does not use “*doulos*” in the sense that refers to all believers. We are all slaves to Jesus Christ but that’s not the way Jude uses “*doulos*”.

1. “*Doulos*” is a special identification by Jude.
2. “*Doulos*” here names a group bound to Christ’s service in disseminating His word and doctrine to the early Church.
3. “*Doulos*” is the same Greek noun used in (Luke 12:43) – Servant Leader. Jude was in a special category of “*doulos*”.
4. Jude is emphasizing his role as a servant leader by calling himself a bond-servant.
5. He was doing what the Lord commanded in Luke 12:42: “Give rations to the servants of the Lord.” He was to feed them the truth so that they might metabolize it and grow to spiritual maturity and identify falsehood.
6. Jude, like his brother James, was a leader in the Jerusalem church, which at that time was the very center of Christianity, and he is presenting himself as a servant leader.

“Jude, a bond-servant of Jesus Christ, and brother of James,”

1. Joseph and Mary had other children after the virgin birth of our Savior Jesus Christ.
2. We know that Jesus had at least four half-brothers. Matthew 13:55-56 and Mark 6:3
3. There is no information in scripture to identify Jesus’s half-sisters (by proper name).
4. Jesus’s half-brothers are identified as James, Joseph, Simon, and Judas (Jude).
5. Even though the other children of Joseph and Mary were apparently responsive to the religion of the Jews, they did not believe in Jesus Christ until the resurrection. John 7:5 and Acts 1:14
6. Not much is known about any of Jesus’s half-sisters or the lines of James, Joseph, Simon, and Judas (Jude).
7. We find the most information on Jesus’s half-brother James.
  - a. James is listed first among the brother of Jesus, indicating, no doubt, that he is the oldest. Matthew 13:55 and Mark 6:3
  - b. Paul names him as one of the two leaders he met in Jerusalem three years after his own conversion. Galatians 1:19
  - c. He is mentioned by name only twice in the gospels and then only to reflect on Jesus’ humble origin. Matthew 13:55 and Mark 6:3
  - d. He is the author of the epistle that bears his name.
  - e. When Peter was in prison, James stepped in.

- f. He was included among those who saw a vision of the risen Lord. 1 Corinthians 15:5-7
- g. He occupied a prominent place in the church of Jerusalem. Galatians 2:9
- h. He was president of the first church council. Acts 15:13
- i. James, with the elders, received Paul upon his return from this third missionary journey in A.D. 57. Acts 21:18

In verse 1b Jude addresses the audience:

**“to those that are called, beloved in God the Father, and kept for Jesus Christ:”**

You have both the dative masculine plural of “*tois*” and “*klaytois*” and it literally means “*to the called*”. This book is addressed “*to the called*” and this is a standard terminology for believers in Jesus Christ.

The called are the target of this epistle. It is directed toward believers and, further, the dative “*klaytois*” is a “dative of advantage”. There is great advantage to being “*called*”. A great advantage to be believers in Jesus Christ.

What’s important about that is that Jude realizes there are a number of problems for those to whom he addresses his epistle.

Jude is encouraging his readers by giving them this name of “*klaytois*”. What is the advantage?

The advantage is “*beloved*” and “*kept*”. These two terms “*beloved*” and “*kept*” are “perfect, passive, participles”, which are also in the “dative plural” just like “*klaytois*”, so they all go together. These adjectival participles are simply modifying “*klaytois*”.

“*Beloved*” is the verb “*ἀγαπάω*” – “*agapáō*” which means to love. (We could easily take up the [Doctrine of Virtue Love right here.](#))

“*agapáō*” – is a perfect passive participle with results that continue into the present and the future.

This perfect passive participle is expressing the entire scope of the love God, including supplying all the resources for a spiritual life, and they are continually provided through the personal love and grace of God.

**“Jude, a bond-servant of Jesus Christ, and brother of James, to the called (believers in the Lord Jesus Christ), who have been and are being loved by God the Father, and kept for Jesus Christ:”**

Our next word is “*τηρέω*” – “*tērēō*.” This verb is also a perfect passive participle, just like “*agapao*,” and it means to guard, to preserve, or to keep what belongs to someone.

This would be better translated “we have been, and are being, guarded or preserved.” This is a guarding that is decreed and comes to fruition at salvation.

Let's get a few points on Eternal Security.

1. Eternal Security is the work of God that guarantees that the gift of salvation, once received, is forever and cannot be lost.
2. The concept of Eternal Security emphasizes God's activity in guaranteeing the eternal possession of the gift of eternal life.
3. Security focuses on God – it is God who secures our salvation.
4. When a person believes in Christ, he is brought into a relationship with God that assures his salvation is secure.
5. The English definition of “eternal” is “**having infinite duration; continual; without intermission; existing at all times**”. (Merriam Webster's Collegiate Dictionary, Eleventh Edition)
6. The Greek word used for “eternal” is “*αἰώνιος*” –“*aiōnios*,” and it's definition is “**eternal; forever; everlasting**.” (Vine's Expository Dictionary of Old and New Testament Words.)
7. God cannot cancel eternal life. (2 Timothy 2:13). What God gives; He does not take back. He has given us His righteousness and His life so that we are qualified to live with Him forever.
8. This does not imply, however, that we will succeed as believers. Whether we fail or succeed in executing the plan of God for our lives, whether we become invisible heroes or losers, depends entirely upon our attitude toward the Word of God.
9. Our relationship with God does not depend on our integrity, morality, virtue, or failure. It depends on His holiness and integrity.
10. The very concept of eternal security is the fact that the integrity of God is at stake. God gives and does not withdraw.
11. We have peace with God because he gave us His righteousness. We do not have peace with God because of our self-righteousness.
12. There is nothing the believer can do to cancel the one-second decision of believing in Christ. You don't have the power or ability to cancel it, no matter how evil we are.
13. Knowing you have eternal security doesn't cause you to go out and raise hell. Rather, it motivates you to want to know this wonderful God who has provided such fantastic things for you because of one non-meritorious decision you made in a few seconds.
14. Note in John 3:14, no conditions are added to “**shall never perish**”!

15. Once we accept Jesus Christ as Savior we are in the family of God. (Galatians 3:26)
16. Once we are born into a human family, we cannot be unborn and removed from that family.
17. So, once in the family of God, no believer can be removed from the Royal Family of God. Whether you succeed or fail is not the issue.
18. Every member of the human race has a father and a mother. Once in that family, he is always in that family. So, once in the family of God, you are always in the family of God. No matter how you turn out in your life, you will always belong to the same family. Some children of God turn out well and some don't, but they are all part of God's family.
19. All believers in Christ are born again into the same royal family of God. That is eternal security.
20. Therefore, every believer possesses an eternal inheritance, 1 Peter 1:4-5, "To obtain an inheritance which is incorruptible and undefiled, that will not fade away, reserved in heaven for you who are guarded by the omnipotence of God through faith unto salvation, ready to be revealed in the last time." (NASB)
21. The believer cannot lose his inheritance through any sin, evil, or failure on his part. Since all believers are members of the same family of God and cannot lose their family identity, they also have an heirship. Romans 8:16-17, "The Spirit Himself bears witness with our spirit that we are the children of God. And if children, then heirs, heirs of God and joint-heirs with the Son of God." (NASB)
22. You will always be an heir of God no matter how you fail or succeed. Galatians 4:7, "Therefore, you are no longer a slave but a son, a child of God, and if a son, then an heir through God." (NASB) and Titus 3:7, "That being justified by His grace, we might be made heirs on the basis of the confidence of eternal life."
23. Because God is immutable, eternal, infinite attributes of God, He cannot cancel the salvation of any believer, no matter how gross that believer may be. Jude 24, "Now unto Him who is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power both now and forevermore." (NASB)
24. We do not keep ourselves from falling; God does as a matter of grace. This verse says that God has the ability to maintain the relationship, which He alone started.
25. The perfect integrity of God cannot be canceled by the failure or renunciation of any believer living on earth, according to 2 Timothy 2:13. "If we are unfaithful (disbelieving, faithless), He remains faithful, for He cannot deny Himself."
26. The fact that we are unfaithful, and losers, does not change the faithfulness of God.