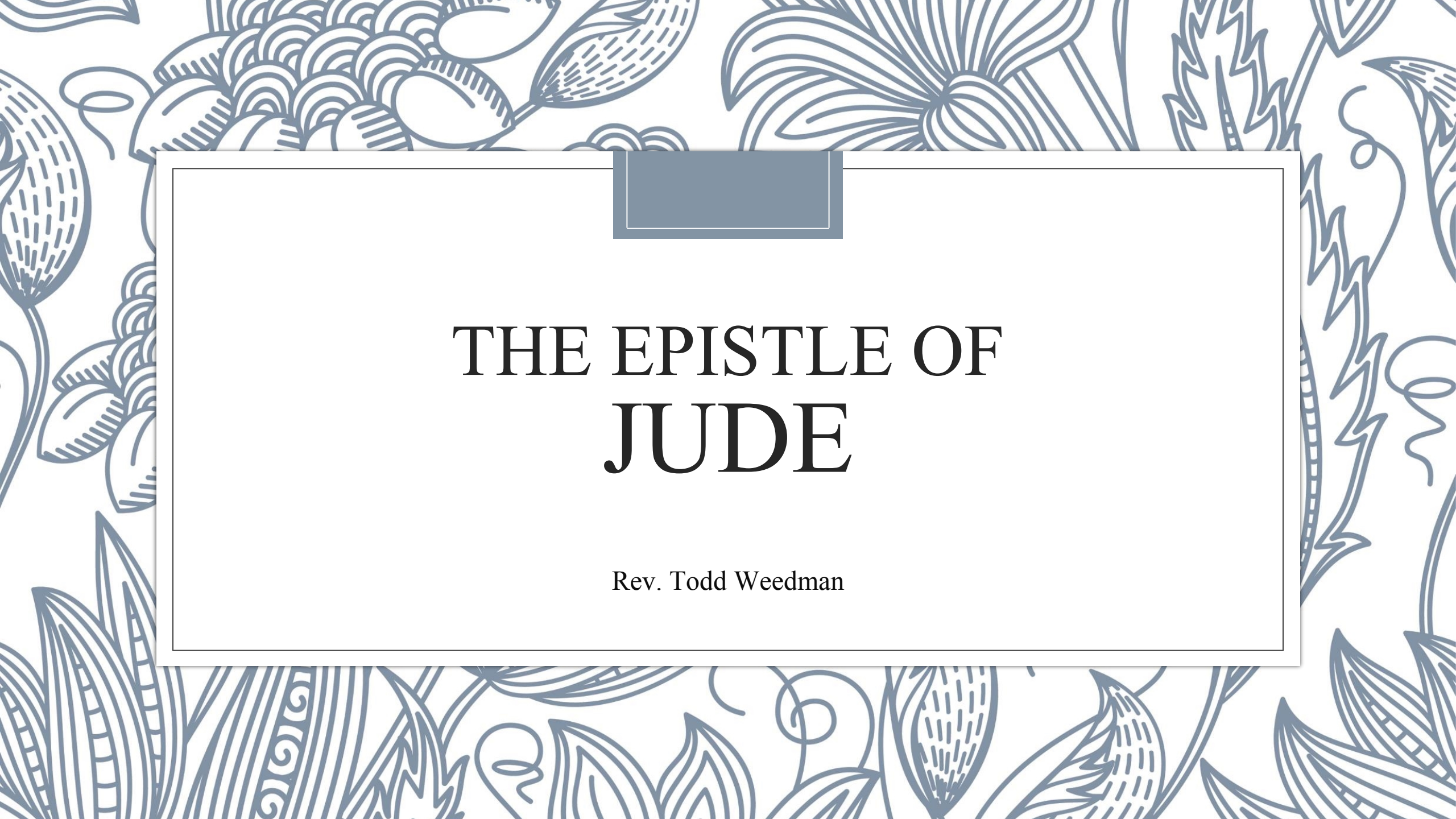




THE EPISTLE OF JUDE

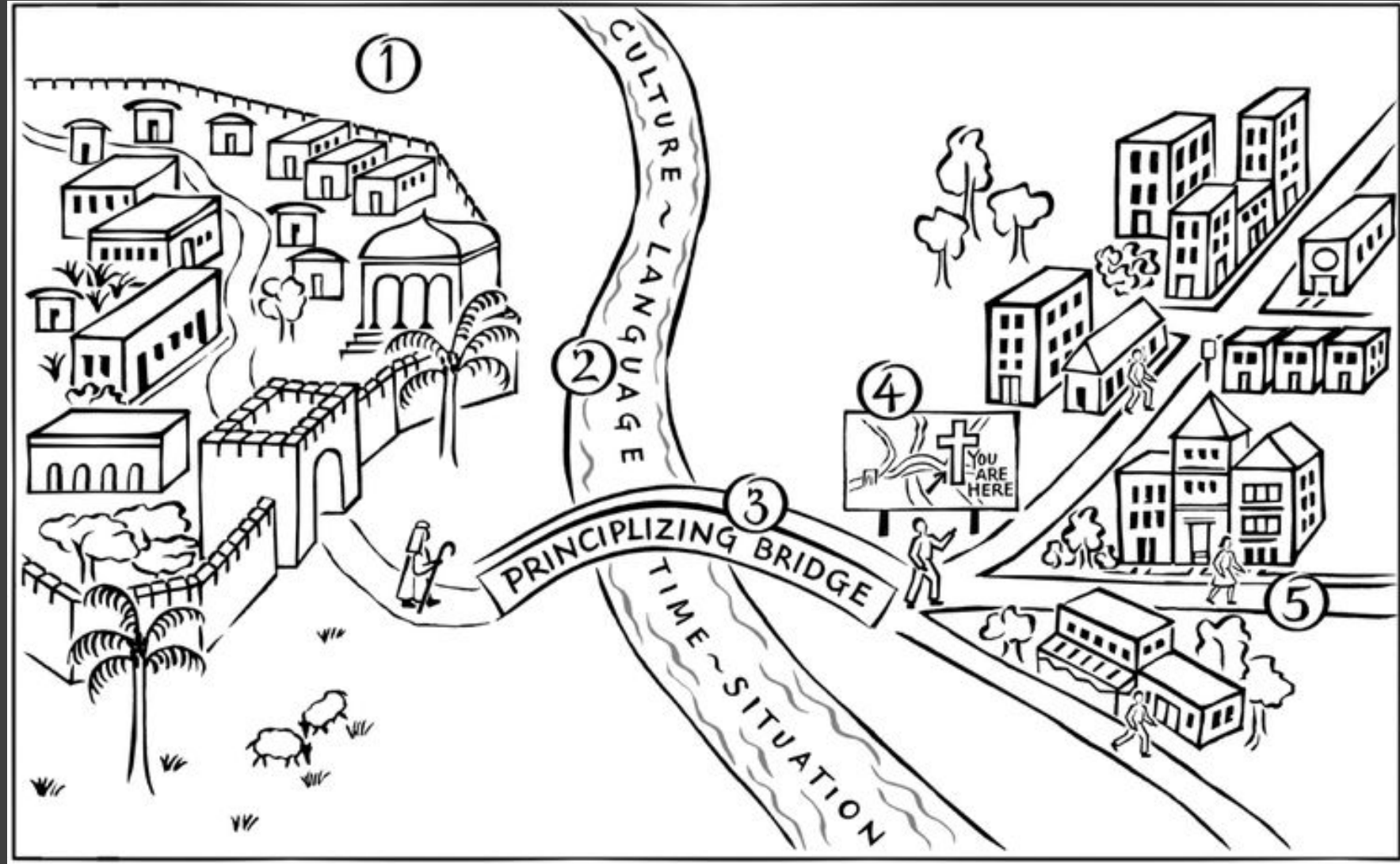
Rev. Todd Weedman



GRASPING GOD'S WORD

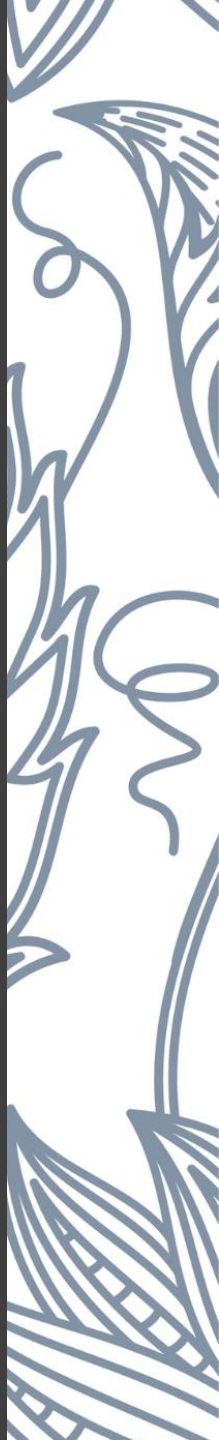
Duvall J. Scott & J. Daniel Hays. *Grasping God's Word : A Hands-On Approach to Reading Interpreting and Applying the Bible*. Fourth ed. Zondervan Academic 2020.

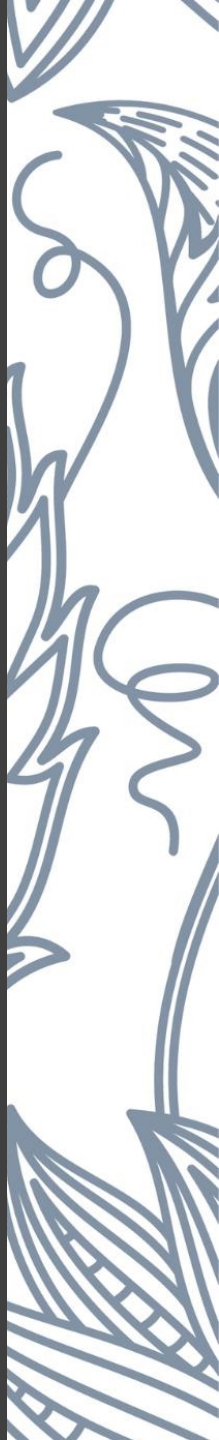
1. Grasp the Text in Their Town.
2. Measure the Width of the River to Cross.
3. Cross the Principizing Bridge.
4. Consulting the Biblical Map.
5. Grasping the Text in Our Town.





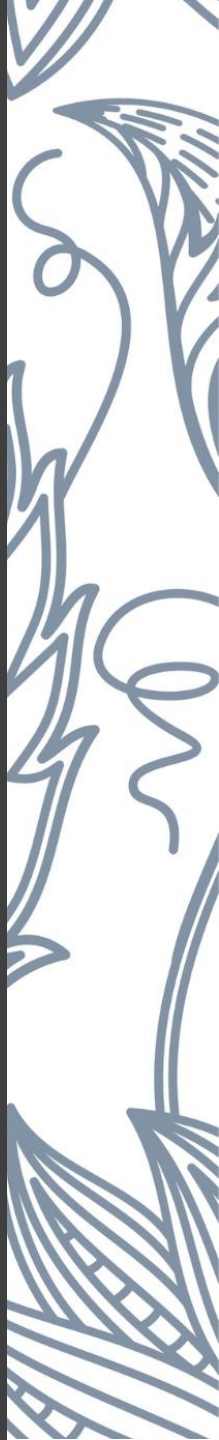
REVIEW

1. Who is the Author?
 - Jude, brother of James (Bishop of Jerusalem), and our Lord Jesus, who came to believe in Jesus as Messiah sometime between the resurrection and Pentecost. He serves as an itinerant preacher among the churches in Galilee.
 2. Who was Jude's intended audience?
 - First-generation Jewish Christians living in Galilee, among the churches that had been planted by the Apostles themselves.
 3. What is the genre of Jude?
 - Jewish-Apocalyptic style, popular in first century Palestinian Judaism, before 70 AD. Steeped in Greek speech rhetoric and Jewish Midrash and Peshar hermeneutics.
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4. When was Jude written?
 - Approximately 48 – 58 AD
 5. What was Jude's purpose for writing?
 - Jude indicates his longstanding intention to communicate with them, which has been made more urgent by a crisis in the churches. He wishes to urge his audience to contend for *the* faith, once for all handed down.
 6. What does Jude tell us about his opponents?
 - A. "Long ago designated for... condemnation"
 - B. "Ungodly people" (ἀσεβεῖς)
 - C. "Pervert grace into sensuality"
 - D. "Deny Jesus Christ"



7. How has God historically responded to such things? Jude's 3 examples:

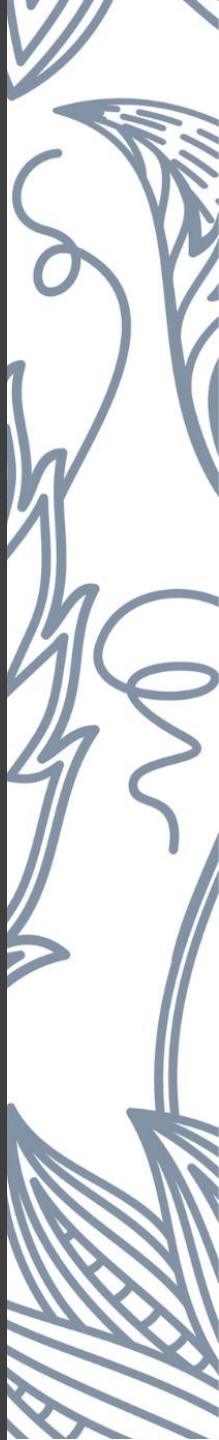
- A. The unbelieving after the Exodus (Num.13-14), whose faithlessness (believing neither the power nor the command of God) provoked God's wrath and punishment.
 - B. The fallen Angels (Gen. 6, I En. 6-11), whose rebellion against God by abandoning his creational purpose for themselves (and teaching or encouraging others to do the same) provoked God's wrath and punishment.
 - C. The cities of Sodom and Gomorrah, whose sexual immorality and pursuit of unnatural desire provoked God's wrath and punishment.
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8. What indictments does Jude bring against his opponents?

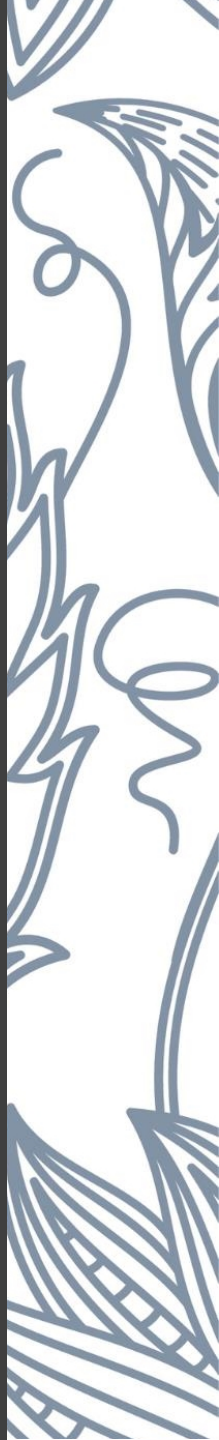
- A. They are “dreamers.”
- B. They “defile the flesh.”
- C. They “reject authority.”
- D. They “blaspheme the glorious ones (which they don’t even know)”
- E. They are condemned by their carnality.

9. To what other historical figures does Jude liken his opponents?

- A. “Walk in the way of Cain.” (Gen. 4)
 - B. “Rush into Balaam’s error.” (Num. 22-24, 31)
 - C. “Perish in Korah’s rebellion.” (Num. 16)
- 



Korah's rebellion provides a model for dealing with those who claim to belong to the Church, yet reject authority and rebel against God's law:

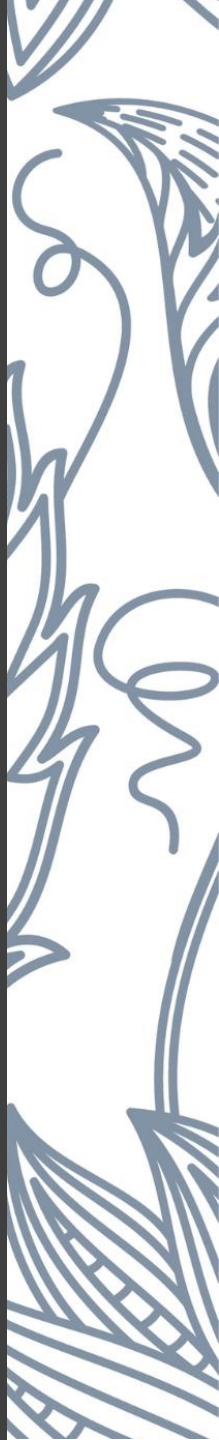
1. Teach all that God has commanded.
 2. Warn those who are in error.
 3. Separate from those who persist.
 4. Intercede on their behalf.
 5. Leave the work of judgment to God.
-
10. What other indictments does Jude bring against his opponents?
 - These people are blemishes upon your Eucharist, eating without fear, shepherds feeding themselves.
- 



10. What are we to make of Jude's four metaphors?

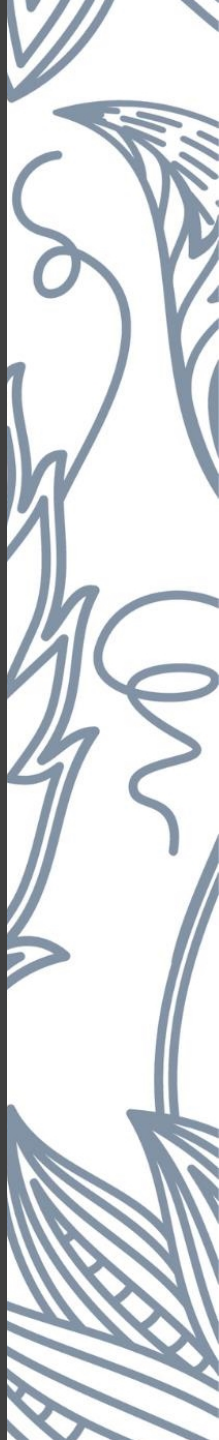
- Waterless Clouds
- Fruitless Trees
- Waves of the Sea
- Wandering Stars

11. Who was Enoch, and why does Jude quote his prophecy?

- Enoch was the seventh generation from Adam, a significant number.
 - Enoch prophesied that God's condemnation against the ungodly (ἄσεβεῖς) was certain and would result in harsh judgment at the eschaton.
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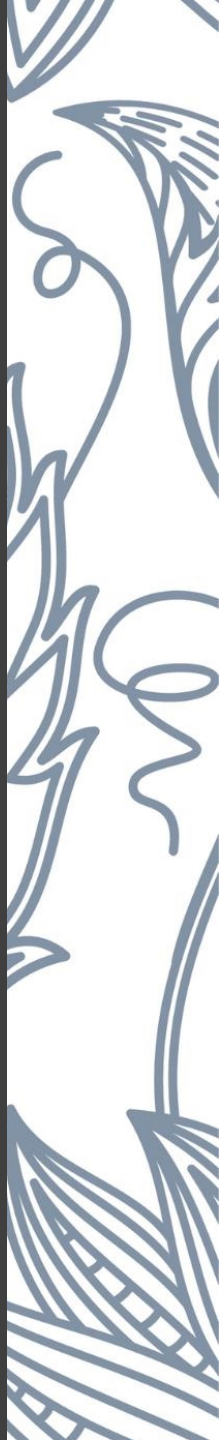
12. Jude summarizes his case against his opponents with four final indictments:

- A. They are grumblers (γογγυσταί) and malcontents (μεμψίμοιροι), just like the unfaithful after the exodus, the fallen angels, Cain, and Korah's rebels.
 - B. They follow their lusts, just like the fallen angels, the men of Sodom and Gomorrah, and Cain.
 - C. They are loudmouths, just like Cain and Korah's rebels.
 - D. They flatter people for profit, just like Balaam.
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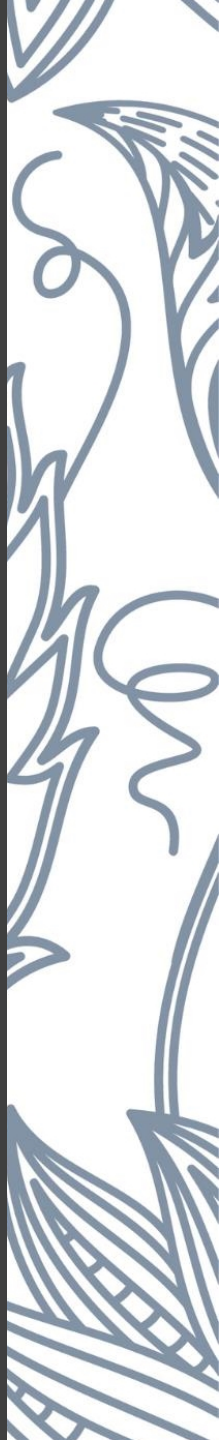
But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, “In the last time there will be scoffers, following their own ungodly passions.” It is these who cause divisions, worldly people, devoid of the Spirit.

Jude 17 - 19





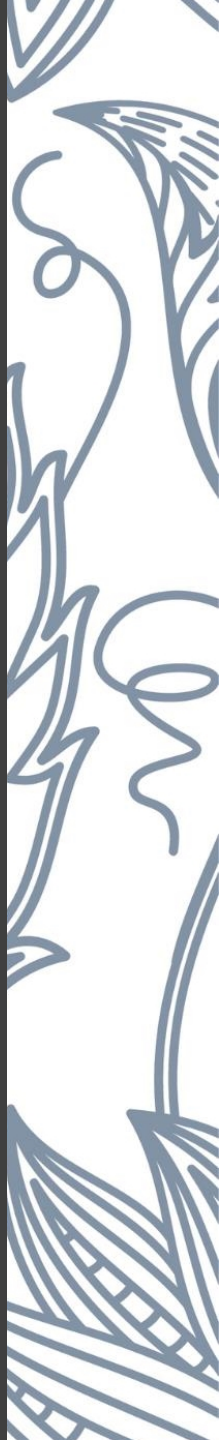
Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

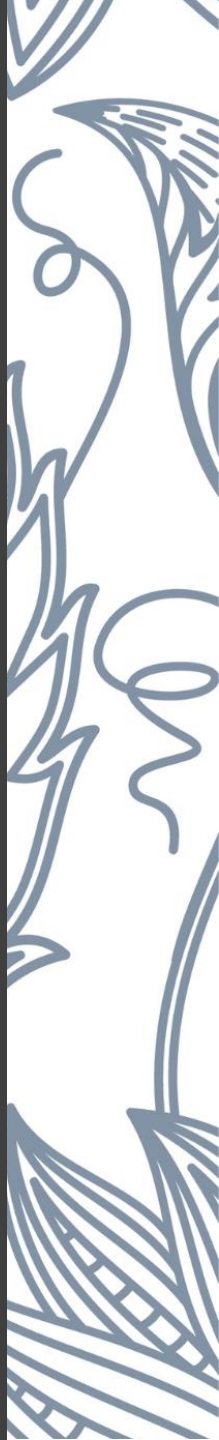




APOSTOLIC PROPHECY

The Apostles warned Jude's audience that "scoffers" (ἐμπαῖκται), following their own ungodly (ἀσεβεῖς) passions would arise.

- ἐμπαῖκτης | **noun** | a derider, (by implication) a false teacher; mocker; scoffer [Strong's]
 - "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits." Mt. 7:15-20
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- “And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. But the one who endures to the end will be saved.” Mt. 24:11-13
 - “For false christs and false prophets will arise and deliver signs and portents, to lead astray, if possible, the elect. But be on guard; I have told you all things beforehand.” Mk. 13:22
 - “This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires.” II Pet. 3:1-3
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- “Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared.” I Tim. 4:1-2
 - “But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people...

For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth...”
II Tim. 3:1-5, 4:3-4

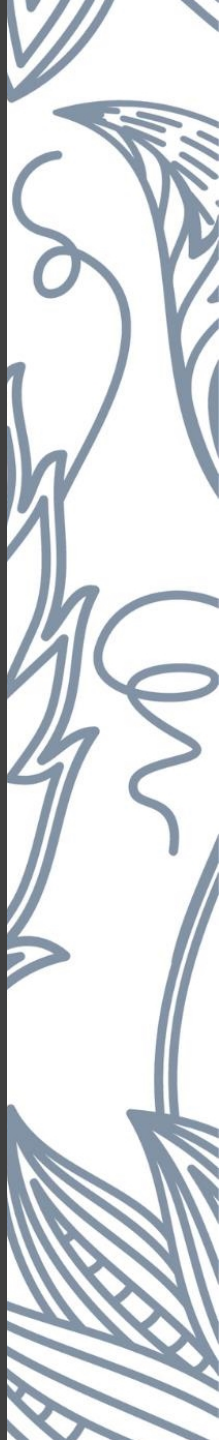


CAUSING DIVISION

οὗτοί εἰσιν οἱ ἀποδιορίζοντες

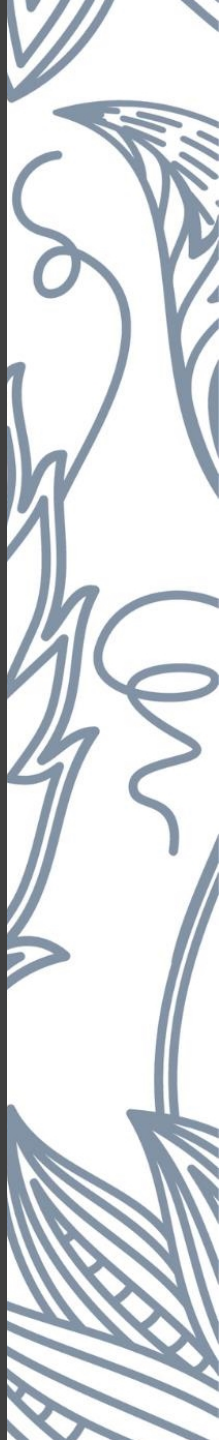
- ἀπό | preposition | out of, from
- δι | preposition | by, through
- ὀρίζω | verb | to mark out the boundaries or limits (of any place or thing)

ἀποδιορίζω | verb | to divide, separate, cause division
[Mounce]



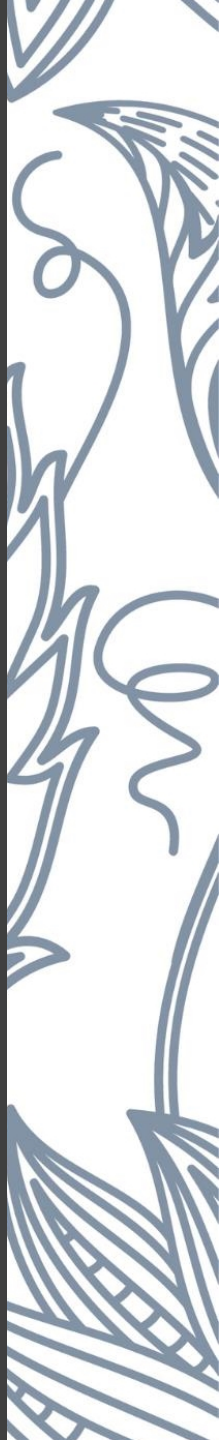


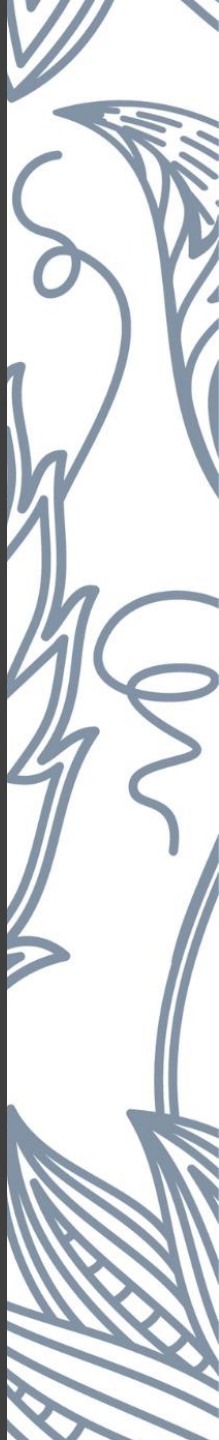
ANGLICAN COMMUNION

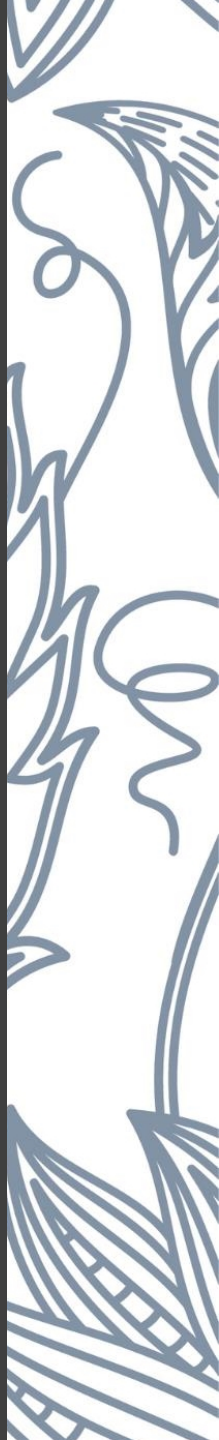
- “Anglican” = English (specifically regarding the Church tradition)
 - First Lambeth Conference called in 1867 by Charles Longley, Archbishop of Canterbury.
 - Recognition by the Archbishop of Canterbury, assumed as the means of communion.
 - First recorded reference to “Anglican Communion” at 1930 Lambeth Conference.
 - Anglican Consultative Council formed as an “Instrument of Communion” at 1968 Lambeth Conference.
 - First Primates’ Meeting called in 1978 by Michael Coggin, Archbishop of Canterbury.
- 



ANGLICAN DIVISION

- 1928 American Book of Common Prayer.
 - 1944 Florence Li Tim-Oi, First Woman Priest
 - 1948 Lambeth Conference Responds
 - 1968 Lambeth Conference Rejects Women's Ordination to Priesthood (Again)
 - 1974 Eleven Women Ordained As Priests in the Episcopal Church without Authorization.
 - 1976 The Episcopal Church Approves Ordination of Women as Priests and Bishops.
 - 1978 Lambeth Conference Declares Women's Ordination to Priesthood "Adiaphora."
 - 1979 American Book of Common Prayer.
 - 1988 The Episcopal Church Consecrates Barbara Harris as First Female Bishop
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- 1988 Lambeth Conference Declares Women's Ordination to Episcopate "Adiaphora."
 - 1998 Lambeth Conference Resolves that "homosexual practice is incompatible with Scripture."
 - 2002 The Diocese of New Westminster (Canada) Authorizes Rite for Blessing Same-Sex Unions
 - 2003 The Episcopal Church Consecrates Gene Robinson as First Openly Gay & Partnered Bishop.
 - 2003 The ACC Forms "The Windsor Commission"
 - 2004 The Windsor Report Published
 - 2005 Primates Meeting Releases a Statement Calling The Episcopal Church and the Anglican Church of Canada to Withdraw from the ACC.
 - 2007 Primates Meeting Reaffirms Lambeth I.10
 - 2008 FCA Hosts GAFCON I
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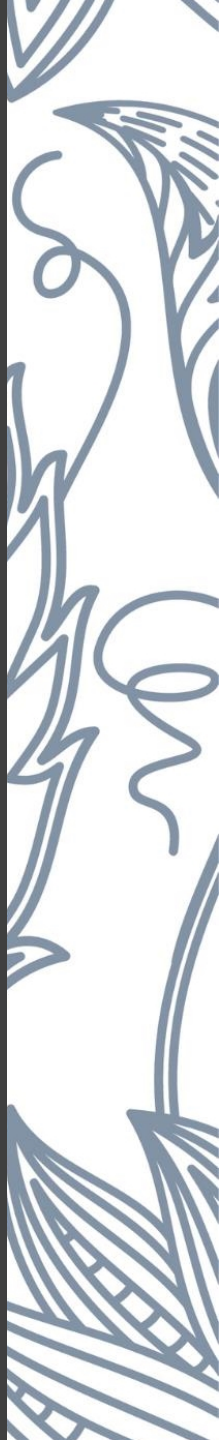
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- 2008 FCA Bishops Boycott Lambeth Conference
 - 2009 The Episcopal Church Consecrates Mary Douglas Glasspool as First Openly Lesbian & Partnered Bishop
 - 2014 Archbishop of Canterbury announces 2018 Lambeth Conference Postponed Indefinitely
 - 2016 Primates Meeting Admonishes TEC.
 - 2016 Archbishop of Canterbury's Council Confirms Clergy Allowed to Enter Same-Sex Unions
 - 2017 Living in Love and Faith (LLF) Process Begins in the Church of England
 - 2022 Impaired Communion Visible at Lambeth Conference
 - 2023 Church of England Bishops and General Synod Approve Rite for Blessing Same-Sex Union



KIGALI COMMITMENT

- 2023 GAFCON IV produces the Kigali Commitment, which emphasized:
- The Authority of Scripture
- The Current State of Brokenness within the Communion
- The Failure of the Instruments of Communion
- The Universal Need of Repentance
- Plan to Provide Structure for the Faithful
- Resetting the Anglican Communion

“The Church of England has chosen to impair her relationship with the orthodox provinces in the Communion.”





“WORLDLY PEOPLE”

ψυχικοί, πνεῦμα μὴ ἔχοντες

“Spiritual, but without the Spirit.”





NEXT WEEK...

- Jude 20 -25: Jude's instructions to his audience, and Doxology.
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