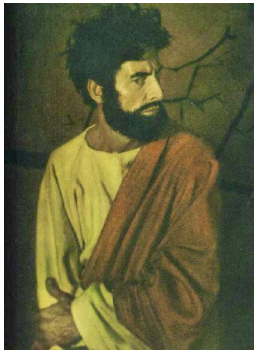
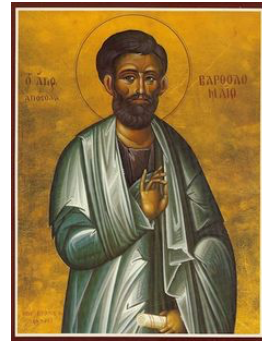


"THE APOSTLE JUDE"
BY ANTHONY VAN DYCK

A
SERIES
OF
PRACTICAL
STUDIES
FROM
THE
EPISTLE
OF
JUDE

by Lee M. Ancell



The epistle of Jude was probably written around 67 A.D. It is very similar to the second of Peter's two letters in that both warn of dangerous people creeping into the church from outside of the common understood definitions of the faith. [He does not define 'the faith' in any detail at all, but rather assumes that the reader already knows the faith, intimately, and can thus discern between the true faith and the false faiths.]

Some of these 'dividers' were, at one time, Christians and should have known better, but they were tempted away for a multitude of reasons, none of which were legitimate. Both letters, Jude and II Peter, ask us to note those people, admonish those people, and then to remove those people, if they do not stop being divisive.

Both books are then based on the actions of our being a good judge. Neither book says "*we cannot judge these trouble makers in our midst*", nor that "*we should find the tolerant way to continue to make room for them for the good of the whole church while they run amok.*" Thus these two books are built around the themes of keeping the Church pure and Holy, and uniquely strong.

Topics

1. **Authorship Of The Epistle**
 2. **The 'Bona Fides Authority' Of Jude**
 3. **Defending The Faith: That Common Path**
 4. **Our Personal War With Sin and Sinners:
Railing Judgements And Real Respectfulness In Church**
 5. **Building Up Of Our Own Personal Faith Base:
Keeping From Stumbling, Today [James 3:1]**
 6. **The Doxology and The Dominion Declarations**
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7. ***The Mission Directives Of Jude 1:3 and Jude 1:17***
 8. ***The 'Rebellion of Korah' and Numbers 16***
 9. ***The Real Error In Balaam's Thinking***
 10. ***Tough Love vs. Inquisitions: The Inner Conflicts***
 11. ***Comparisons With Peter's Second Epistle***
 12. ***The 'Agape Side Of Jude's Epistle***
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13. ***Saint Jude And The Catholic's Usage Of Jude***
 14. ***Angelology: The Worship Of 'The Obscurings'***
 15. ***Overview Of The Antichrists – Apostasy's In 67 ad.***
 16. ***Using The Apocryphal Books Today***
 17. ***Jude :5 "Jesus" and "The Lord"***
 18. ***The Standards For "Stricter Judgement"***
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19. ***Desiring God In the 21st Century***
 20. ***James 3:1 And Jude's Warnings***
 21. ***That War In Heaven: Revelation 12: 1-17***
 22. ***"The Old Rugged Cross" in 2017 And Beyond***
 23. ***Thomas Hardy's "Jude The Obscure's" Religion***

THE EPISTLE / Part 1 / Jude 1:1-16

¹ Jude, a servant^[a] of Jesus Christ and brother of James,

To those who are called, beloved in God the Father and kept for^[b] Jesus Christ:

² May mercy, peace, and love be multiplied to you.

Judgment on False Teachers

³ Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. ⁴ For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

⁵ Now I want to remind you, although you once fully knew it, that Jesus, who saved^[c] a people out of the land of Egypt, afterward destroyed those who did not believe. ⁶ And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— ⁷ just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

⁸ Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. ⁹ But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you." ¹⁰ But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. ¹¹ Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. ¹² These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; ¹³ wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. ¹⁴ It was also about these that Enoch, the seventh from Adam, prophesied, saying, "**Behold, the Lord comes with ten thousands of His holy ones, ¹⁵ to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against Him.**" ¹⁶ These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

THE EPISTLE / Part 2 / Jude 1:14--25

¹ Jude, a servant^[a] of Jesus Christ and brother of James, --To those who are called, beloved in God the Father and kept for^[b] Jesus Christ: ²May mercy, peace, and love be multiplied to you.³ Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. ⁴ For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

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¹⁷ But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, ¹⁸ that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts." ¹⁹ These are the ones who cause divisions, worldly minded, devoid of the Spirit. ²⁰ But you, beloved building yourselves up on your most holy faith, praying with/in a/the holy/Holy Spirit, ²¹ keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. ²² And have mercy on some who are doubting;²³ save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

²⁴ Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵ to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and ^[c]forever. Amen.

Now, About That War In Heaven

What do we really know about the ‘War In Heaven’, found in the **Book Of The Revelation, 12:7-13**? Not very much, I’m afraid, -not very much at all. What people have supposed about this war, what people have assumed about this war, even what people have come to believe about this war has been recorded, many times, but what we actually know about this war is very meager, indeed. We can not even say anything about this war, without referencing our own personal belief about it, in one way or another.

Some have concluded that it is just a bit of imagery used to help make a few points, particularly in the books of Revelation, Jude, and in the writings of Peter. Some others have come to think that this is all pre-mortal times and all we need to know is that it happened, there in heaven between the forces of God and Satan. Still others have come to the point of view that what we carry around in our minds is actually the basic war-text of Milton’s “Paradise Lost”, of 1674.

Here in this famous book, we find that the Puritan author, Milton, uses all of the ancient gods and goddess of the world’s religions in his sermonic story, having them as the major leaders of Satan’s various forces. These various Gods and Goddesses are all cast out and thrown down to earth, thus giving them the opportunity to ‘bedevil’ mankind from the days of the confinement in the garden, on until the end of time, here in our world, sometime. This was one of the real underlying reasons for the Salem, Massachusetts witch trials of the 1600’s, and the various horror stories about witches that still exist today.

[ASIDE: This would be akin to Dante Alighieri’s book “The Inferno”, from which we get our basic picture of the Devil and Hell, that red suit and the forked tail with that prodding pitch-fork, and all the rest.]

Other commentators on this war see it as a prophecy about the coming of the ‘final end’, where Satan will be cast down and destroyed along with his followers and the earth itself. Still other see it as only symbolic of the conflicts man faces while living on the earth.

The Roman Catholics see it as an actual war, in heaven, before time ever started ticking away. They see the conclusion of this war as happening at the end of temporal time. The Mormons take a very similar take on the book, but they go one step farther and include this book that Jude used, to make his quote on the railings against the ‘enemies’, as canonical and add it to their expanded canon.

In the case for the church today, we are often confused over Milton’s story and accept it as the whole truth, without stopping to look it up at all, except to note where the passages are found on the war in the bible itself. We have been taken captive with this as Paul warned against such misuses of philosophy and corrupt study, back in Colossians. “Puritan” explanations face the same charge !!!

Some Current Thinking And Challenges On The “War In Heaven”

The views we personally hold of this ‘War In Heaven’, gives rise to several, currently occurring, motifs of understanding. Of these which we do find in the church today, are the beliefs of their being choices to be made by us, in heaven, or of the idea that God is ‘the cop over there in the bushes waiting for the individual to slip and thus get another mark against his name for not obeying all of the laws, temporal and moral of our society today. One is never stated in the bible and the other is a totally legalistic view of God. How are we ever going to please God with thinking like those two ideas proclaim. We might even go to war over pornography itself on the internet and forget the mindset that gave way o this sort of thinking in the first place, which is the real issue. One is just legalistic puritanism and the other is moral reprogramming of the mind of the individual..

We allow the teachings of our side texts to influence us greatly, especially so if we re more given to the legalistic side of the human experience. We even take our hermeneutics from ‘man-made’ ideologies as to the modes of interpretation. Legal thought from a true puritan thinking individual is going to be different from the legal-less thought of the anarchist and the antinominalist. So how do we interpret things? This is serious stuff we are considering, and it is all tied back to s 5 topics as “The War In Heaven” where we have allowed the voice of authority to be based in a mortal man’s thinking’s and writings, rather than actually in scrip... 5

We might even be benefited if we put things into a form of chronological organization. Notice that the stars were cast down before the “War In Heaven” started. What does this chronology now say to us? What does this do to our thinking in a more global mode?



Are these images like you sort of see when you think about the ‘War In Heaven’?

Is this your Personal ‘angel images’



JUDES' "BONA FIDES"

I. Actual Authorship: The Surface Facts

- ❖ The letter of Jude is the next to the last book in the English New Testament. Of this one fact there is no debate.
- ❖ However, he identifies himself as a bond-servant of Jesus and a brother to James. “**Which James?**”, becomes the next question. It is obviously a case of the ‘well-known-James’, but that alone does not narrow it down a great deal. There are lots of James’, and lots of Judes’, to choose from, in the New Testament.
- ❖ So, “**Who is Jude?**” is the one of the great questions of the ages, and specifically one of the reasons that the inclusion of Jude’s letter into the New Testament has been so hard for some to accept.
- ❖ We may turn to the second mark of identification, where he calls himself ‘a brother of James’. The problem of authorship remains unclear, however. Why? → Because we now have to answer “**Which ‘James?’**”. This becomes the new center of our confusion.
- ❖ The term “brother” can mean a ‘next of kin’ relationship, a ‘student to master’ relationship, or it can mean a ‘fellow worker’ relationship, or it can mean something like a monk would use of a fellow monk, united in a common cause. We just do not know the answer to the intended meaning of the term ‘brother’ here, at all.
- ❖ Some have identified him as Thaddeus-Judas, one of the 12 apostles of Jesus. We know he was possibly a ‘farmer’, --by some accounts.
- ❖ *It could all be to simple avoid confusing this “Jude” with the apostate Judas Iscariot.*
- ❖ While it is possible that he is a brother to Jesus, we do not know this for sure, at all. Who Jude is remains a mystery, down to today.
- ❖ The identity of this man, this Jude, was the biggest argument against Jude’s being included among the books of the New Testament.
- ❖ What we do know is that he writes to ‘the called’, those who are “the called and beloved by God, and who are kept for Jesus.”

II. Practical Authorship

1. “Why is this still a concern for the people in the pews?” This is the very next question to arise. “Why should it matter to us, here in this place, in this time, in this 21st century setting?”
 2. The answer is one that may shake us all up a bit, if it should ever come up. “How do I have faith in the words of the whole New Testament, if one of the books is in question?”
 3. If a person, with whom we are studying, should ever ask the question, ‘Why should I believe the bible?’, then this is a great case for us to cite and use. It is **practical knowledge**, especially in this multi-cultural world in which we live.
 - a) *NOTE: This is the most multi-cultural time period since the first century, as well as the most educated, and the simple fact is that people do ask this sort of question, today !!!!*
 - b) *NOTE: We also live in the middle of the most ‘doubt’ ridden age of all time. To admit the existence of doubt is not to diminish the message, however.*
 - c) *Truth is still truth, in all situations, in all ages, in all atmospheres, in all questioning societies. Our job is to show to people a reason to place their faith deposit in the writings of the New Testament in spite of little anomalies that we just cannot answer always. “**Truth remains supreme.**”*
- d) *...So, what does Jude say that is worthy of this elevation to the level of a place in the text of the ‘New Testament?’*
 - e) *This is the first reason we need to study the letter of Jude for the church today: answering the common question of ‘doubt’ by something other than the trivial statement of, “It just is.”, or “I just have faith that it is worthy of being included in the New Testament.”*
 - f) *--Why is Jude, the ‘Unknown, in the bible, anyway? This is a very hard question, particularly for Catholic who see him as the patron saint of lost causes, and who is prayed to for help as much as Jesus is prayed to.*

II. Practical Authorship

4. The first part of that answer is that one of the main themes in the letter is the need to fight for the faith and to stand up against the false and misleading ideas that dim the gospel message.
 - a) Jude says to contend earnestly for the faith (:3) ...or 'be ready to fight for the faith, right now! Do not be a coward, or a fool, or a quasi-believer: Be a voice for God, now.
 - b) The Message's translation of this verse :3 is great. It says, "Dear Friends, I've dropped everything to write you about this life of salvation that we have in common. I have to write insisting ---begging--- that you fight with everything you have in you for this faith entrusted to us as a gift to guard and cherish..."
 - c) then he goes on to say, "...What has happened is that some people have infiltrated our ranks (our Scripture warned us this would happen), who beneath their their pious skin are shameless scoundrels. Their design is to replace the sheer grace of God with sheer license ---which means doing away with Jesus Christ, our one and only Master."aka bishop Spong
5. Obviously, it is a short book. The reason may very well be that in a shorter statement, done with great clarity, one can best get that message out to the larger masses, 'stand firm for the gospel that you already know and have already received.' *Do not become part of a defective and non-harmonic dissonance!!! - -Do not let it happen to you: "stay in-tune with the original chord.*
6. *Where do "I" go then? → back to the words that are really about Jesus, back to that which has been written.*
7. **If you are tempted to stay away from church because of any little reason, like getting up late on Sunday morning, then you are not putting your faith in Jesus first! Plan ahead and make your faith and your spiritual health your number one priority, in all things, and in all ways. Do not go looking to those who would lead you away from the church in any way that they can do so.**

Stay with God, and His way !!!!

III. Practical Authorship:

1. The Given Bona Fides AND Its Common Communique`

- a. The bona fides of Jude is established in these first three verses. That is actually what they are to produce, first.
- b. They are to produce an awareness of common ground between the author and the audience, second.
- c. The bona fides is the assertion of the authors over-riding authority in the material to be discussed, thus becoming 'law' for all adherents to the Master, Jesus. Any other voice than the voice of authority is then put into a totally closed position.

Dissent from the beginning 1) **The** significance of this particular bona fides statement is to set the textual material above the voices of dissent and distortion that the church in 67 a.d. was already experiencing.

Context usually answers questions 2) **The** fact there is no in-depth discussion of the actual dissent or distortion, is clarified, to a degree, as we read the whole letter, in the bigger picture view.

Current day, applications 3) **However,** at this point, at this point of salutation, it is left in the generic. This means that **ANY DISSENT, or ANY DISTORTION,** then means that the voice of this opposition is thus convicted of violating the known and knowable doctrine of the church. **ANY NEW PRIME VOICE, OR ANY DIMINISHING OF THE DOCTRINE OF CHRIST, ANY NEW ADDITIONS, OR ANY SUBTRACTIONS, IS WRONG FOR VIOLATING THE COMMON MESSAGE OF THE GOSPEL AND ITS DOCTRINES.**

Clarity in our communication is required of us all !!! 4) **Furthermore,** any restatement of the Lord's way that is unclear, or only slightly out of synch with the 'larger body of truth', the '*corpus veritas communale*', is just as wrong as if a full on act of blasphemy were declared.

Care Taken in our discipline of self and of others 5) **Thus,** toleration of such dissenting voices need to be carefully considered for even a small degree of change could very well change the whole. *[HOT ENGLISH MUSTARD DOES NOT MAKE A GOOD PAVLOVA.]*

Adapt always with methods but not with doctrine 6) **Thus,** people who insist on saying things their way are bordering on out-right dissention, always.

7) **And so,** people who put philosophies interpretations on top of "...ditto..." scripture are changing the under-linings of all scriptures.

PRACTICUM

PRACTICUM

PRACTICUM

*“Defending The One
and Only, Given
Gospel”*

I. THE CONTEXT, THE CONTENTION, OUR COMMON SALVATION:

- A. The setting of this epistle is one where Jude does not, obviously, feel a need to apply a major bit of “thinking over-haul”. Rather than bringing to mind a specific of doctrine, in need of being properly balanced within the rest of doctrine, is he going to rely on facts which are already in evidence, facts that he can assume to be understood by his readers.
- B. This reliance is based on his readers being aware of of the stories of Jewish Old Testament history.
- C. This tells us first, that his readers were very possibly **Jewish** in background. If so, if they are Jewish, or at least very familiar with the Old Testament from a synagogue perspective, he then does not feel a need to elaborate on the details pf the stories to follow. They know these stories, so why waste time and paper? He just gets on with it.
- D. So, one way or another, he can assume that there is a **context** which is shared between writer and reader. This simplifies things greatly.
- E. The idea of things being held as equally understood by all, is also crucial to Jude’s brevity. He does not need to go back and teach the story of Lot again, nor does have to teach the basic precepts of Christian faith again, either.
 - 1. The readers **already know** the gospel,
 - 2. They have **already obeyed** the gospel,
 - 3. They have even **already begun** their mission of spreading the gospel in their communities.
 - 4. Therefore he does not need to lain any **new foundations**, at all.
 - 5. He does, however, need to make some **adjustments**, to their method of approaching sin and sinfulness, as do we today, in many cases.
- F. **THIS IS THE CONTEXTUAL REALITY IN WHICH HE WRITES. It is very important to keep this in mind.**

II. He speaks to the need for them to **CONTEND** earnestly for this faith.

- A. He knows they know which faith to **contend for** and which faiths that contradict the essential balance of the whole: “GO TO WAR FOR THE COMMON FAITH?.
- B. This is not ‘new ground’ that they are to **contend for**: it is the old ground, the one they have known from the beginning of their Christian walk.
- C. The point is, is that **they already know what to contend for**, and any new revelations, or any new theologies, or any new Christs which are not not part of that original are to be rejected. We are to be **contended for these, vigorously**

III. THE REALITY CHECK APPLICATION AROUND ALL CONTENDING

- A. This can be very confronting, personally. Who am I to contend with, and how vigorous am I to pursue the act of contending? Very good questions, and very confronting should that person be a member of your own household.
- B. First, the actual act of 'going to war' is never to be taken lightly!!!
- C. The Greek word for 'contend' here has given us the English verb 'to agonize'. It is the Greek word *epagognizomai*, or to make agony, -or even more to the point, to create a spirit that agonizes in MY LIFE and in the life of THE LISTENERS.
- D. This particular Greek term is the term that is used to describe a wrestling or boxing match, where both opponents expect to both receive blows and to land blows themselves. It is not a term that is in keeping with the 'Make Love, Not War' battle cries of the 1970's, when one considers that era's anti-Viet Nam mindset. **It is much more militant than that.**
- E. The goal of this term is not to just create agony, however. It is to create agony so that a full on, inner heart, change can occur which is a change of course, a change of action, and a change heart that is now focused towards the good will occur.
- F. This term has a rigid sense of right and wrong built into it, one that is above the ideas of simple logic counter-play and of friendly reasonings or debating, and just the benign neglect approach of mere and persistent patience.
- G. The fact that it is this particular term is used that brings this whole context into harmony with Jesus' command to love, *John 13:34*, and Paul's admonition to the Corinthians to be put 'love'. there in *1 Corinthians 13:1ff* at the top of our daily list of things to do.
- H. Furthermore, this is the '*Yareh Connection*', the '*Fear Of The Lord*' connection that actually produces the truest harmony of Christian sound.
- I. Now we need to say that in every act where one must 'contend for the faith', there is always some risk involved, but not as much as when no action is taken. With risk also comes pain, -personal, long lasting, pain. This but the personal side of our own agonizing about the moment of contention. If it does not cause me some personal pain whenever "I must contend for the faith, then I really have never contended for the faith.
- J. It is a bit like 'fear' on the battlefield, where if one does not find themselves afraid, nor able to admit it, then they probably were never there on the field itself. This is the personal side of my having to contend for the faith: it hurts!

I. THE CONTEXT OF OUR CONTENTION, AND NOW OUR COMMON SALVATION:

A. What does 'common' mean?

1. "Common" = nothing but the ordinary, every-day old idea, that every one of us already knows **Common in content of our knowledge**
2. "Common" = a belief or concept that is held, jointly, by the widest possible range of people. **Common in the communication of our beliefs.**
3. "Common" = That which is uniquely identifiable where ever anyone goes in the wider world beyond our personal histories and experiences. **Common in experience – a singularity in basic understanding of the faith.**
4. "Common" = That which I can find every where, in every every heart, having a singularity of perspective and belief. **Common in occurrence.**

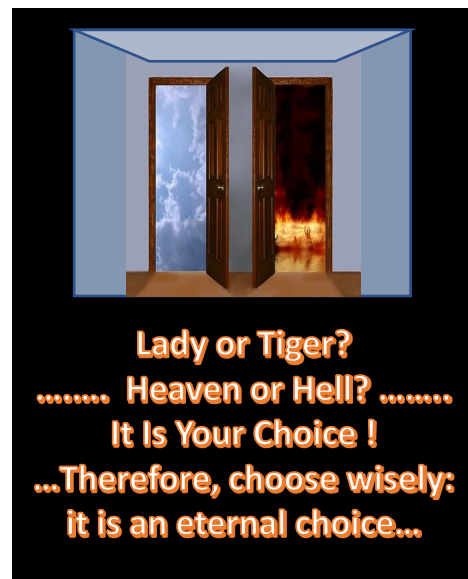
B. What is "Uncommon"?

1. This is what is 'not common'; what is 'uncommon and evil' is that which is, not known but by one mystic, not understood but by one visionary, not believed but by one special holy-man, not in the experiences of any others but the one, and thus a very rare interpretation.
2. For the readers of Jude, they are asked **to contend, to fight for**, that which is **common**, for that which is **known and knowable**: for that which is **"common"**! Thus the combative word 'contend' used as if it is combat.
3. **In this case**, it is **the common faith**, and **we** are still asked to contend for it.
 - a. The common faith is the one that everyone who is a Christian already **knows**. It is the **common directives**, without embellishments.
 - b. It is a **uniting faith**, bring everyone together in one common belief.
 - c. It is a **Jesus focused** faith: it is never a faith that detracts from the original Christ.
 - d. It is **communal** in nature, sharing together, living in peace together, preaching a singular message, understood by all.
 - e. It is, thus congregationally **co-operative** in nature.
 - f. It speaks **one common message**, to one common goal, using one **common energy**, to achieve one **common objective**, with one **common united effort**, and one **common supportive** nature.
4. **If not**. then there is that one common sentence and God has already demonstrated His willingness to exercise His judgement: **Ask the Israelites whose bones are still out there in the wilderness, or entombed at Sodom.**

II. THE PROVANANCE FOR JUDE'S ARGUMENT:

- A. It is a sign of our times, a time of our greatest achievements as mankind, ever in all of history, that we now see ourselves as being able to dictate policy to God.
- B. We tell God what love is, or should be, we tell God who to save, we tell God who to grant mercy to, we tell God what spirituality is, "we tell God" and then expect Him to follow along, meekly, as to the dictates of our superior wisdom and insight.
- C. THIS SHOULD NOT BE SO !!!
1. Consider what Jude declares to all of us next..... ***Historical Context***
 2. **Back** in the days when Moses came back to Egypt, he gave a ten lesson course to Egyptians and Jews alike: I AM GOD AND THERE IS NO OTHER GOD / GODS. **[JUDE :4-5]** This is presented as a 'given' fact. The "One Faith" is known, and it is thus equally knowable by everyone. It is assumed that it can be easily found and duplicated, exactly like the original, by every 'seeker'. ***Those that seek to change, -- take care.***
 3. **It was** very powerful and resulted in the freedom of the Jewish people. Now such an occasion is one you are not likely to forget: **I, WHO WAS ONCE A SLAVE, "I" HAVE NOW BEEN SET FREE, BY GOD HIMSELF!!**
 4. **But forget they did**, not many days into their new freedom. Out in the wilderness, out by Mount Sinai, they watched Moses go up the slope. They got discouraged and tired of waiting on his return... **From emerging faith to calf**
 5. ...so **they exercised their freedom** and built a golden calf, and then started to worship it! **What are our personal 'Golden Calves Moments' today?**
 6. ...then **Moses came back**, and saw the horror of their fear defined rebellion being flaunted in the face of God. **Time Framing: 'speedier and immediate'**
 7. ...God then destroyed those whom He had just saved !!! → **JUSTICE**
 8. **Reminder: GOD DOES NOT LIKE US TAKING LICENSE TO DO WHATEVER WE WANT, WHEN WE WANT IT, IF WE WANT TO DO ANYTHING AT ALL.** We are called to be HIS SERVANTS, HIS AMBASSADORS, therefore **"TAKE CARE"** WITH EXTENDED HOLIDAY THINKING AND ACTION. → → **"DEPART FROM ME, I NEVER KNEW YOU!!!"**
 9. God utterly destroyed, all those men, women and children who flaunted themselves in front of other gods.
 10. **Reminder: GOD WILL ACT THE SAME TODAY, -THROWING THE CHILDISH AND IMMATURE PEOPLE, THE RELIGIOUS REBELS OF MODERN INVENTION, INTO THE ETERNAL FIRES OF HELL. Yes, Hell is hot !! BELIEVE IT !! THE ANGELS WHO REBELLED DO !!!**

- D. **FACT:** The angels had even less of a reason to rebel, having ‘lived’ in the very presence of God Himself, yet they rebelled along with Satan himself, but rebelled from the middle of God’s own household they did and He contended with them for their actions. **Can we think so little of God, not to be at least prepared to make a similar response?**
- E. **FACT:** Sodom and Gomorrah also tasted, the acidic pain of the eternal fire of hell, even yet, there in their day. We too may be called on to leave one day.
- F. **FACT:** Do we think, then, that we can get by on some very tiny “margin of grace?”
- G. **FACT:** Jude says of these people that they are **dreamers, defilers of the flesh, rejecters of authority, revilers of angelic majesty** by these things they are eternally condemned and destroyed !!!!
- H. **Maybe, just maybe,** we need to take heed ourselves? **.....always and constantly, contending for the faith that God gave everybody to follow.**
- I. **FACT:** What Jude teaches us first, is that God is not ever going to tolerate sub-par understandings, or implementations, about the one true way. **“Know the Way: Follow the Way”.....Many good intentioned people haven’t!!!**
- J. **FACT:** God is full of mercy, but we have got to have the heart of a true disciple, wanting to follow God.
- K. **FACT:** We can not go on sinning, after more sinning, after even more sinning, and expect God to just give us a carte blanc freedom-card to do what ever we want, or to say what ever we want, when ever we want. **There is a limit to God’s gracious “over looking”.**Ask Lot and his wife there in Sodom. She is the one who is now that column of salt.
- L. **Remember,** -God does know how hard this can be, because He has been through it already Himself.
- M. **Thus,** it is a point of ‘common ground’ which we have pledged to hold with God. It is worth all of our pain through which we must contend / agonize.
- N. **The apparent absence** of this perspective of true self-discipline shows us a great deal about ourselves; the absence of real love and care for God and family...



Good points for group discussions:

- Are we elected to salvation and thus can not fall?
- Will God ever drop us, or forget us because He is distracted?
- How vigilant do I need to be doctrine wise? - How diligent do I have to be relationship wise?
- What must I be willing to give up if my faith is in danger of falling away from God?
- God has given us a full detailed account of what He wants us to believe, to do, and to be willing to stand up for. Everyone can know these things alike, if we take self out of the formulae.
- The contention we are asked to make implies a common unity, in a common family, with a common set of words to most closely express God's supreme will.
- Most false teachers are found within the church and covertly try to reshape the church into that persons individual picture of utopia, with the person being the new God and the new Christ.
- To truly know God and thus to be truly spiritual, read, and read again. This is the only defence against apostasy.

LOVE
And The Exercising Of The
CHRISTIAN BACKBONE

A Short REVIEW: Jude is pleading for Christians every where to resist the false teachers that were already starting to become part of the church even then.

The false teacher can be readily known by their vigorous attempt at changing the gospel message, in ever way that they can, from little and small ways, to big and vicious ways, and thereby setting themselves up as the new 'god', either way, for their new church.

“There should be no distortions among you!”

Galatians 1:6-8

***“Epagognizomai”* - TO AGONIZE FOR, AND WITH, BECAUSE IT IS PART OF MY VERY SOUL AND I WANT IT TO BE PART OF YOURS: IT IS VALUABLE AND ETERNALLY IMPORTANT.**

-NEVER A TERM FOR CASUAL THINKING-



I. THE “UNDERSTOODs” OF THE REALITIES OF CONFLICT

- A. ***-We all are challenged. That is a just a plain old ‘given fact’.*** - Just like the people in Jude’s day were challenged on knowing what to oppose, and what to ignore, and then also, what to approve, we too are likewise challenged, but not very frequently are we ever given a time where we can just sit down and discuss these concerns, before the moments of indecision come upon us, in the real moments of quiet. Calmness and composure, they are so critically, crucial. It all is truly a minefield that most congregations, and most individuals, if we are honest about it, would rather not have to cross.
- B. I personally can quite readily understand that state of reluctance, but crossing it is something we all will have to do, at some period in our history. This is just one of the reasons why the epistle of Jude was written, to help us do just that, set up our congregational response techniques towards those people who choose to preach heresy, or those who are highly critical, or divisive, or who are just luke-warm anchors who’ve never commit themselves either way but hold the whole back for the fear of alienating one, two, or three particular people.
- C. It is to these moments when decision is thrust up us for an immediate answer, that we have to contemplate the ways in which we actually oppose the ‘false teacher’ and ‘the false example’ among us. That we turn at this time. This is the understood nature of all groups and all congregations: “THERE WILL BE CONFLICTS AND I WANT TO AVOID IT.”
- D. **Pertinent Point One:** We all are people who are individuals and thus prone to opinions and perceptions that are truly our own. This is going to makes us, at times, the “adversaries” of others in our group.
- E. **Pertinent Point Two:** As mere, mortal people, with our own minds and our own way of saying things, we may, -just may-, be wrong from time to time. This error may manifest itself in what we say, or how we act, or in what we encourage others to say or think in certain cases. This means that all of us may have done some things wrong!!!
- F. **Pertinent Point Three:** As people we need to train ourselves to learn how to listen, and respond, to one another, before allowing animosity to grow and adversarial position's to be taken. **You could well call this “Our War With Self, and with Others, in addition to “Our War With Service against sin and sinfulness.” -So, what do you do !?!**
- G. **Pertinent Point Four:** **Real love must control everything we do.** That is the bottom line. There must be no hint even, of revenge, or any misplaced anger, or pursuits of perceived power-plays. Love must control us, totally. That means we have to be ready to say to our own hand, proverbially, if you cause me to sin by following suit, or by allowing others to follow your falsehoods, then I am better off without you. Just as Jesus said. That is hard, -very hard-, but necessary, and predictably so. ***WE MUST BE PREPARED TO STAND FIRST FOR THE FAITH!***

II. THE UNDERSTOOD REALITY OF CONFLICT

- A. We, as people who face conflicts, must keep several very important points in mind.. This 'mind-keeping' is not just a good idea, it is a command of the lord, via Jude's epistle. **Absolute Unity on ll matters and expressions is not possible in this world of our, however.**
- B. First: The control of the tone and mode of our opposition to the false teachers, must never be by the tool of a 'railing judgement'
- C. Second: What mode is required then?
1. A measured and accurate statement, that is in line with the whole of scriptures and not just a one off, possible interpretation of a given passage, is best. *There is a great deal of redundancy in scripture and that to insure that the one correct idea is the one that must be expressed and adhered to by all.* All else is opinion.
 2. There must be a goal of no doubts remaining as to the proscribed nature of our action-decisions. This means, "...let your yes be yes, and your no be no", just as Jesus told us! Thus, no grounds left for equivocation and arguments should then be really possible. This true for so much of the majority of scripture.
 3. This means that people should not be railed against in the process of our contending. The railing judgements just diminishes the person, and makes for more rancour and hostile thinking
 4. However, this does not mean that we do not need to stand for that which is not true. We ***must stand for that which is true*** and pointedly, but simply, say in these cases, "The Lord rebuke you."
 5. This absence of railing is not the absence of a firm stand against all foolishness and unrighteousness. A firm stance is the daily discipline we need to instil in our own lives first, and then in the lives of our children.
 6. **We, as Christians must be "driven" by our love for Jesus, as well as our love for our fellow man and our willingness to love enough to actually contend, and assimilate the pain that that causes, and also to help the false teacher to feel the brute power of agony, "epagognizomai". over against their sinful and false teachings.**
 7. **We must be willing to protect the church from false teaching. It will always "cost" us in multiple ways, but it is part of the commanded will of God. We must be willing to fundamentally ask ourselves, "Whose side are you fighting on, really?"**

II. That Needed 'Christian Backbone' Perspective

- A. **Given:** There is always a temptation to find the easiest path, the one with the least amount resistance and to pursue that course.
- B. This type of a response to the sin in any person's life is actually the very opposite of real love. [It is like Neville Chamberlain's policy of 'peace at any cost', but then he was a fool to Hitler.]
- C. Real love is like the Father's love for us: filled with time, patience, and discipline, should that be necessary. We have no problem giving a child a sharp slap on the hand if they start 'playing with fire in the dry hay-barn'. God does that to all of us, via the work of those people who truly love us and are strong enough to say no.
- D. **True love then contains, among other things...**

REMEMBER: To "contend for the faith" is to have the strength, the resiliency, and commitment of the warrior, but with compassion of a true 'saint'.

1. Being strong enough to say "no – enough", when "no – enough" is the correct response.
2. This is the all essential Christian quality of a backbone!
3. Being meek is not being a milch-toast personality who only disciplines those who are weaker than themselves and yet allows the stronger to walk all over them. There is no Christian virtue or space for the 'humility of the weak-victim'.
4. When Jesus was confronted with this question, He did not say we should 'fight back', and neither did He say 'we should simply let them hit us, repeatedly', either. What He said was turn the other cheek to the cowardly bullies who try to manipulate us in so many different ways.
5. *To 'turn the other cheek is to walk back up to the striker and to say, listen, 'bubo', you want to try that again, and then slowly turn the other cheek while obviously watching them out of the corner of your eye. The bully will back down. The false teacher will think before opening his mouth again. And yet the fool, well the fool just may belt us again, **but God is watching and He will note it.** There is no justification for being soft on sin ... God certainly is not ! ... --ask Lot's wife !!*

IV. The Positive Aspect Of Contending {Continuing On}

- A. All acts of contending for the faith which was, once for all delivered to the saints, does not need to be seen in a heavy or punitive perspective. It can be very positive and very constructive oriented as well.
- B. The term ‘epagognizomai’ , which has that base idea of bringing to a point of true agony, can be seen not just in facing the false and misinformed teachers, but in the very act of going out and just laboring in the fields. *When your feet are tired, your back is sore, and your mind is tired, you are meeting the challenges of plain, ‘good’ service.*
1. By doing just common ‘church work, out in the community, you will find that this is saying to those false teachers who would have us stay quiet and out of public view, that there is a better way.
 2. This common, everyday sort of work, can well bring some “real agony” into our daily lives, let alone some plain old, general, fatigue.
 3. “Agony” at this level is then first because your daily actions is in opposition to all falsehoods, and it is going to require some energy to be expended and some perspiration to be actually exhibited.
 4. There are some sadistic minded people who demand pain and despair, the heavy side of standing up to false teachers. This is not all we have to prepare ourselves to do as a life-style.
 5. We are also to enjoy our service times, to feel good at going to bed so tired of just doing good that we “forget to put on our pajamas.” Now that is a good tired, the tiredness of a true evangelistic “farmer” at harvest season.
 6. Oh, now this is positive contending, at its best and most energizing: **nothing energizes more than conversions**, where I am the one sharing the word with whoever will listen and obey.
 7. **“Yes Lord, You can count on me again today. I will stand up for You !!!!”**

IV. How Do We Go About Our Contending With The False Teachers In The Church?

A. First: -Love enough to stand up for God.

"Exercise" Your Own Backbone

1. Remember that the 'False Teacher' has a soul, too.
2. We must be brave enough to realize, in all practicality, that to allow him / her to continue to teach something that is blatantly false is to condemn him / her to hell.
3. We just may be there with them for our cowardice in the matter and for not standing up.
4. All of us tend to preach 'God' via our own understandings of what "love" is, for one very common arena of this very mistaken and false belief.
5. Parents are most at fault in not standing up to self-willed children because we do not want to muzzle the 'little ones'.

B. Second: -When we do stand up to fight, be very careful with your words, but remain true, firm, and resolutely loyal to God.

Never minimize God down to 'man-size'.

1. Do not revert to 'railings' or the casting of aspersion.
2. Let love be firm, resolute, and humble.
3. Remember what you are actually trying to do, save a soul, -not sentencing them to hell today.

C. Third: -Remember that God has all power and is the primary authority.

1. Stand up for God, but do not stand in place of God, nor ever act as if you think you are God.
2. To even half truthfully do either of those two things is to deny God actually!!!
3. Speak for God and God's clearly given and totally duplicable truth found only in the bible.

Therefore, *promote God* not yourself

D. Remember: Henry Ward Beecher's admonition

"Hold yourself responsible for a higher standard than anybody expects of you. Never excuse yourself. Never pity yourself. Be a hard master to yourself and be lenient to everybody else (as far as is possible)." ...and then, and only then, stand to fight...

E. - → → AND ALSO: ...Old Chinese Proverb says, "A clever person turns great troubles into little ones, and little ones into none at all."

IV. An Aside: Avoiding A Modern Donatists Reaction

A. The Donatists of the fourth and fifth centuries were a North African movement of the Berber people in and around Carthage. They were much like the extreme conservatives' movements of today.

The heresy of Donatism in a nutshell

1. They believed in "rigorism". This is the idea that the church must have truly saintly people doing all of the preaching and teaching and thus a very high view of purity in all preaching was to be rigorously pursued. This purity required that everyone 'spy' on everyone else in all things with all the 'laws' needing to be strictly obeyed.
2. There is little room, if any at all for "sinners" then in the church. There must be a rigorous defense of the gospel, a rigorous defense of the faith once for all presented to all and defined by the church's spiritual elites.
3. Very strict adherence must be thus maintained by all since there are no grey areas allowed in any one persons thinking, but only the white and black realities, and just one given voice to proclaim it.

B. The problem with this 'perfectionism' is that only Jesus and the author, Donatus, were thus eligible of saying anything and the donatistic spokesman was the final thinker in this chain.

Our response to the heresy of Donatism

1. This permitted false ideologies and false teachings to come in and no one could ever say anything against a refusal to bow to the donatist's way of interpretation.
2. If a person had a different idea they were a major threat that must be opposed. This is what they saw as demanding a full on act of contending for the one faith.
3. We always will have to walk a fine line between totalitarianism, perfectionism, and the of failing to remain loving and consistent.
4. Great care must then be made not to go too far in our contending for the faith, and become what we oppose.
5. We must look to each other, realizing that single-man interpretations and teaching are not right. We are family and must act with the love and fellowship that 'family' deserves.
6. To get angry and go off on our own is, more often than not, to repudiate our own error and to agree with the opposition.

IV. Now, What About God's Response to Those False Teachers?

- A. **FACT ONE:** There are viable, realistic boundaries which we must cross over.
- B. **FACT TWO:** To cross those boundaries is justify our contending with that false teacher in what will be agonizing in one way or the other.
- C. **THUS, QUESTION ONE:** The great question is "How did the "Holy Ones" really do it?" [This is where the no railing ideal comes into play.]
1. God is the only omnipotent and omniscient one. No one else is, and
 2.because all others can make mistakes, if not careful, even angels, **a certain leniency on our part must exist.**
 3. God opposes those people who practice will worship, false worship, and or those who are totally independent.
 4. He knows where to give grace and where to reel in those who misuse His grace and latitude.
 5. Those opposing people, even if they have personality disorders, mental illnesses, or mind altering infirmities, God will judge in all matters eternal. **I must stand for the clear and given truth.**
 6. ...thus we are to do exactly as He does and present a globally realistic answer that will be universally true and therefore not in need of any specific and immediate declarations from heaven on any subject not directly covered in the already given and inspired word.
 7. We must preach the common message, just as God preaches it always. No one is to be left with no way to understand what the good and perfect will of God is and thus able to argue ignorance of the fundamentals.
 8. God is clear: God is concise. God wants all men to know Him and come to the same basic understanding of the truth.
 9. This defines the very nature of love: God is love. God has known and easily understood boundaries to His love and to all that could possibly be Godly.
 10. God thus is always at work building this very real church, and e should follow His lead.

Building Up Of Our Own Faith Base:

*How Do I know God's Way, Today, and
The Associated Boundaries ???*

I. The Ultimate 'Poimenos' / Shepherding's One's Self, For The Benefit Of All [Fulfilling Jude's Premise]

- A. The great and first understood factor in contending for the faith is that we already have the message of God as to what is fundamentally good and right.
- B. The question is thus "what do we do to get in synch with that God given, once for all times, singlar message?"
- C. The answer is to work on building up your own faith and never rely on the faith of others: -build up your own faith.

D. How?????

1. By first reading and knowing your own bible so well that you can see deviations from the given word, quickly. [If you do not have a foundation from which to "push" for right and righteousness, your personal hydraulics are but a dream! Such is the great dilemma of all engineers and all leaders of the greater community, the search for foundations of strength.]
2. "Plan to work, today, and then work your plan." This is just self explanatory gone viral if we will do it and thus right will be maintained as we function in co-operation with one another, and with the word, fulfilling our God given mission.
3. -Find a 'study partner' who is strong enough to tell you 'no', if they disagree, and one which you can reply to in kind, when needed. [Jesus sent tem out two by two for a reason!!!! He was not stupid. He knew of the temptation to deviate that is found in every last one of us 'humans'.]
4. - Pray about your decisions, about your work plans, your mindset, your actions, and your relationships, frequently every week. Add to your prayers a sense of active, militant humility.
5. - Read a lot of church history and learn the traps that others have befallen them. Also learn the way out of those traps that have been used. Learn to think critically, without being just a critic of every other person. → **Analyze the situation before speaking out. A tmpered and controlled tongue is to honour God !!**

The old engineering adage is, :if I can find a foundation that is solid enough to house my hydraulic system, "I" can move the whole universe.

The Doxology And The Dominion

I. THE DOXOLOGY OF JUDE

- A. Jude completes his epistle with a statement of praise (doxology) and a statement of 'Dominion'.
- B. He says, "...²⁴ Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵ to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and tforever. Amen.
- C. This is a very clear pledge made to God, from the faith that Jude has in God to keep the faithful, faithful and to assist us all in our mission of standing up for the faith.
1. The goal of all Christianity is summed up in these few words.
 - a. To be kept by God and thus 'safe' from the false teachers.
 - b. To be helped in keeping from stumbling all on our own.
 - c. To help the church, as a whole, and as a group of single entities, to be found 'blameless', pure and unadulterated by those false teachers and unfounded ideas.
 - d. To assist the whole to be filled with the joy of knowing "we are right with God, and thus all is right in our world." !!

I. THE DOMINION OF GOD

- A. Once a person has made a such a declaration of the supremacy , the power and the role of God, as Jude has just done, it is customary to then restate the fundamental point of all faith. The declarations of **Dominion** are thus always followed by a **doxology**.
- B. “Doxa” is the larger envelope that in all praise and all worship. [“Doxa” means worship / praise centered]
- C. Jude’s statement of acceptance of God’s absolute authority and supremacy is classically structured, so it will be remembered as the central portrait of the whole epistle, even in a oral story tradition.
- D. In this case...
1. - God is **The Saviour**
 2. - All work is done through **God / Jesus Christ**
 3. - Jesus is the **only Sovereign Lord. Thus, All Dominion must** go to the true God-head.
 4. ... **likewise all glory** goes to the Lord.d
 5. ... **likewise all majesty** goes to God
 6. ... **likewise all authority** goes to God.
 7. ... **This is true now, and forever.** [thus there is no other in such an exalted position, and no one should assume even a portion of this which belongs to God, at all.]
 8. ??? What does this say about the “other Jesus”, the one of ***II Corinthians 11:4*** ??? It says “stay with the original, and thus the only one, accepting your mortality all the while.

To say, even in a possibly ‘literary’ or ‘poetic’ way, “***I am God***” is thus to make a statement that is going to be heard in a fully self-absorbed and cruel manner. It will thus always be heard as one of **total blasphemy, total ignorance**, and one that is defined by total **self-elevation of the self / soul on mankind.** I

It actually nominates such a foolish person into the ranks of the devil’s own angels. Such a radicalized person will gladly accept such a person into their group, even though such a person is a sin-filled, mortality bound, time bounded, simple man.

As we continue to follow such a one who believes that they are are on a equal level with The Master, Himself!!!, we do learn the limits of God’ and of others It is arrogant, abusive, and down right mean, let alone rebellious and un-trust-worth !

To go farther and clam to be permanently inerrant, because of your own self-authority only compounds the problem and denounces any element of humility. This is what it is, and those wolves in sheep’s clothing continue to do it all around us this very day.

Further Studies #1

Now, About That War In Heaven

What do we really know about the 'War In Heaven', found in the **Book Of The Revelation, 12:7-13**? Not very much, I'm afraid, -not very much at all. What people have supposed about this war, what people have assumed about this war, even what people have come to believe about this war has been recorded, many times, but what we actually know about this war is very meager, indeed. We can not even say anything about this war, without referencing our own personal belief about it, in one way or another.

Some have concluded that it is just a bit of imagery used to help make a few points, particularly in the books of Revelation, Jude, and in the writings of Peter. Some others have come to think that this is all pre-mortals times and all we need to know is that it happened, there in heaven between the forces of God and Satan. Still others have come to the point of view that what we carry around in our minds is actually the basic war-text of Milton's "Paradise Lost", of 1674.

Here in this famous book, we find that the Puritan author, Milton, uses all of the ancient gods and goddesses of the world's religions in his sermon story, having them as the major leaders of Satan's various forces. These various Gods and Goddesses are all cast out and thrown down to earth, thus giving them the opportunity to 'bedevil' mankind from the days of the confinement in the garden, on until the end of time, here in our world, sometime. This was one of the real underlying reasons for the Salem, Massachusetts witch trials of the 1600's, and the various horror stories about witches that still exist today.

[ASIDE: This would be akin to Dante Alighieri's book "The Inferno", from which we get our basic picture of the Devil and Hell, that red suit and the forked tail with that prodding pitch-fork, and all the rest.]

Other commentators on this war see it as a prophecy about the coming of the 'final end', where Satan will be cast down and destroyed along with his followers and the earth itself. Still other see it as only symbolic of the conflicts man faces while living on the earth.

The Roman Catholics see it as an actual war, in heaven, before time ever started ticking away. They see the conclusion of this war as happening at the end of temporal time. The Mormons take a very similar take on the book, but they go one step farther and include this book that Jude used, to make his quote on the railings against the 'enemies', as canonical and add it to their expanded canon.

In the case for the church today, we are often confused over Milton's story and accept it as the whole truth, without stopping to look it up at all, except to note where the passages are found on the war in the bible itself. We have been taken captive with this as Paul warned against such misuses of philosophy and corrupt study, back in Colossians. "Puritan" explanations face the same charge !!!

Further Studies #1

The Usage Of The Apocrypha In Our Sermons

➤ **First**, is it a possibly legitimate 'tool' to include in our sermon's today, as long as we do not make them out to be part of the divinely inspired canon of scripture, obviously?

➤ The answer is an un-equivocating, "yes."

➤ **Jesus did, and the majority were 'Farmers Almanac' type of sayings**

➤ **Jude** did so, and that in an open manner.

➤ **Paul** also did so, quoting from several Greek thinkers that were well known to his audiences.

➤ **Peter**, likewise alludes to some, but in the most subtle of fashions.

List of Some of the other, 'outside', sources used in the New Testament:

1. "Red skies in the morning and red skies at night". The way Jesus quotes it, is directly from the writings of a popular Greek poet, known through out the Mediterranean world.
2. Jesus recycles a common statement of the people when He called Herod a 'cunning old fox'.
3. In **Luke 4:23**. Jesus uses an extra biblical quotation when He said, "Physician heal thyself".
4. In **Luke 4:24**, Jesus quotes a second extra-biblical source when He said, "No prophet his honour in his own country". The usage of a 'common expression' so riled the crowd that they threatened to throw him off of a cliff, for out-and-out demeaning the 'holy text' with a common phrase that caused the ultra-orthodox and ultra-conservative Pharisees to look very bad, by not obviously uphold the demands of their own faith, faithfully.
5. Paul quotes the Greek writer, a contemporary of Paul, Aratus, is quoted in full verbatim in **I Corinthians 15:33**. Aratus was not a Christian but was writing to defend the Greek idea of 'Theism'.
6. In Paul statement, bad manners corrupts good manners, the words were taken verbatim from the Greek poet-philosopher, Meander.
7. In **Acts 26:14**, Paul quotes Aeschylus verbatim from his famous line in the play Agamemnon.
8. In **Titus 1:12**, Paul uses a quote from Epimenides, noting a long standing perception concerning the nature of the Cretans as being lazy and uncontrolled, with a voracious, gluttonous appetite for 'creating their own theology'.
9. --**These are but a few of the extra-biblical sources for the writers of the new testament.**
10. -- **They express points of view commonly heard by readers and yet with a fully inspired point of view that needs to be expressed, in this particular way, with this particular sense of connection, so that there is clarity, obvious association with the whole of the first century world and its thoughts, but especially so that all will understand God's direct involvement with the Church.**