

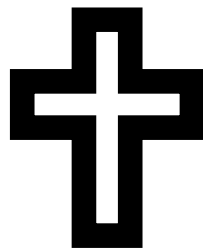
Twelve Lessons

on

Jude

by

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KEPT BY GOD – LESSON 1

Introduction: There are three books that deal with apostasy. II Peter, Jude, and II Timothy. II Peter deals with the cause of apostasy: false teachers denying Biblical truth about redemption. Jude deals with the course of apostasy: the judgment of God against all apostates. II Timothy deals with the cure and that is the “preaching of the Word of God.”

Theme: The Apostasy and how God KEEPS His people

1. The key word is “kept” or “keep”
2. There are 6 Main Divisions:
 - a. Vs. 1-2 – Kept by God for the Lord Jesus
 - b. Vs. 3-4 – Keep the Faith
 - c. Vs. 5-7 – Kept unto Judgment
 - d. Vs. 8-19 – Not keeping the Faith
 - e. Vs. 20-23 – Kept in the Love of God
 - f. Vs. 24-25 – Kept from Stumbling
3. Jude – the half-brother of Jesus and the brother of James, the head of the Jerusalem church. He could have claimed physical kinship to Jesus but instead thinks more highly of spiritual kinship. He was not resentful of the position of his brother James but considered his whole purpose to be that of being used of God for the cause of Christ. He is also called “Thaddeus” and “Lebbaeus.”

NOTE: This pair of brothers

- a. James – wrote his epistle to inform the importance of good works.
- b. Jude – wrote his epistle to inform the danger of evil works. The chief danger facing the Church in Jude’s day was the doctrine of the antinomians. They pervert grace by making it a license to sin. The body is no importance (they say); what matters is the inward heart of man. Therefore nothing is forbidden, according to their teaching, because grace covers it all.

Lesson Goals:

1. To qualify that believers are eternally saved.
2. To verify our position before God.
3. To vindicate our protection from God.

Definitions of Important Terms and/or Phrases:

1. Apostasy – A “falling away.” The common classical use of the word has to do with a political defection (Gen 14:4, LXX; 2 Chron 13:6, LXX; Acts 5:37). In the NT its more usual meaning is that of a religious defection (21:21; 4:1; 3:12). This is called “apostasy from the faith” (apostasia a fide): a secession from the church, and a disowning of the name of Christ. Some of its peculiar characteristics are mentioned, such as seducing spirits, doctrines of demons, hypocritical lying, a seared conscience, forbidding of marriage and of meats, a form of godliness without the power (1 Tim 4:1; 2 Tim 3:5). The grave nature of apostasy is shown by such passages as Heb 10:26-29; 2 Peter 2:15-21, and John 15:22. (The New Unger’s Bible Dictionary).
2. Servant – A very common word with a variety of meanings, all implying a greater or less degree of inferiority and want of freedom: (1) The most frequent usage is as the equivalent of “slave” (which see), with its various shades in position (Gen 9:25; 24:9; Exo 21:5; Mt 10:24; Lk 17:7, and often); but also a hired workman where “hired servant” translates Hebrew and Greek expressions which differ from the above. (International Standard Bible Encyclopaedia).
3. Calling – This is a New Testament expression. The word is used chiefly by Paul, though the idea and term are found also elsewhere. It has a definite, technical sense, the invitation given to men by God to accept salvation in His kingdom through Jesus Christ. This invitation is given outwardly by the preaching of the gospel, inwardly by the work of the Holy Spirit. There is a somewhat peculiar use of the word in 1 Cor 1:26 and 7:20, namely, that condition of life in which men were when God called them, not many of them wise after the flesh, not many mighty, not many noble, some circumcised, some uncircumcised, some bond, some free, some male, some female, some married, some unmarried. (International Standard Bible Encyclopaedia).

I. KEPT BY GOD FOR THE LORD JESUS

A. Notice Our Standing Before God – Not our state but our Position before God not our Practice.

1. Servant – the word is “doulos” – a bond slave – A slave who has been set free, but is a slave by choice.

- a. There are 5 Greek Words in the N.T. translated servant.
- b. They are “doulos, therapon, diakonos, oiketes, and hupertes.”
 - (1) Forced, Hired, Elected, Positioned, and Free Choice.
- c. Note: “doulos” is the only word that signifies slavery by choice. Rev. 12:11 – *“Loved not their lives unto the death”* (They were not puny – weak Christians)
 - (1) A “doulos” is one who was in a permanent relationship to his master which only death could break. (How we need this today) (Jesus – bonds slave)
 - (2) One whose will was swallowed up in the will of his master. Jude determined that Christ would be preeminent in his life so that he considered himself as having only one goal in life and that was to be always in the hands of Jesus for service in His cause.
 - (3) One who served his master even to the extent that he disregarded his own interests.
- 2. Sanctified – the word is “hagizo” – to consecrate, set apart, to present, or to offer.
 - a. The believer in the Lord Jesus is set apart for God by the Holy Spirit;
 - (1) Out of the First Adam with the latter’s sin and condemnation.
 - (2) Into the Last Adam with the latter’s virtue and commendation.
 - (3) Thus, the worshipper of the God of the Bible partakes of the character of the God for whom he is set apart.
 - (4) This is positional sanctification.
 - (5) God changes your character.
 - b. The work of the Holy Spirit in the yielded saint;
 - (1) In which He sets the believer apart for God in his experience by eliminating sin from his life and producing His fruit, a process which goes on constantly throughout the believer’s life is called progressive sanctification.
 - (2) Sanctification produces others like the original because His seed is in the believer. There can be no fruit without the seed.
 - c. The tense of the participle “sanctified” is in the perfect tense, speaking of a past completed act having present and permanent results. This means we are sanctified and are in a state of being sanctified.

A. Notice Our Security Before God

- 1. Security – “preserved” – Greek word is “tereo” – which means to guard, hold firmly, to watch, or keep. It expresses watchful care. In the physical preservation of food there are two methods: by vinegar or by sugar. There are truly some believers who act “pickled” instead of preserved but even the believer with a “sour” disposition is preserved.
 - a. He is giving them “sweet assurance.” We are preserved and are in a state of being preserved.
 - b. The tense of this participle is again the perfect tense which indicates past completed action with continuing results.
 - (1) The tense indicates we are “continually kept”. When we stumble He keeps us from falling.
 - (2) We are no safer than the one who is keeping us. God keeps us!
 - (3) He reminds the true Believer that while the Apostates will sin and fall and suffer condemnation, the true believers are kept forever by the Lord Jesus Christ.
- 2. Summons – “called” – Greek word is “kletos” – it is an adjective used to describe those who were called in the sense of being invited, for instance, to a banquet (marriage supper). It is a practical term for “Christians” suggesting that they are chosen, appointed, and invited by God. The word is also used of summoning a man to an office, a duty, or a responsibility. It is a word that is used for beckoning a man to a feast or a festival. It is used for calling a man to court that he may give an account of himself.
 - a. Paul in his writings talks about being “called to be an apostle” (Rom. 1:1); “called to be saints” (Rom. 1:17); and called “according to the purpose of God” (Rom. 8:28). Paul had SEEN someone, He WAS someone, and He is going to SAY something about someone.
 - b. It speaks of the effectual call of God whereby the sinner is called to salvation. Sinners are DEAD in a graveyard.
 - c. This is a pre-work of the Holy Spirit in bringing the sinner to the place of repentance and the act of faith. We had better remember that no one will be saved unless God calls them.
 - d. The Calling of God could be set to an outline:
 - (1) A hope filled calling (Eph. 1:18; 4:4) This one great hope should bind men together by the same conviction about the will of God.
 - (2) A high calling (Phil. 3:14). This should launch a believer on his way to the stars.

- (3) A heavenly calling (Heb. 3:1). This should arrest our thoughts on things that are invisible and eternal.
 - (4) A holy calling (II Tim. 1:9). So holy that it covers a man's ordinary every-day task (I Cor. 7:20). So holy that will not alter because God does not change His mind (Rom. 11:29). So holy because it knows no human distinctions and cuts across the world's classifications and scales of importance (I Cor. 1:26). So holy that it is something of which the Christians must be worthy (Eph. 4:1; II Thess. 1:11). So holy all life must be one long effort to keep it so. (II Pet. 1:10).
3. Supply – Vs.2 – *“Mercy unto you, and peace, and love, be multiplied.”* In a day of apostasy, God will supply the needs to go through these days. “Multiplied” means stacked up like one would stack a pile of pancakes.
- a. Mercy – Greek word is “eleos” which signifies God’s love extended to the miserable. In this context, where the writer is writing to saved people, it talks about God extending mercy to saved people who are being afflicted by the Apostasy. God knows our misery and extends mercy.
 - (1) Mercy is extended upon the misery of the sinner. God desires to be merciful to the lost. He doesn’t want to inflict someone who is already miserable.
 - (2) Note: In anything that makes us more miserable, He gives more mercy.
 - b. Peace – Greek word is “eirene” – to join that which has been separated.
 - (1) There is a justifying peace – This is peace with God.
 - (2) The peace in verse 2 is sanctifying peace. This is a state of tranquility which is a result of knowing God is extending mercy to our misery. He will not put more on us than we can bear.
 - (3) God extends sanctifying peace. If anything tries to get between us and God, He gives more peace.
 - c. Love – Greek word is “agape.” God will extend His arms in love, His kind of love, an exclusive kind of love, that only those who have been called, preserved, and sanctified can know. Nobody can love you like your Dad and Mom can love you. This is an “overflowing” love of God into the lives of men. God extends sanctifying love. Anything that would try to corrupt us, He gives more love.
 - d. Multiplied – Greek word is “plethuno” – an increase. This is what Paul was describing in Romans 5:20 – *“But where sin abounded, grace did much more abound.”* (superabounded) “Multiplied” has the idea of stacking blessing after blessing upon each other like a stack of pancakes.

CONCLUSION: The Apostasy will come and is here, but those who are truly saved are kept by God for Jesus.