



The book of Jude was likely written from the Holy Land or nearby (perhaps Antioch) anywhere in the years 65-80 AD

The Author

- The names Jude / Judah / Judas are all the same.
- Jude and its various forms was a very popular name in the first century, and had been since the days of Judas Maccabees in the 2nd century BC.
- The fact that this Jude is the **brother of James** narrows authorship to two: either the sons of Zebedee or James, the half-brother of our Lord.
 - All early evidence was that this is the half-brother of our Lord.
 - If such is the case, church historian Hegesippus says that Jude was married, had children, and was a traveling evangelist. His marriage would be corroborated in 1 Cor. 9:5.
- His reference as a **servant of Jesus Christ** while being the **brother of James** is more than likely an acknowledgement of the Messiahship of Jesus and his own humility toward Jesus than any kind of testimony that he is not the Lord's half-brother.

To them that are sanctified

- The word **sanctified** is ἀγιάζω [hagiazō], which is "made holy." Its tense is significant:
 - Perfect - it was completed in the past and its full effect remains, thus there is no need for repetitive action.
 - Passive - the subject receives the action rather than performs it.
 - Participle - this form turns the verb into a noun or adjective.
- This is significant to the doctrine of sanctification.
 - Can sanctification be a process? (as in "progressive sanctification?")
 - If sanctification is a process, how is progress made?
 - Can sanctification be achieved? (as in the holiness movement doctrine?)
- Scriptures which shed light on the subject:
 - Acts 20:32 - The "word of his grace" is "able to build you up" but sanctification is given by God.
 - Acts 26:18 - Sanctification comes "by faith" that is in Christ Jesus. Such sanctification was now being given to gentiles.
 - 1 Cor 1:2 - those "in Christ Jesus" are sanctified.
 - Heb. 10:10 - Sanctification comes "through the offering of the body of Christ Jesus."

- Scriptures which use the verb in the *active* tense:
 - John 17:19 - the only time the verb is used in the present, active, 1st person. Jesus would sanctify himself by His work on the cross (Hebrews 2:10).
 - Hebrews 9:13 - speaks of the work of sacrifices to sanctify the flesh.
- In spite of much discussion about "progressive sanctification" in the church, there is no such thing presented in the Scripture. Sanctification, like justification and glorification, is a gift of God given instantaneously to believers. Being sanctified, we grow in grace, knowledge, and holiness.

...and preserved in Jesus Christ

- The Greek is τηρέω [tereo], "to be kept." It is in the perfect passive participle form. Other uses of the word in this form:
 - 1 Peter 1:4 - speaking of the inheritance in heaven
 - 2 Peter 2:4 - speaking of the punishment of "the angels that sinned"
 - 2 Peter 2:17 and Jude 1:13- speaking of the "mist of darkness" that is "reserved for ever" for the unjust.
- These uses of the term cause us to ask:
 - Is everyone who is sanctified also preserved?
 - Is the preservation done by the believer or on behalf of the believer?
 - Is "perseverance of the saints" a doctrine that can be supported from this passage?
 - Is the "preservation of the saints" (i.e.: once saved, always saved) something that can be questioned?
- My position:
 - I reject the "perseverance of the saints" doctrine.
 - It is based on Scripture that doesn't fit in the church age.
 - It introduces works into the salvation process.
 - It causes doubt and despair among people who should have no "spirit of timidity."
 - I embrace the "preservation of the saints" doctrine.
 - I prefer the term, "once saved, always saved."
 - I think this doctrine fully comprehends the gift of God we call salvation.
 - This is the only position that allows grace to be grace-alone.
 - This is the only position that allows assurance of salvation.

Called

- According to 1 Cor 1:24, "both Jews and Greeks" can be **called**. It is wholly different from *eklectos*, "elect" or "chosen" (see Mt. 22:14).
- My position:
 - The nation of Israel is *eklectos* (chosen) and both Jews and Gentiles are *kaleos* (called).
 - While there are some textual challenges to this position, there is a lot of textual support for the position.
 - Your job is to "study to show thyself approved."