

# Jude 22 - Maturely Understanding Christ

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Jude 24-25

# Prologue - Elders: Give Mercy

- ▶ Mercy {God's Love {Agape to Phileo} in Action} to Those who doubt {Conduit}
  - ▶ Everyone doubts, not proceeding from faith but self; we are to outgrow this (Ro 14:23)
  - ▶ Doubts impinge trustworthiness of God fostering rebellion exemplified by Man and Woman and each believer (Ge 3:1-5; 1Ti 2:12-14)
- ▶ Immature believer doubts the veracity of Father-Christ-Spirit-Bible leaving himself/herself open to the *tender mercies* of Satan (Ja 1:5-8)
  - ▶ Though enjoined to *ask* Christ for help, this will not occur if one doubts Christ's love, mercy or willingness to help
  - ▶ Elders remember their early growth and commanded in mercy to help immature grow by biblical study and personal examples of elders (2Co 3:16-18)

Elders-*Living* examples of Christ as Husbands-Fathers to their families (Ga 2:20; Ep 5:22-6:4)

# Prologue - Elders: Show Mercy

- ▶ Immature believers, not rescued, move beyond doubting {Acting not from faith but flesh} and return to their besetting sins (Mt 14:22-33; 2Pe 2:19-22)
- ▶ Elders are commanded to: Rescue and Show {Give} mercy
  - ▶ Rescue Immature believers who have returned to their sins to save them from suffering *loss* when they are judged at Christ's Bema Seat (2Co 5:10)
- ▶ Elders show mercy as Christ showed us mercy remembering that godly wisdom, facts in biblical context, begins by understanding the *fear of Christ's Judgment: Suffering Loss* (Ps 111:10; Ro 5:6-11; 1Co 3:10-15; Ep 6:1-2)
  - ▶ Fire signifies judgment; Elders rescue Immature from Christ's impending judgment which could result in sickness, tribulation and physical death (Jn 10:27-30)
  - ▶ Spiritual poverty - Uncaringly stained by the offal of the flesh staining one's inner garment; they wear this openly to their shame {Poverty}: Elders are to detest the revealed sin, not the fallen Immature believer they are rescuing

# Jude's Closure: Doxology {Hymn} of Praise

- ▶ Jude closes his letter with a short song praising Christ supporting Believers
  - ▶ This would have been set to music and sung in churches much like today's formal *Doxology* is sung weekly by certain denominations
  - ▶ This would have reminded believers of whom they served and why; because He first served them
  - ▶ To the Lost and Immature this doxology would simply become a rote exercise
  - ▶ Today's Christians do not apprehend the terms Jude used; they substitute the *World's* meanings which begins the slow slippage from His Truth
- ▶ We will look at the final verse first, term by term, to understand *why* Jude used these terms
- ▶ Then we will understand how Christ is able to keep us in the True Faith

# Variant Readings: Christ - Jude's Focus

- ▶ Not unusual to have variant textual readings
  - ▶ These usually differ in minor aspects such as prepositions or adjectives
  - ▶ Occasionally words may be added or deleted
  - ▶ Never is a doctrine disturbed by the variant; reason for many comparison texts
- ▶ Verse 25 has two major variants
  - ▶ ESV variant *appears* to praise the Father through the Son's qualities {True}
  - ▶ Jude focused primarily on the Son, the major subject of Satan's attack to raise doubts in the Immature about His promised return {My Choice}
  - ▶ "...to the only wise God, our Savior, be glory and majesty and might and authority, {before time} even now and forever. Amen." (LITV)
  - ▶ We will examine each of these four qualities and add ESV's variant; in brackets

# Glory: Light {of the Father}

- ▶ Glory {δόξα, doxa} means *Light* (of the Father) (Jn 8:12)
  - ▶ Begins the Bible: Light Shone into the Darkness on Day One (Ge 1:3-5; Jn 1:5)
  - ▶ John continues this in his gospel's opening hymn: Darkness has not overcome Light (Jn 1:1-18)
  - ▶ **No one** has seen the Father except the Son who makes Him known: No Son-No knowing the Father; Know Christ-Know the Father; No Christ-No Gospel and No Life except Eternal Judgment (Jn 14:8-11; Rer 20:11-15)
- ▶ Christ had this glory before First Advent, putting on Flesh, and will take it back when His Death is successful, Resurrection {Transfiguration} (Lk 9:28-36; Jn 17:1-5)
  - ▶ Glory, Light, not intrinsic to Christ but to Father Who shares with the begotten Son {Always eternal with the Father} Who shares with the Saved (Jn 17:20-23)
  - ▶ Christ is the interface between the Father and Creation; intercessor between Father and Man forever (Jn 6:36-47; 10:34-38; 2Ti 2:5-6)

# Majesty: Greater Serving the Lesser

- ▶ Majesty {μεγαλωσύνη, megalōsyne} Above everyone
  - ▶ Man uses this term referencing military might and subjugation (Ac 12:20-23)
  - ▶ Christ rejected this referring to wildflowers having more *majesty* than Solomon at height of his wealth (Mt 6:28-29)
  - ▶ Apostles before Pentecost-Shavuot understood majesty as Control fighting over empty greatness; mark of False Teachers, Immature Believers and Lost (Mk 9:33-37)
- ▶ Christ-Father demonstrated Greatness by serving the lesser bringing them eternal life through Christ's Death (Ze 9:9; Mt 20:25-28; Ro 5:6-11; )
  - ▶ Christ's majesty flows from His willing death as Creator-God for Man (Ph 2:3-11)
  - ▶ This reflected by angels in Heaven also by their praise of Him (Re 5)
  - ▶ Christ's Second Advent *majesty* intrinsic to His Death: Bears marks of Stauros (Jn 20:24-29; Re 1:12-18; 19:11-21)

# Might: Right of Possession

- ▶ Might {κράτος, kratos} In the legal sense might flows from *right of possession*
  - ▶ Metaphor of the Potter emphasizes Christ's *right of possession* as Creator-God (Je 18:1-10; Ro 9:14-24; Col 1:15-17)
  - ▶ Lesser does not form greater: When man forms his gods, he *proves* he is god over *gods* he fashions; yet Man enslaved to Covetousness-Sin (Is 19:16; 45:9-10; Ro 1:18-28; Col 3:5)
  - ▶ Sinners, under pretense of the *right of possession*, enslaves the *lesser*, rebelling against Creator-God who gave them life (Ge 3:1-5; 1Sa 15:23; Ze 3:1-4; Jn 8:44; Ro 7:13-14)
  - ▶ Nations rage against Christ in their rebellious sin; He laughs at their foolishness (PS 2:1-9)
  - ▶ Satan-Lost rebel at end of Millennial Kingdom; Christ ends Creation: They prove their Judgment is just (Ro 3:3-8; Re 20:1-11)
- ▶ True Might frees *weak* from Sin-Death by His own Sacrifice (1Co 15:50-58)
  - ▶ Christ, heir to David' Throne, has legal authority to rule: Millennial Kingdom; sinners who oppose His return are vanquished (2Sa 7:12-16; Ps 110; Is 53; Mt 1:1-17; 25:31-46; Lk 3:23-38)



# Authority: Untainted by Sin

- ▶ Authority {ἐξουσία, exousia} Choice, flows from Christ being **untainted** by Sin (2Co 5:21)
  - ▶ Christ *chose* to die for Man's sins, He was not killed; this *command* He willingly received from His Father; He did not rebel (Ps 40:6-8; Jn 10:14-18; Ro 5:6-11; He 10:5-10)
  - ▶ Sinless Christ chose to come in sinful Flesh and die for People (Ro 8:1-3; He 2:14-18)
  - ▶ Sin had no Control over Christ (Ro 6:1-9; 1Co 15:50-58; Col 1:11-14; He 2:14-15; Ja 1:13; Re 21:3-4)
  - ▶ Christ continues until all who *claim* authority kneel in submission to His legal reign (Jn 7:17-18; Ep 1:19-22; 6:12-13)
  - ▶ At end of Millennial Kingdom Christ completes His victory; then He chooses to give authority back to the Father remaining submissive to the Father as we to Christ (1Co 15:24-28; Re 20:7-15; 21:1-8; 22:1-5)
- ▶ ἐξουσία, Choice, throughout δόξα; μεγαλωσύνη and κράτος: Sinlessness
  - ▶ Sin robs Man of Choice; all are enslaved to Death-Satan (Ps 51:5; Ro 6:12-18; 1Jo 3:4-10)

# Immutable: Christ's Nature Never Changes

- ▶ Christ's nature, shared with the Father, never changes; Immutable  
(He 13:8-14; Ja 1:16-18)
  - ▶ God-Christ chose us *before* this world; He never repents of His *Choice*  
(Nu 23:19; Jn 10:28-30; Ro 9:11-16)
- ▶ God completes His Plan in this Creation which He formed in eternity past and continues in eternity future (Ro 11:29; Ep 1:3-14)
  - ▶ We did not choose, thus neither can we lose, salvation; even though we sin (1Jo 1:8-10)
- ▶ These qualities of Christ-Father-Spirit are the basis of our *New Nature* (2Co 5:17)
  - ▶ Rebellious *Old Nature* rejects God by misusing Ten Words {Law} justifying self by superficial works which Christ debunked in Mount Sermon (Mt 5:17-32; Ro 4:13-25; 7:7-14)
  - ▶ Our Flesh always rebels against indwelling Spirit clouding our maturity; only by submitting to Christ via indwelling Spirit do we avoid prideful works (Ro 8:3-10; 1Co 13:12)

# Stumbling: Implies Not Standing

- ▶ We are commanded to Stand: We *stumble* when we move (Ep 6:13-14a)
  - ▶ Christ is Our Rock, Cornerstone, upon which All Creation, now and future, is built (1Co 10:1-13; Ep 2:18-22)
  - ▶ We are His *living stones* {Petros} being built up into a living Temple; His body (Mt 16:17-18; 1Pe 2:4-8)
- ▶ We *Stand* when we submit to Christ: Maturity {Beatitudes} (Mt 5:2-12)
  - ▶ If we *stand* on our own, we *stumble* for we *move* on shifting sand (Mt 7:24-27; 1Co 10:12)
  - ▶ We will give account to Christ; let us cling to Him so we will not be ashamed (2Co 5:10)
- ▶ He will present Believers to the Father {*New Jerusalem-New Earth*} clothed in His glory; believers are to look for this city to come as Abraham (Ga 4:21-31; He 11:8-10)
  - ▶ We share in His great joy {ἀγαλλίασις, agalliasis}; out pouring of praise; Hebrew Year of Jubilee: metaphor of freedom from sin's debt and slavery (Le 25:8-17; Re 5:10-14)

# Summation:

## Jude Rests in Christ

- ▶ Fitting that Jude is placed just prior to Revelations: Revealing Christ's Return
  - ▶ Satan's constant attack is to cast doubt in our minds that Christ will return for us
  - ▶ He wants us to doubt Christ's faithfulness so we will *work* from our strength as Man and Woman originally (Ge 3:1-5)
  - ▶ Immature Believers will turn aside eschewing Christ's wisdom to their detriment
  - ▶ They are the doorway for False Teachers and their heresies to enter churches
- ▶ Christ will return; He will keep His people from falling away
  - ▶ World will fall away
  - ▶ Religions will fall away
  - ▶ Family and friends not saved will fall away
- ▶ He never leaves nor forsakes us so let us stand with Him outside the World forever singing with His great Joy this Doxology of Serving as He Served Us  
(He 13:5, 13-15)