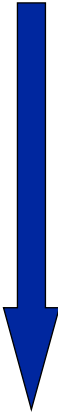
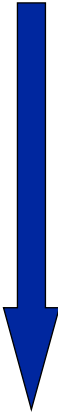
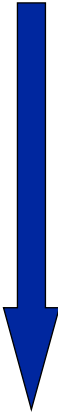


Name: Dr. Charles Baylis

JUDE

Synthetic Chart

1	<u>JUDE WRITES TO BELIEVERS: Stay Faithful</u> > Stay Faithful to Revelation > Reject Heretics (Nat. Rev.)			
4				
5	SCRIPTURES PROOF			
15	<table border="1"> <tr> <td> <u>OLD TESTAMENT ></u> Sure Judgment on Sinners - Illustrations: * Fall of Angels * Sodom & Gomorrah * Plains of Moab - Do not produce as created - Sure judgment at 2nd Coming </td> <td rowspan="2" style="text-align: center; vertical-align: middle;">  </td> </tr> <tr> <td> <u>APOSTOLIC REVELATION</u> Predicted Heretics * Men would appear who oppose truth </td> </tr> </table>	<u>OLD TESTAMENT ></u> Sure Judgment on Sinners - Illustrations: * Fall of Angels * Sodom & Gomorrah * Plains of Moab - Do not produce as created - Sure judgment at 2nd Coming		<u>APOSTOLIC REVELATION</u> Predicted Heretics * Men would appear who oppose truth
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<u>APOSTOLIC REVELATION</u> Predicted Heretics * Men would appear who oppose truth				
16				
19				
20	<u>BELIEVERS TO ACT ON DOCTRINE</u> * Stay pure * Give doctrine to backsliders			
23	* Evangelize deniers			
24	<u>BELIEVERS WILL ESCAPE</u>			

JUDE

ARGUMENT OF THE BOOK

Main Problem

Heretics, who reject sin and the need for Christ's atonement, are influencing the reader, espousing a natural revelation (in place of God's revelation) resulting in licentiousness and self-centered lifestyles.

Goal

Convince the believers of the reality of sin and judgment and atonement for escape through the authority of God and of Jesus so that they may be pure and humble.

Definitions

Holy Spirit: In the absence of Jesus' physical presence, the Holy Spirit is the third person of the Godhead who functions as the imparter of the words of Jesus Christ to the apostles who recorded them in the Scriptures (John 14:5-16). The Scriptures are then read by the believer, and the Holy Spirit imparts (through the words of the Scripture) the understanding of who Jesus is, just as the words of Jesus imparted this (1 Thess. 2:13). Thus, no one can perceive that Jesus is the Christ personally without the work of the Holy Spirit (1 Cor. 12:3). And no one can walk the path of sanctification (which is based on the continued and increasing perception of God's revelation in Christ) without having the Holy Spirit to understand the fullness of Jesus Christ in the Scriptures (Romans 8:12-13).

Apostles: These selected men (John 17:20) were the avenue through which Jesus word (the fullness of God's revelation, Heb. 1:1-2) came to the common believer (Heb. 2:3-4). It is only through the apostolic word, verified by signs and wonders, that one comes to know Jesus Christ (2 Thess. 2:13, 4:8). It is necessary to understand that the function of the apostles was unique and cannot be duplicated by the common believer (Acts 10:39).

Lust: Lust is primarily indicating, not simply sexual sins, as it is commonly utilized, but the natural desires of one's mind. Thus, lust is human reasoning which focuses on fulfilling one's desires through the reasoning of sight (cf. 1:18).¹ It is the source of all self-centered (as opposed to God-centered) acts.

¹ "Lusts" are used this way throughout the New Testament. Normally the reader thinks of sexual immorality. However, it is speaking of the natural reasoning of the mind, which always results in sensuous results. Sensuous results are those which please the senses, which includes lying, cheating, sexual sins, and in fact, all sins which focus on the elevation of self. Refer to James 1:14-15 for this process.

Licentiousness: Acts which are done with license (freedom to act without restraint). Thus, the antagonists are doing things which are based on a philosophy of license, the right to do as one pleases unaltered by revelation.

Interpretive Argument

- I. **(1-4): A believer called Jude writes urging believers to faithfulness to the apostolic doctrine in light of heretics who are denying that doctrine.**

Discussion of Argument:

Jude is introduced as the author who is writing to urge the believers to stay faithful to the revelation by which they were saved, since men are attempting to sway them to a “no judgment” theology which leads to licentiousness

Specifically how this solves the problem:

This is introductory material where Jude is laying out the problem (heresy) and his solution. This is not a proof, but simply stating the subject about which he is going to prove.

- A. **(1-2): Introduction: A believer called Jude writes to believers.**

The author is introduced as Jude, a bond-servant. The readers, believers, are also introduced. Jude states his reason for writing, that is, to remind them. The desired action is that they adhere to their original belief in the revelation of Jesus Christ.

- B. **Problem/Solution (3-4): Believers are urged to stand in the apostolic doctrine: specifically that of God’s judgment on sin and escape through Jesus, since some men are denying.**

Discussion of Argument:

Some men are associated with the group espousing a “no judgment” doctrine, saying Jesus is not who He said He was and thus does not atone for sins and is not returning to judge. This philosophy led them to licentiousness.² . Jude states his reason for writing, that is, to remind them. The desired action is that they adhere to their original belief in the revelation of Jesus Christ.

- II. **(5-19): The Old Testament and Apostolic Revelation are referenced as a source of truth to indicate the sure judgment on sinners.**

Discussion of Argument:

² “Licentiousness” here literally is a good translation. It means to have a license or freedom to do whatever one wants, since there are no standards, no judgment, no authority other than their own feelings.

Jude now turns to evidence, which is revelation, both from the Old Testament and the Apostles. While the antagonists will not respond to authority, other than their own observation, the readers have, and will, Jude hopes, regard the evidence of revelation.

Specifically how this solves the problem:

This is a reference to the source of his theology; that is of the Old Testament and the Apostles. This authority of revelation is something that the antagonists will deny; that of any authority over their own determination. In addition, the content of the doctrine is given; that is that judgment is sure on sin and rebellion.

A. The Old Testament validates the theology of sure judgment (5-15)

Discussion of Argument:

The argument against their theology is presented based on the Old Testament. First Jude will give examples of sure judgment on licentiousness. Then he will give examples of those who disregarded God's revelation specifically and were judged..

1. Content Theology (5-11): Judgment is sure as indicated by O.T. history.

In the Old Testament men who rejected the revelation of escape were surely judged by God.

- a. Israelites, who had the deliverance from Egypt, were judged after involving itself in sexual immorality and idol worship with the Midianites³ demonstrating their unbelief in God (5).

Israel was all saved as a nation when they left Egypt. Yet some did not respond to the revelation of God's deliverance in the Passover. Thus now, while the atonement is provided for all, those who reject it will be judged.

- b. Angels were placed in hell for their rejection of authority of God and men who also do not know their regard for God's authority will also meet judgment (6)

The pride of these men results in their thinking that they are the highest order of authority and reject God, just like

³ This is a reference to Numbers 25.

Satan and his angels. They met judgment and these men like them will also get judged.

- c. Sodom and Gomorrah rejected authority (the angels), involved themselves in sexual deviancy, and were destroyed by fire, which was an partial indicator of the fuller judgment to come when Christ returns (7).
- d. These men imitate that rejection of the authority of revelation and their immorality (8).
- e. Michael called on the Lord, who was over the devil, instead of rebuking Satan himself (9)
- f. These men, who act like animals by responding only to natural instincts, will be destroyed like animals (10).
- g. They are like Old Testament Characters who rejected the special revelation of God and were judged by God (11)
 - 1) Cain rejected the revelation of God
 - 2) Balaam rejected God and lured Israel into fornication.
 - 3) Korah rejected the authority God had given to Moses and Aaron and was judged by God with death.

2. Conclusion of Content Theology: Antagonists are godless (12-13)

The men who espouse rejection of revelation for natural wisdom are like natural things which do not produce the benefits they are created to produce, clouds (water), trees (fruit), but are destructive like wild waves.

Jude emphasizes that these men have absolutely no redeeming Godly value. They are totally Godless.

3. Content Theology: Time of judgment is Second Coming (14-15)

O.T. Prophecy: Enoch spoke to say God would come with angels (whom they deny) to bring judgment. Judgment words of Jesus are not new.

B. Apostolic Revelation is also authority for judgment theology (16-19)

Discussion of Argument:

Apostolic Prophecy.: The Apostles (whom they deny) have prophesied that these self-centered men will come. These men are not unexpected.

III. (20-24): Readers should believe, offer mercy, fear to those who do not know.

Discussion of Argument:

Based on these sure judgments on unbelieving misleaders, yet escape in the atonement, Jude now issues instructions for the believers; keep in the apostolic revelation of the atonement and coming judgment, offer its mercy to errant believers and unbelievers.

Specifically how this solves the problem:

This section gives the appropriate action for the reader to take in light of the theology (doctrine) presented.

A. Action toward self: Readers are to study the doctrine, pray for the guidance of the Holy Spirit in the Scriptures knowing that they will escape at the coming of the Lord for the kingdom (1:20-23).

Discussion of Argument:

As Jude had exhorted at the beginning, they are to insure that they know the content of the apostolic doctrine. Praying in the Holy Spirit is praying for understanding of the Scriptures in their hearts, for the Holy Spirit revealed the truth of the apostolic writings. The love of God was the love which allowed them to escape through Christ, and thus they were to remain faithful until the Lord appeared to relieve them of the deceit and deliver them to the kingdom.

B. Action to others: Readers are to act toward others based on the message of mercy that they themselves have received, whether toward other believers who are slipping, on the unbelievers who are under the threat of judgment, or on believers who have involved themselves in licentiousness (1:22-23).

Discussion of Argument:

Jude now turns to the actions toward others, both brothers and outsiders. Some brothers are having doubts about the truth of the authority of revelation. The reader should preach mercy to him to return to the fold. As regards unbelievers (even the deceivers themselves) he should save them from the fire of judgment. And finally there appear to be some believers who are actually involved in licentiousness due to the temptations of the antagonists. These should be offered mercy, but doing so while fearing that they themselves could be lured into temptation, and

thus should hate the very fact that a believer had involved himself in such unclean activities.

IV. Closing: Content Theology (24): Reassurance of the readers' path is given by indicating that those trusting Jesus will escape.

Discussion of Argument:

The revelation is true and they will escape the judgment through Jesus' provision of atonement

Specifically how this solves the problem:

This is the closing section where Jude reaffirms that the reader can be sure of God's faithfulness to provide escape from the judgment since he is a believer in the doctrine of atonement.

Application of Message

Historical Application

The historical church should . . .

Toward readers themselves

- Study the word to understand God's truth, praying regularly for themselves and their steadfastness until the coming of the Lord to deliver the believer.
- Remain pure, humble

Toward the antagonists and unbelievers

- Oppose their heresy, believing the apostolic doctrine. (3)
- Evangelize on the basis of the mercy and judgment of the word

Toward erring brothers

- Encourage in the apostolic word
- Restore fallen brothers through the mercy revealed in the word

Preaching Application (Present day)

The present day church should . . .

Toward believers (and self)

- Study the word to understand God's truth, praying regularly for yourself and your steadfastness until the coming of the Lord to deliver the believer.
- Remain pure, humble

Toward erring believers

- Encourage to study the apostolic word
- Restore fallen brothers through the mercy revealed in the word

Toward unbelievers, heretics

- Oppose their false theology, informing them of judgment, yet escape in the atonement

Specific Implementation (Present day)

The present day church can implement the above application in several ways, some of them are:

Toward believers (and self)

- Read a book of the Bible once a week and review it during the week, so that I can ponder its meaning during my weekly activities.
- Avoid viewing and pondering anything sexual that does not represent God's desire for my life. This would include movies, literature, speech and people.

Toward erring believers

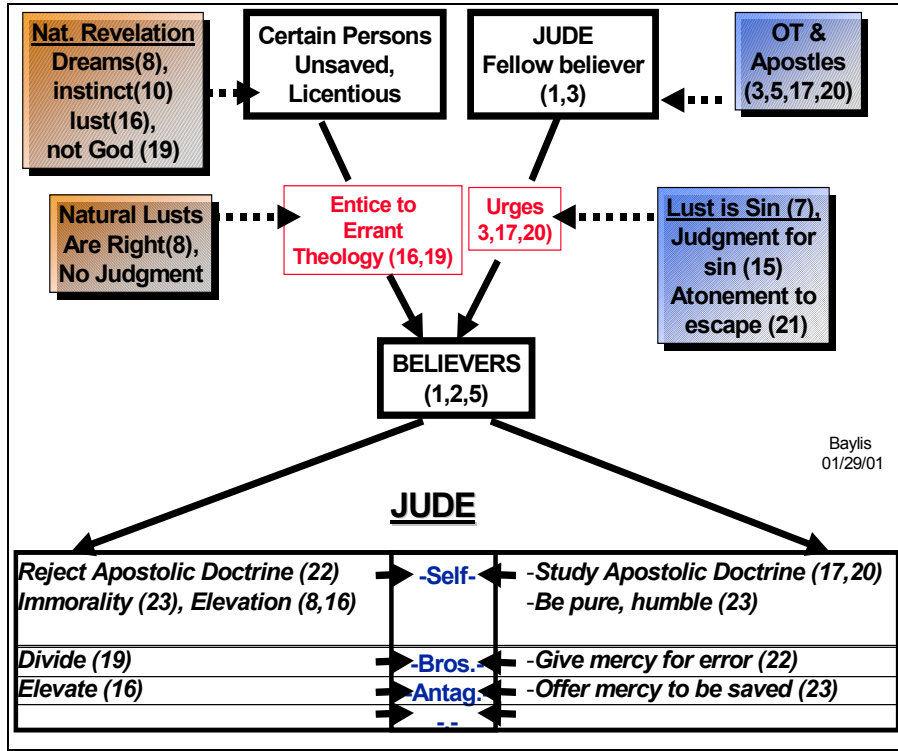
- Involve myself in a Bible Study or Sunday School class where I could teach the word to those who do not have this knowledge.
- Involve myself in counseling at my church so that I can explain forgiveness to those who have been convicted of their sin.

Toward unbelievers, heretics

- Involve myself in a Bible Study or evangelistic effort for unbeliever so as to explain wrath (from God) and escape(in Christ).
- Educate myself on the false doctrines of heretical sects with whom I come in contact so as to explain to them Scripturally how they are false teachers headed for the judgment of God without escape.

IDENTIFYING THE PROBLEM/SOLUTION

Problem/Solution Chart



Characters (Who?)

Antagonist(s)

Physical Traits:

Unnoticed, unnamed persons, known by theology only

“Certain persons crept in unnoticed” (4), “hidden reefs in your love feasts” (12) indicates there were no physical noticeable differences.

Licentious

These are related to the same activities as Sodom and Gomorrah, “just as Sodom and Gomorrah . . . indulged in gross immorality and went after strange flesh” (7).

They promote their licentious deeds openly⁴ (13; casting up their own shame like foam”).

Grumblers, Flatterers

They criticize (16; grumblers, finding fault) or flatter different people solely based on self-elevation (16; flattering people for the sake of gaining an advantage”). They speak their criticism and flattering from a position of presumed superior knowledge (16; arrogance). This creates divisions within the body (19; cause divisions).

Theological Positions:

Beliefs: Unsaved: Non-representative of God, “ungodly” (4)

- Rebellious to the authority of Jesus Christ (4; “deny Master and Lord, Jesus Christ”)
- Do not have the indwelling Spirit (19; “these are the ones . . . who are devoid of the Spirit”)

Positions: None noted

Reader(s)

⁴ The word “shame” here might also be translated “shameless deeds”. Thus it is difficult to tell whether they are promoting open licentiousness or openly promoting licentiousness. The latter seems preferred, since there is no other evidence here of open deeds, only their promotion. However, the stories of Sodom and Gomorrah, and particularly that of Numbers 25 would show that the licentiousness was not hidden. However, the open promotion was more prominent.

Physical Traits:

Physical traits are not evident.

Theological Positions:

Beliefs: **Believers**

They are without doubt believers. “Called” (1), “beloved” (1,3,17), and “kept” (1) are all indications of the security of these believers have in Jesus Christ.

Positions: None evident

Author(s)

Physical Traits:

Jude, the brother of James, identified only by name (1)

Jude is not claiming any physical authority (like being the half-brother of Jesus). Being the brother of James (the other half-brother of Jesus) simply identifies his physical family, much as a last name.

Theological Positions:

Beliefs: **Fellow believer who serves Jesus Christ**

A “bond servant of Jesus Christ” (1) who shares a “common salvation” (3). In these two points Jude has established himself as the same as the readers in position (“common salvation”) and in the sanctification which he urges (“bond servant of Jesus Christ”).

Positions: None noted

Problem (What?)

Problem Physical Activities

Antagonist Action Toward Reader

Entice (Teach)

Espousing commonality

As Jude writes to them based on his “common salvation” with the readers (3), so also the antagonists are promoting commonality. Here “crept in unnoticed” (4) indicates that they have expressed a common bond,⁵ with those in this body else they would have been noticed as different. “Hidden reefs in your love feasts” (10) also communicates this.

Living an openly licentious lifestyle (as proof of their correctness)

The “Sodom and Gomorrah” sins are indicated (8). These sins (which should be hidden since they are shameful) are not hidden but are paraded proudly (“casting up their own shame like foam” (13)). This lifestyle is used to promote the fact that their teaching is correct (they are “grumblers, finding fault . . .” (16) regarding those with godly lifestyles).

Boldly reviling authorities (God, angels, Jesus, apostles, as proof of their confidence)

Reviling:

These men “revile” (8,10) things revealed by God (“things they do not understand” (10)) and “reject authority” (8) (which is the authority of the revelation of God through Jesus Christ and the apostles).

Arrogantly:

They hold up their own human reasoning as the greatest means of understanding (“they speak arrogantly” (16)). Thus they promote themselves and their understanding by:

- Demeaning others (who hold for God’s revelation)
- and flattering people (to get them to follow their theology) (16)

Reader’s Actions resulting from accepting errant theology (to Affected) (as applicable)

Self: Follow their theology

⁵ Some have perceived that this common bond is ‘professing Christianity’, but this is prohibited since one of the doctrines they espouse is the denial of “our only Master and Lord, Jesus Christ.” Therefore the common bond is a broader philosophy based on human wisdom.

This is indicated by “cause divisions” (19) and that some are already questioning this (“doubting” (22)). Since the context is concerning the apostolic revelation of judgment, these believers are tempted to listen to the antagonists (“doubting”).

and thus practice licentious living

Some are actually involved in their licentious practices (“the garment polluted by the flesh” (23). The use of the term “garments” is clearly spiritual since it is used in the same context with “polluted” (defiled).

Self-Elevation

As stated in the following, the antagonists elevate themselves (“gaining an advantage” (16)) through their wisdom and the reader would desire to elevate himself above any spiritual authority. This may be derived from the statement in 1:20 “build yourselves up on your most holy faith”. This is a contrast to the antagonists’ elevation of v. 16, indicating the lure to self-elevation as the antagonists.

Brothers: Cause divisions in unity

This is indicated by “cause divisions” (19).

Church:

Author:

Antagonist: Elevate the Antagonists

The antagonists are “grumblers, finding fault . . . flatterers (16), to gain an advantage over the reader. This advantage will enable them to gain personally as they care only for themselves (12). The advantage they gain is the promotion of their philosophy and the resultant pride.

Unsaved:

Problem Theology

Source of Antagonist’s Theology

Natural revelation

External Observation (Things seen)

The observation that God is not intervening to interrupt their open licentiousness means there is no judgment (God’s patience = “grace” (4)), “without fear” (12)). “Worldly minded” (19) indicates that their basis is an

observed knowledge not that of the apostles (“void of the Spirit’ indicates that God revealed through the apostles is not a part of their understanding)⁶.

Internal Observation (Natural Desire, lust)

They reason from their internal desires (lust) just as “unreasoning animals” (10). “Following after their own lusts” (16) confirms this.

Supernatural Revelation (Dreams)

These men receive their understanding of things “by dreaming” (8).

Content of Antagonist’s Theology

Fulfillment of one’s natural desires, dreams, lusts, is good

Fulfillment of natural lusts, desires and dreams is good (8). There is no higher authority than man’s personal observation and reasoning (8). One should not be ashamed of his own desires, and should reject any artificial authority that conflicts with those desires (4).

There is no judgment, no need for atonement

Lack of observable judgment (the “grace of our God”⁷ (4)) for open, unashamed licentious activities is an indication of the fabrication of the word of God and the falsity of the need for atonement (“deny our Master and Lord, Jesus Christ” (4)).

Problem Summary Statement

Based on the theology that

- **natural lusts are good and do not result in judgment** [Content Theo.]
- **Certain unsaved, openly licentious persons** [Antagonists]
 - **Are enticing** [Action]

⁶ The Holy Spirit’s function in the New Testament is to direct a man to see Jesus Christ as the Son of God through the revelation of the apostles as a fulfillment of the Old Testament (John 14:25-26, 16:13-14, 17:20, 1 John 4:6).

⁷ Note here that “grace” is not used in the sense of “Christian liberty”. In other words the problem was not that Christians were misusing the freedom found in the forgiveness of sins. These men, as will be seen from the following context, were not claiming to be Christians in any way, and in fact were denying Jesus Christ as any kind of authority over them (v. 4). It is clearly the “grace” that God gives in waiting for all men to have an opportunity to repent. (Refer to 2 Peter 3:9 for a similar message). (See Appendix).

- **believers** [readers]

to be

- **proud, licentious** [Reader's Activity]
 - **for self**, [Affected]
- **divisive** [Reader's Activity]
 - **toward other believers**, [Affected]
- and **elevate** [Reader's Activity]
 - the antagonists**[Affected]

Solution (What?)

Physical Activities

Author's Action Toward Reader

Writing to correct problem

Jude is writing them prompted by false teachers entering into the body of believers (3)

Remind them (of Apostolic Revelation)

Jude desires to remind them (5). The "common salvation...the faith once for all delivered to the saints" (3) which has already been given to them is referring to the revelation through the apostles (17) concerning Jesus Christ (17).

Reader's Actions resulting from accepting author's theology (and Affected) (as applicable)

Self: Continue to believe the Apostolic Doctrine

"Remember" (17), "contend" (3), "building up yourselves" (20) refers to the continuation of the belief once held. The apostolic doctrine is referred to as "the faith which was once for all delivered to the saints" (3), "the words spoken ... by the apostles" (17) and "the most holy faith" (20). "The love of God" (21) is expressed in the apostolic doctrine, which reveals God's love in the atonement. The content of the love of God is that Jesus had atoned for our sins (4), something the antagonists do not believe. This belief leads one to understand that he will escape the oncoming judgment ("waiting anxiously for the mercy of our Lord Jesus Christ to eternal life" (21))

Humbly submit to the authority of God, and live purely

"Praying in the Holy Spirit" is praying (submitting to the Master (4)) according to the revelation of the Apostles (specifically who God is and who we are). The Holy Spirit reveals the apostolic doctrine as true. "Hating even the garment stained by the flesh" (23) indicates the disgust with which the reader should view licentiousness.

Brothers: Bring back the Wayward Brother

Theologically Straying

Some are doubting (22). These need to be granted the "mercy" of God, present in the atonement, revealed through the apostolic

doctrine. The very doctrine that they are questioning is the one which will allow their restoration.

Physically Straying

Some are involved(23b) in the licentious practices of the antagonists. These also should be granted the mercy of the atonement. This time Jude adds the word 'fear'. This word is used in v. 12 of the antagonists, that they carouse openly without fear of judgment, of authority. While the word 'fear' is used previously of the antagonist not 'fearing' judgment, it appears that in a similar sense the reader should fear lest he be drawn in also to licentious behavior. The reason this is likely is due to the following clause, which states that the reader should 'hate the garment stained' indicating that he should see the disgust of the behavior lest it happen to him.

Church:

Author:

Antagonist:

Unsaved: Evangelism

This is an exhortation to approach those who embrace errant theology, including the antagonists themselves. Offer them the salvation revealed in Jesus Christ by the apostles. This will remove them from the fire which houses those of Sodom and Gomorrah (7). (Regarding "save others" to deliver them from the "fire" (23); "fire" is used only in verse 7 referring to "eternal fire" of those in Sodom and Gomorrah.)

Theology

Source of Author's Theology

The revelation of the apostles and the Old Testament

Jude refers to their "common salvation" and "faith delivered once for all" as well as "the words that were spoken beforehand by the apostles of our Lord Jesus Christ (17). Thus Jude's defense will be one of repeating what the Old Testament says (v. 5-15) as well as its fulfillment in the apostles (v. 16-19).

Content of Author's Theology

Judgment on licentiousness is sure

“Long beforehand marked for this condemnation” (4) indicates that these licentious, ungodly men (and their judgment) have not escaped God since He has had them in His eternal plan.

Practiced on Unbelievers

The judgment came on Israel on the plains of Moab even though they knew the revelation of God in the Mosaic Covenant (5)

Exhibited in self-elevation over the revelation of God

Angels elevated themselves over God and are receiving and will receive judgment (6). Michael the archangel (9) is an example of one who did not elevate himself over Satan (also an angel), but recognized that only the Lord could pronounce a judgment (as a superior in position) on Satan. Angels (6) actually had an actual view of God, yet rebelled.

Cain (11) is an example of one who forsook God’s promise (Gen. 3:15) even in the face of a clear rebuke by God as authority (Gen. 4:7). Balaam (11) was one who led the Israelites astray by moving them into open fornication (Num. 25:1-9, 31:16), even though he had received the revelation of God concerning the Abrahamic Promise and the blessing of Israel as God’s people (Num. 22--24).

Exhibited in Licentiousness

Sodom and Gomorrah (7) did not believe in God’s promises (particularly deliverance of God through Abraham/Seed of the Woman) and thus had no fear of even molesting angels, who had appeared on behalf of God. These are in eternal judgment (fire).

Escape only in the Atonement

The phrase “deny our Master and Lord Jesus Christ” (4) indicates the servitude due Jesus Christ as He provided the atonement. The word “mercy” (2, 21) is particularly focusing on the mercy provided by God through Jesus Christ as an escape from judgment.

Solution Summary Statement

Based on the theology that

- **there is sure judgment on sin, but escape in the atonement** [Content Theo.]
- **Jude, a fellow believer** [Author]
 - **writes to remind** [Action]

- **believers** [readers]

to be

- **steadfast in the apostolic doctrine, humility and purity** [Reader's Activity]
 - **for self** [Affected]
- and **merciful** [Reader's Activity]
 - **to erring believers** [Affected]
- and **proclaim mercy** [Reader's Activity]
 - **toward the antagonists** [Affected]

APPENDIX

(References are to body of paper)

“turn the grace of God into licentiousness”

Summary of Problem:

The question here is what does this phrase mean? How is it that one may “turn the grace of God into licentiousness?”

Solution: First, the characters who do this action will be analyzed to see if they are saved or unsaved. Secondly the word “the grace of God” will be studied from a “solution theology” since the study must determine what the “grace of God” would be in this contextual book. Thirdly, “licentiousness” will be studied from the “problem theology” to determine what their theology is that is the opposite of the “grace” theology” in the solution theology section.

Characters:

The ones who are doing this are the antagonists (“For certain persons . . . turn the grace of God into licentiousness” (4)).

Theological Position:

The theological position of the antagonist is unsaved as can be seen from “deny our only Master and Lord, Jesus Christ” (4) and “devoid of the Spirit” (19).

Summary

The antagonists are unsaved, thus the “grace” here must be some form of God’s grace which affects (is offered toward) the antagonists. (It could not be the grace due to eternal security offered in salvation, since they don’t believe in the atonement at all.)

Problem Theology

The theology of the antagonists is that there is no need for atonement (“deny our only Master and Lord, Jesus Christ” (4)), that there is no judgment (5), and thus they deny authoritative revelation (4).

Their reasoning is totally natural, that one’s lusts should be fulfilled, and that human reasoning is the highest form of knowledge (not revelation).

Summary:

They advocate there is no judgment, and their proof is that it is not happening immediately in response to their blatant misdeeds. “. . . feast with you without fear” (12) and “casting up their own shame like foam” (13) indicates their lack of

the fear of judgment as they promote their licentiousness. This is an action that flies in the face of God's sure judgment. Thus, their licentiousness comes from a belief in 'no judgment'.

Solution Theology

The theology of Jude is that there is sure judgment and escape in the atonement in Jesus. The "grace" in the theology of this book is that God has revealed the atonement (4), and now delays His judgment to allow men to be saved (21-23). Thus, God's grace in this book is that He provides, then delays, and then brings judgment, thus allowing men to escape His judgment.. Thus, the "grace" of this book toward the unsaved antagonist is the delay in judgment. The "grace" applied to the antagonist is that God does not immediately judge him.

Contextually

The Former Context

- 1:3: The statement regarding "turn the grace . . . into licentiousness" is spoken in verse 4. It is in contrast to "the faith once for all delivered to the saints." (3). Thus it regards a theology which is outside of the revelation of God.

The Immediate Context

- 1;4 The statement regarding "turn the grace of God" is expanded by the following statement, "deny our only Master and Lord, Jesus Christ." In this statement "Master" indicates the authority problem, "Lord" indicates the aspect of the fullness of His deity, and the title of "Christ" indicates His Messianic role on behalf of the Father, particularly in His atonement." So they are denying the very function of Jesus Christ in coming to earth.

The following context

- 1:5ff. The following context details the intensity and surety of wrath by God on sinners. 1:21 "waiting anxiously for the mercy of our Lord Jesus Christ to eternal life" details that the mercy of God is in His delay following the demonstration of the atonement on earth in His Son.

Alternative Views: The "Grace of God" is the eternal security of the believer

There is no contextual basis for the view that the antagonists are advocating that believers sin excessively based on their doctrine of eternal security. For them to advocate this they would have to be believers, or to at least agree in part to the revelation. However, it is clear that they do not advocate any part of the revelation, denying it entirely, thus 'eternal security' is not a consideration of theirs.

Conclusion

The characters are unsaved and thus espouse doctrines which deny the revelation. The problem theology is that 'judgment is not coming' thus licentiousness is justified. The solution theology is that 'judgment is coming', but God is patiently waiting. This is the "grace" of God. Thus, "turn the grace of God into licentiousness" is taking the delay of God's judgment to be evidence of 'no judgment' thus justifying licentiousness.