

1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-4

1b. The Introduction of the writer: 1a

1c. His identity:

The writer of the brief epistle identifies himself as Jude. However, the name "Jude" or "Judas" appears in its various forms at least six times in the New Testament.

1d. The N. T. references to Jude:

- 1e. Judas or Jude, the Lord's brother: Mt. 13:55 cf M. 6:3
- 2e. Judas, the son of James: Jn 14:22 cf Lk. 16:16, called also Labbaeus (Mt. 10:3 AV) and Thaddaeus (Mk. 3:18).
- 3e. Judas Iscariot: Mk. 3:14; Mt. 10:4; Lk. 6:16
- 4e. Judas the Galilean: Acts 5:37
- 5e. Judas of Damascus: Acts. 9:11
- 6e. Judas Barsabas: Acts 15:22-33
- 7e. Judah, one of the ancestors of Joseph and thus Christ: Mt. 1: 2-3

2d. The identity of the writer:

The writer identifies himself as "the brother of James. This links him to Jesus as a half brother. It further helped the recipients of the letter in identifying him as the brother of the well-known person of James, one of the key leaders in the church at Jerusalem.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

3d. The meaning of the name Jude:

4e. The significance of the name:

A word about the meaning of the name "Jude" is in order. Much more than today, most biblical names have a

JUDAS. 1. The Lord's brother (Mt. 13:55 = Mk. 6:3). Perhaps the author of the Epistle of *Jude, who styles himself 'brother of James' (*BRETHREN OF THE LORD).

2. The son of James, and one of the Twelve (Lk. 6:16), called also Lebbaeus (Mt. 10:3, AV) and Thaddaeus (Mk. 3:18), who asked Jesus a question in the upper room (Jn. 14:22). Some regard him as the author of the Epistle of Jude.

3. For Judas Iscariot, see below.

4. The Galilean who stirred up a rebellion against the Romans (Acts 5:37). Josephus says he was born in Gamala (*Ant.* 18. 3), and places the rebellion in AD 6. *Quirinius defeated the rebels and Judas was slain. 5. A Jew at whose house in Damascus Paul lodged (Acts 9:11). 6. A prophet surnamed Barsabbas, who with Silas was chosen by the Jerusalem Christian leaders to accompany Paul and Barnabas to Antioch to convey the apostles' decision regarding circumcision (Acts 15:22-33).

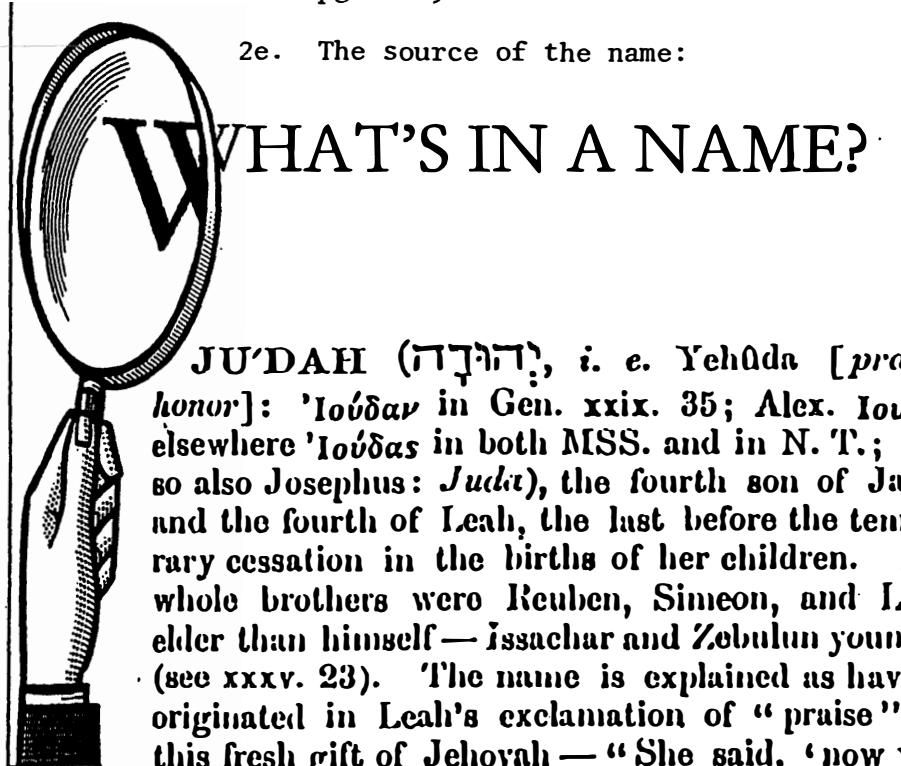
J.D.D.

The Illustrated Bible Dictionary, Tyndale, Vol. 2, 830.

special spiritual and sometimes prophetic significance. Besides, Jude's name is one of the most common in the N.T. Farrar has some interesting observations about the name Jude:

"Among the Jews there was an extreme paucity of names, and Jude was one of the very commonest of those few names. There are six Judes in the New Testament alone and very many in Josephus and among the Rabbis. The name at once marks the nationality of the writer; he is so completely a Jew that he has not even adopted the almost universal practice among his countrymen of choosing another name for the purpose of intercourse with the Gentiles." (Farrar, The Messages of the Books, pg. 451).

2e. The source of the name:



JU'DAH (יְהוּדָה), i. e. Yehūda [praise, honor]: 'Ιούδας in Gen. xxix. 35; Alex. Ιουδα; elsewhere 'Ιούδας in both MSS. and in N. T.; and so also Josephus: *Judei*), the fourth son of Jacob and the fourth of Leah, the last before the temporary cessation in the births of her children. His whole brothers were Reuben, Simeon, and Levi, elder than himself—Issachar and Zebulun younger (see xxxv. 23). The name is explained as having originated in Leah's exclamation of "praise" at this fresh gift of Jehovah—"She said, 'now will I praise (וְאֶלְעָד, *alek*) Jehovah,' and she called his name Yehudah" (Gen. xxix. 35). The same play is preserved in the blessing of Jacob—"Judeah, thou whom thy brethren shall praise!" (xlix. 8). The name is not of frequent occurrence in the O. T. In the Apocrypha, however, it appears in the great hero Judas Maccabæus; in the N. T. in Jude, Judas Iscariot, and others. [JUDA; JUDAS.]

DR. WILLIAM SMITH'S
DICTIONARY OF THE BIBLE;

Vol. II, 1489

The name Jude, then, derived from Judah, the fourth son of Jacob (Gen. 29:35) means "praised" or "honored." As the half brother of our Lord he indeed was honored but, as he demonstrates in verses 1-2, so is every believer. It is the spiritual not physical relationship which is significant.

On the other hand, a man's name does not always determine his character. Jude may have been shortened from Judas in an effort "to disassociate the writer of the epistle from the infamy associated with the most famous bearer of that name, the traitorous Judas Iscariot" (Hiebert, Second Peter and Jude, p. 208).

Coder well remarks: "On the very threshold of the book written about apostasy appears a name which brings to mind a traitor who stands forever as the worst apostate the world has ever known. Judas, a name common enough in the days of our Lord, has been anathema for nearly 2,000 years. Men call their sons Paul or Peter, they call their dogs Nero or Caesar, but the name Judas has been blotted out of our language except as a synonym of apostasy and treachery" (Jude The Acts of the Apostates, p. 7).

What better title than Jude could be found for an epistle that describes the falling away of the Church in the end times?

2c. His ancestry:

Jude attaches a two-fold designation to his name, the first showing his spiritual relationship, the second his physical relationship.

1d. His heavenly relationship:

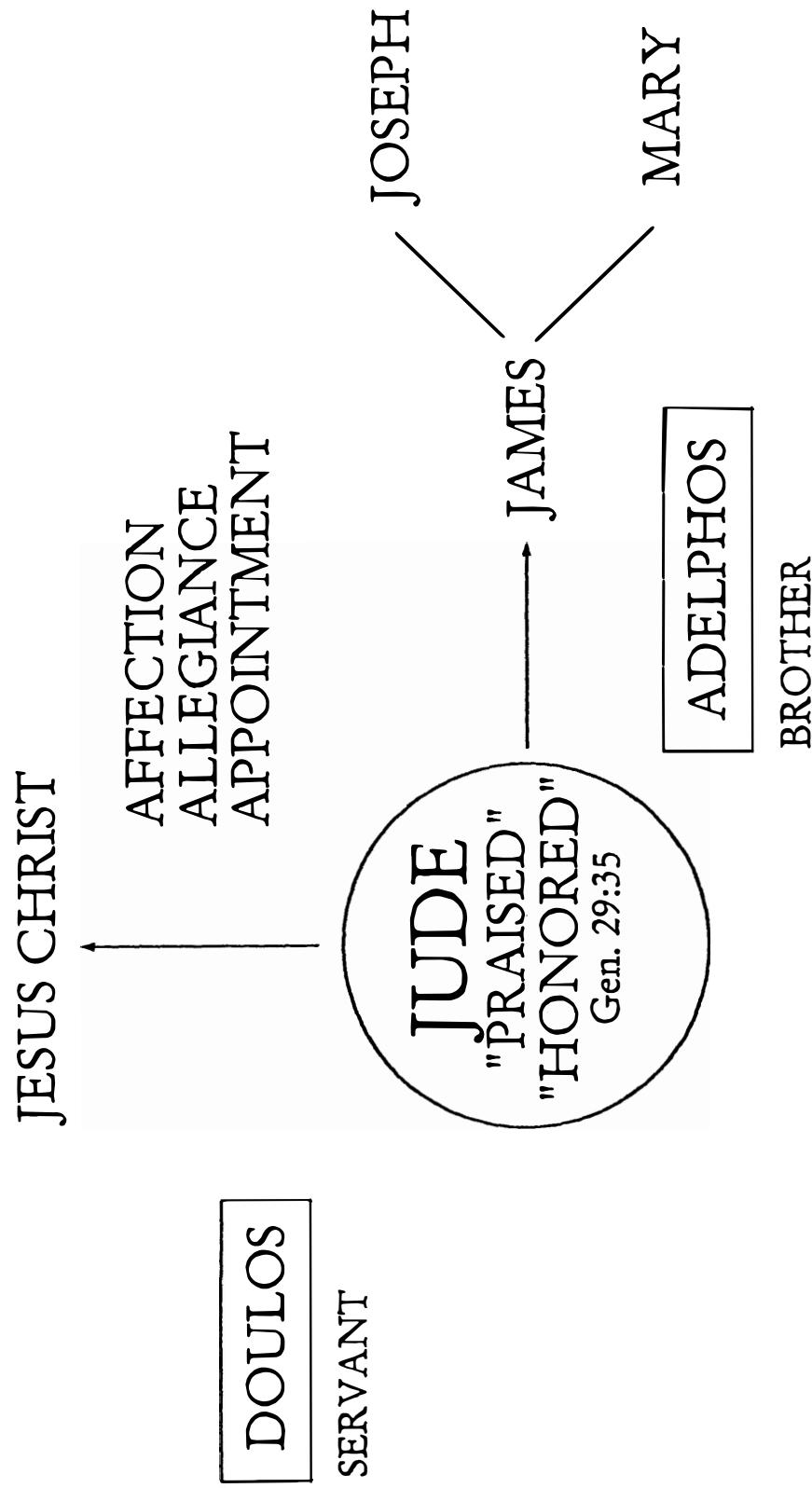
By calling himself the servant or bondslave ($\delta\omega\lambda\sigma$) of Jesus Christ, he relates himself to Jesus as his heavenly master. Like James, he refuses to call himself the brother of Jesus Christ. The reason for this reticence is underscored by Farrar:

3 DESCRIPTIONS OF JUDE	
JUDE	1
SERVANT	
BROTHER	

"Awe and humility prevented him. Their relationship to Jesus of Nazareth in the earthly life gave them no right to speak of themselves as brothers of Him who now sat at the right hand of the Majesty on high. I believe that both James and John would have repudiated with something like horror and indignation the title of adelphotheos, "brother of God," which sometimes applied to them in the early Church, and which is even found in late inscriptions of this Epistle" (p. 452).

The term $\delta\omega\lambda\sigma$ is derived from $\delta\epsilon\omega$, "to bind" and denotes one who is bound to another.

JUDE'S HEAVENLY AND EARTHLY ANCESTRY



It originally meant "slave" in contrast to a master or free man (Mt. 8:9; Gal. 3:28).

In a spiritual sense it describes Jude as one who is bound by affection and allegiance to his Master. Its use in the salutation seems to imply that he has been appointed to public ministry by his Lord (Rom. 1:1; Phil. 1:1; Tit. 1:1). Green remarks:

"What a change from the days before the resurrection, when His brothers did not believe in Him, but thought Him deranged (Jn. vii, 5, Mk. iii. 21, 31). Now that he had become a believer, Jude's aim in life was to be utterly at the disposal of the Messiah Jesus" (2 Peter and Jude. TNTC, p. 155).

Jude shows by his conduct and his commandments that he is under the absolute authority of his Master. His words of warning have a divine urgency.

2d. His earthly relationship:

Jude calls himself "The brother of James." The simple reference to the name James meant one person, and only one--James, the Lord's half-brother, the leader of the Jerusalem church. Though Paul calls Jude "brother of the Lord" (1 Cor. 9:5), with genuine modesty Jude prefers to refer to himself as brother of James, willing to play second fiddle to James.

2b. The characterization of the readers:

Before Jude confronts his readers with the awful apostasy, he comforts them with words of assurance unequalled anywhere. Describing his readers' privileged position, Jude introduces his second triad: the saints are sanctified, preserved and called.

1c. Their secure position:

1d. Calling by the Spirit:

3 SPIRITUAL BLESSINGS	
SANCTIFIED	1
PRESERVED	
CALLED	

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

While the word "called" is placed last in the verse, it stands there for special emphasis, having a substantival force. Jude thus identifies the readers as "the called," who have been sanctified and preserved.

The Bible speaks of two types of calls with reference to salvation:

1e. The general call:

Through it God externally offers salvation to all mankind through the death of Christ (Jn. 3:16; Is. 55:1). Many hear the call of invitation but few respond (Mt. 22:14).

2e. The efficacious call:

This call takes place internally and irresistibly when the Holy Spirit works on the heart of the individual, enabling

him to respond to the gracious invitation of the Gospel.

The word "called" is the principal word of the whole clause and signifies not only individuals invited to salvation, but those in whom the calling has been efficient to bring them through personal faith to salvation. Being called is a term synonymous with being a Christian. The effective call is never based on human works but on God's purpose (2 Tim. 1:9; 1 Cor. 1:1).

2d. Sanctification through God:

The Western Text reads here not sanctified (hegiasmenois), as does the Majority Text, but beloved (agapemenois), a reading accepted by most commentators. However, the Majority Text or Textus Receptus appears in this writer's estimate to be superior. The reading is somewhat parallel to 1 Cor. 1:2. There is no place in the N.T. where Christians are said to be "beloved in God the Father."

1e. The significance:

The term sanctified denotes that the believer has been separated or set apart. The word "saint" comes from the same root word and means "a sanctified one"--one who has been set apart from sin unto Christ. It was the Father's plan from eternity past to set apart certain ones to be the special objects of His favor, to apply the merits of Christ's death to their sins and eventually make them totally holy like His Son.

2e. The stages of sanctification:

The Scriptures teach four stages of sanctification:

- 1f. Preparatory sanctification:
2 Thess. 2:13; 1 Cor. 7:12-14
- 2f. Positional sanctification:
Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil 1:1;
Col. 1:2;
- 3f. Progressive sanctification:
1 Peter 1:16
- 4f. Perfective sanctification:
1 Jn 3:1-3; 1 Thess 5:23

Every genuine believer is a saint. Positionally he is seated with Christ at the heavenlies and some day, when he sees Christ face-to-face he will be sinlessly perfect. The Corinthian believers, despite all their immorality and carnality, are called saints (1 Cor. 1:2; 2 Cor. 1:1). How totally unbiblical is the Roman Catholic understanding of sainthood. Only the most godly of persons will some day achieve sainthood and that not until they are declared by the church to be in heaven. Note the excerpt from a Catholic catechism:



Veneration of Saints

2. A person who died in the grace of God and is already in heaven is a *saint*. In the strict sense of the term, a saint is one solemnly declared by the Church to be in heaven, and may be given public veneration.

Before a person is declared a saint, rigid proof is required of a life of heroic virtue. Inquiry is made into his life, virtues, and writings. The preliminary investigation is usually not made until at least fifty years after the person's death. The process goes through three stages which, if satisfactory, end in papal declarations for three degrees, with titles given of Venerable, Blessed, and Saint.

3d. Preservation for Christ:

MY CATHOLIC FAITH 198

The called believers are sanctified, that is, have positionally a righteous standing before God and, in light of the apostasy, Jude offers warm assurance that the believer is being kept secure.

1e. The expression of "keeping":

Levy correctly emphasizes the grammatical aspect of teteremenois:

The word "preserved" is a perfect participle which means *to guard, to hold firmly, to watch, and to keep*. It speaks of a past act which took place the moment the person received salvation in Christ with the present and permanent results of still being "preserved." The believer has been kept, is being kept and will be kept as an eternal possession by Christ.

Many teach that a Christian can lose his salvation by going off into sin. This is not true. The believer is kept not by his own power, but by God's power (1 Pet. 1:5), which provides the security needed to preserve him in salvation. If the Christian could lose his salvation, then salvation would depend upon him and not upon the keeping power of God. The Christian is as secure in his salvation as the power of God is to keep him secure.

("Jude," Israel My Glory, April-May 1987, p. 27)

2e. The emphasis of "keeping":

The divine keeping receives a two fold emphasis in Jude.

1f. Protective keeping:

While the believers are kept eternally secure, they are therefore not justified to sin. Their duty is, "keep yourself in the love of God" (21).

2f. Punitive keeping:

Verses 6 and 13 show that there is also a punitive keeping of apostates for judgment period. Both protection and punitive keeping are aspects of God's sovereignty in dealing with His creatures.

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3. To one whose martyrdom or heroic virtue has been proved, the title *Venerable* is given; he may be accorded no public veneration. If the inquiry continues, this second stage is the process of *beatification*; ending successfully, it grants the person the title *Blessed*, with a limited public veneration.

The cause for beatification is not opened unless the holiness of the person is outstanding and ascertained by competent authority, or unless the miracles worked are of an extraordinary character. Proof is required of at least two miracles worked at his intercession: these are unquestioned signs of God's approval.

4. If formal investigation proceeds into the third stage, that is the process of *canonization*. If satisfactory, it ends with a papal declaration giving the title *Saint*, with public veneration in the universal Church.

For canonization proof is required of at least two additional miracles, subsequently worked by the beatified one.



Blessed Carlo Acutis: A Modern-Day role-model of love for Christ and redemptive suffering

Hector

04 Nov 2023 — 4 min read



In a world often characterized by fast-paced living and distractions, the story of Blessed Carlo Acutis stands as a beacon of hope and inspiration for all Christians, but particularly for young people. Carlo's short but extraordinary life was marked by deep faith, unwavering devotion to the Eucharist, and a remarkable ability to inspire those around him. I'd like to briefly explore the life, faith, and impact of Blessed Carlo Acutis, emphasizing how he continues to inspire spiritual growth and a profound love for the Eucharist.

Carlo was born on May 3, 1991, in London, England, but his family soon moved to Milan, Italy, where he spent most of his life. From an early age, Carlo exhibited a special connection to the Catholic faith. He received his First Holy Communion at just seven years old, a milestone that ignited a deep and enduring love for the Eucharist. His faith journey began with his family's influence, but it was his own personal commitment that set him on a remarkable path. It was his idea to attend mass daily and this became a defining aspect of his life.

Carlo's most profound love was reserved for the Eucharist, the central sacrament of the Catholic Church. He saw the Eucharist as the "highway to Heaven" and believed that through the Eucharist, people could experience a profound connection with God. One of the most remarkable aspects of his life was his dedication to cataloging and sharing the stories of Eucharistic miracles. He used his skills in computer programming to create a website that would showcase these miracles from around the world. This project had a profound impact on many who encountered it. You may visit his website through [The Eucharistic Miracles of the World](#). Carlo's website, which he started at the age of 12, provided a platform for people to explore the many documented instances of Eucharistic

Blessed Carlo Acutis: A Modern-Day role-model of love for Christ and redemptive suffering — Walking Humbly with God miracles. The purpose was to deepen people's faith in the Real Presence of Christ in the Eucharist.

His use of technology to spread the message of the Eucharist is a testament to how faith and modern tools can intersect. Besides enjoying playing video games like most young people, he was a gifted computer programmer, and his website was a groundbreaking way to reach people with the message of Christ's presence in the Eucharist. He also created websites for local parishes.

"Our goal must be infinite, not the finite. The infinite is our homeland. Heaven has been waiting for us forever"

While Carlo's devotion to the Eucharist was central to his life, he also had a compassionate heart for those less fortunate. His faith-inspired actions extended beyond the walls of the church. He regularly helped the homeless in Milan, distributing food and clothing to those in need. His charitable acts demonstrated his commitment to living out the Gospel message of love and service.

In his brief life, Carlo found inspiration in the lives of saints and holy figures, which shaped his own spiritual journey. Two figures, in particular, held special places in his heart!

- St. Francis of Assisi: Carlo had a deep admiration for St. Francis of Assisi, known for his love of nature and simplicity. This admiration for St. Francis influenced Carlo's approach to life and his love for all of God's creation.
- St. Teresa of Calcutta (Mother Teresa): Carlo also drew inspiration from St. Teresa of Calcutta, commonly known as Mother Teresa. Her selfless service to the poor and marginalized deeply resonated with him, leading him to follow her example by helping those in need.

In a tragic turn of events, Carlo was diagnosed with leukemia at the age of 15. Despite the immense challenges he faced, his faith remained unshaken. Throughout his battle with leukemia, he offered his pain and suffering for the Church and the intentions of the Pope. His unwavering faith and courage in the face of a life-threatening illness became a testament to his spiritual strength and it helps us understand how we can handle sickness and suffering.

On October 10, 2020, Carlo Acutis was beatified in Assisi, Italy, a significant milestone that recognized his holiness and sanctity. Carlo became the first millennial to be declared "Blessed" by the Catholic Church. The beatification ceremony in Assisi was attended by many faithful from around the world, all gathered to honor Carlo's inspiring life and faith. His life was officially recognized as an example of exceptional holiness and devotion to the Eucharist.

Blessed Carlo Acutis' life may have been cut short, but his legacy continues to touch the lives of countless individuals, young and old. His profound impact can be felt in several ways. His story resonates with young people, demonstrating that holiness is attainable even in the modern world. His example encourages young Christians to deepen their faith and cultivate a personal relationship with Jesus through the Eucharist. His life is a reminder that holiness is not confined to the past but is achievable here and now, even by young people. Blessed Carlo Acutis stands as a modern-day "saint", guiding us on our spiritual journey and inspiring us to be more Christ-like.



CNA/EWTN Vatican, 2024-11-20

Pope Francis will canonize Carlo Acutis on April 27, 2025. A gamer and computer programmer who loved the Eucharist, he will be the Church's first millennial saint.

So who is Blessed Carlo? Here's what you need to know:

1. Carlo Acutis was born May 3, 1991, in London, where his father was working.

Just a few months later, he moved with his parents, Andrea Acutis and Antonia Salzano, to Milan, Italy.

2. Carlo was diagnosed with leukemia as a teenager.

Before his death in 2006, he offered his sufferings for Pope Benedict XVI and for the Church, saying: "I offer all of my suffering to the Lord for the pope and for the Church in order not to go to purgatory but to go straight to heaven."

3. Carlo had a special love for God

From a young age, Carlo had a special love for God, even though his parents weren't especially devout. Antonia Salzano, his mom, said that before Carlo, she went to Mass only for her first Communion, her confirmation, and her wedding. But as a young child, Carlo loved to pray the rosary. After he made his first Communion, he went to Mass as often as possible at the parish across from his elementary school. Carlo's love for the Eucharist also **inspired a deep conversion for his mother**. According to the postulator promoting his cause for sainthood, he "managed to drag his relatives, his parents to Mass every day. It was not the other way around; it was not his parents bringing the little boy to Mass, but it was he who managed to get himself to Mass and to convince others to receive Communion daily." Salzano spoke to "EWTN News Nightly" in October 2023 about her son's devotion to the Blessed Sacrament. She said: "He used to say, 'There are queues in front of a concert, in front of a football match, but I don't see these queues in front of the Blessed Sacrament' ... So, for him the Eucharist was the center of his life."

How sad!

Teen known as 'God's influencer' to become the first millennial saint

Am I right in thinking, however, you were baptized in London?

True. Two weeks after my birth, on May 18th, I was baptized Carlo Maria Antonia at the Church of Our Lady of Dolours, on Fulham Road, in Chelsea. Carlo is the Italian for Charles. That was my grandfather's name (on my father's side), and he became my godfather. Of course, there are many saints by that name, such as the famous St. Charles Borromeo who was a wonderful Archbishop of Milan, a great reforming bishop who helped the poor, especially during a terrible plague. My grandmother on my mother's side, Luana, became my godmother. All my grandparents came to London for the Baptism, as well as my great-grandmother, Adriana. My mother bought a special cake in Harrod's for the occasion. It was in the shape of a lamb and covered with a white glaze and buttercream with liquor and cream on the inside. Of course, I don't remember any of that!

It was a big day for me. I realized Jesus was someone really, really special, and I wanted always to be close to him. I can't really explain it, but I started going to Mass every day after that.

Most of us don't remember our Baptism. For many today, however, Baptism seems to be just a naming ceremony, an early ritual that a family likes to celebrate for a new baby. As you grew older you came to understand the importance of your Baptism.

Saint Pope John Paul II, who was the Pope for most of my life, often said that Baptism is the most important day of our lives. Perhaps we don't always think of that. People do not realize what an infinite gift it is to receive Baptism. They tend to think of the gifts, the white garment, the special cake. People don't stop to understand the meaning of Baptism itself. Even if we are only babies, so much happens at Baptism. Baptism eliminates original sin; it is the door that allows us access to salvation. It is the gateway to the other sacraments. Through Baptism, we become members of the new family of the Church. We are brought to share in God's life. In my view, our time on earth would not be enough to thank Jesus for having given us Baptism. What I also came to understand is that every baptized person is a prophet. What I meant by saying that is that, at Baptism, each one of us is given great potential for our future. It is by living out the faith, and hope, and love poured into us at Baptism, that we can make our lives into something wonderful, really transforming the world around us.

During the ceremony, the pontiff will also canonize Pier Giorgio Frassati, a young Italian man known for helping those in need and who died of polio in the 1920s.

Who was Blessed Carlo Acutis?

Born in 1991, Carlo learned several computer coding languages and developed websites for his parish and the wider Catholic Church.

Anyone born between 1981 and 1996 is considered to be a millennial, according to the Pew Research Center.

Carlo's beatification took place in 2020, when Pope Francis declared the teen had attained the blessedness of heaven, and he was given the title of "Blessed."

Miracles attributed to Blessed Carlo Acutis

Sainthood causes are examined by a Vatican department that must confirm that a potential saint lived a holy life. It usually also involves the verification of two miracles attributed to the future saint's intercession with God in heaven.

Carlo is credited with healing a 4-year-old Brazilian boy who had a serious pancreatic malformation and a 21-year-old Costa Rican woman who was near death after a bicycle accident.

The parents of both individuals had prayed to Carlo for help, according to the Vatican.

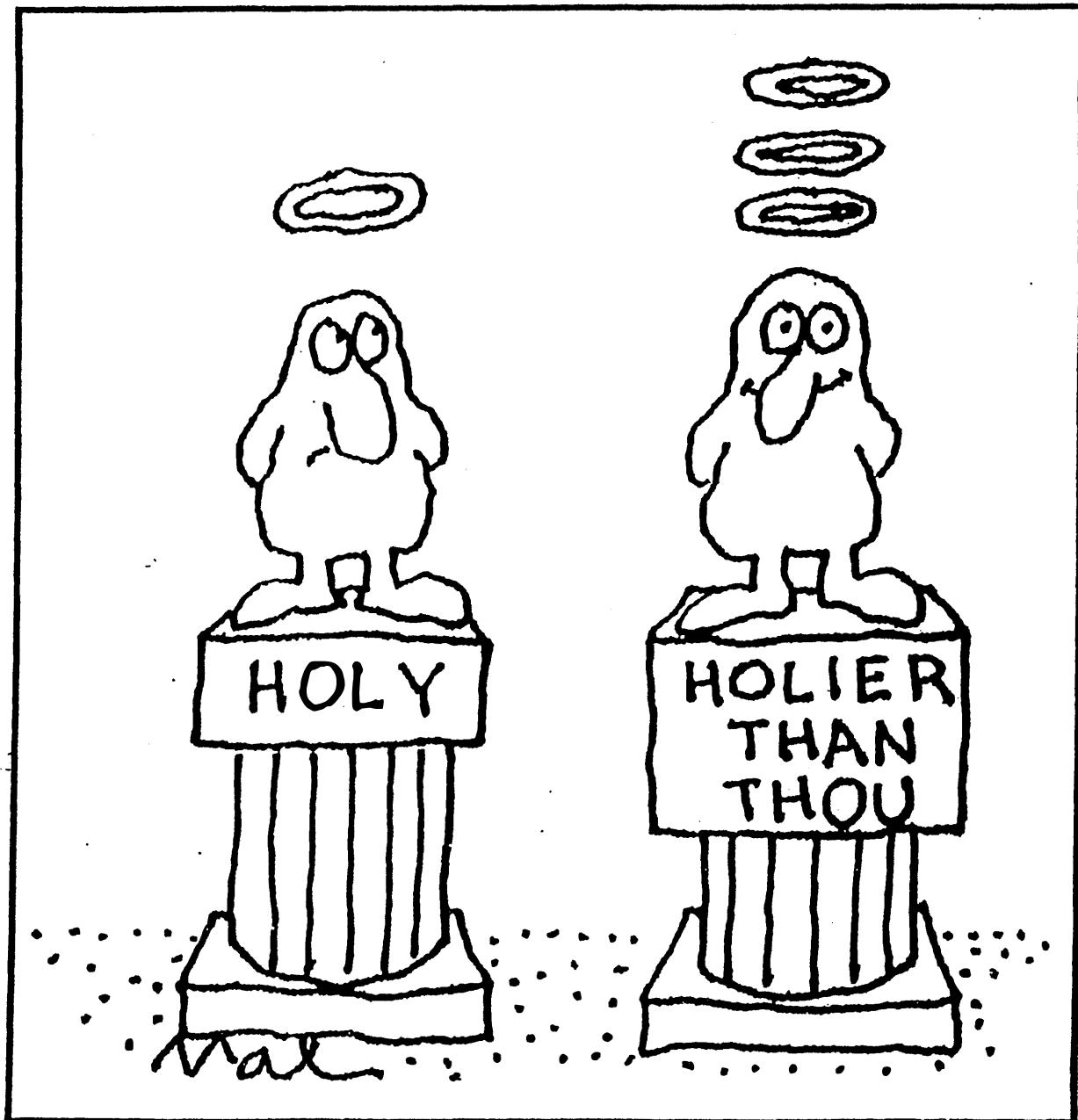
What is a saint?

Saints are persons in heaven who did one of the following, according to the United States Conference of Catholic Bishops:

- Lived heroically virtuous lives.

- Offered their life to others.

- Died for their faith.



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2c. Their stupendous provisions:

The predications here made of the saints are relevant to the epistle as a whole:

- 1d. Against the background of false professions of which Jude warns, his readers are called.
- 2d. Against the background of moral defilement which Jude portrays, his readers are sanctified.
- 3d. Against the background of apostasy leading to ruinous judgment, his readers are kept.

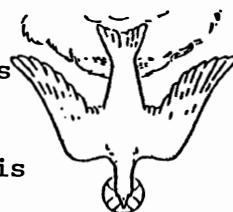
Well has Zane Hodges said: "The readers are everything that the apostates are not! The insecure are afflicted with discouragement and are plunged into a moral abyss" ("Exposition of Jude," Unpublished Class Notes, p. 1).

The believer stands armed by God's provisions ready for the conflict in the defense of the Gospel.

THE GREATEST PRIVILEGE ON EARTH

1 CALLING

The Holy Spirit efficaciously draws the sinner to the Savior.



Against the background of false professions of which Jude warns, his readers are called.

2 SANCTIFICATION

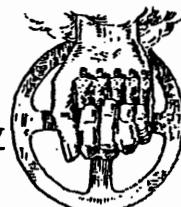
Through sanctification God conforms the sinner to the holiness of Christ.



Against the background of moral defilement which Jude portrays, his readers are sanctified.

3 PRESERVATION

By God's power the genuine believer is eternally secure.



Against the background of apostasy leading to ruinous judgment, his readers are kept.

SANCTIFICATION IN ITS FOUR STAGES OR THE SPIRITUAL MAN

PERFECTIVE
SANCTIFICATION
1 THESS. 5:23; 1 JN. 3:1-3

PROGRESSIVE
SANCTIFICATION
1 PETER 1:16

POSITIONAL
SANCTIFICATION
1 COR. 1:2cf. 6:11

SPIRITUAL 1 COR. 2:15

Salvation

PHIL. 2:12

CARNAL 1 COR. 3:3

FLESHEN 1 COR. 3:1

1 COR. 2:14
NATURAL

Dedication

KNOWLEDGE+TIME+EXERCISE=SPIRITUALITY

Condemnation

PREPARATORY
SANCTIFICATION
2 THESS. 2:13

SANCTIFICATION IN ITS FOUR STAGES

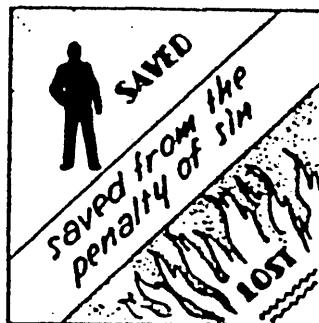
PREPARATORY SANCTIFICATION

2 THESS. 2:13



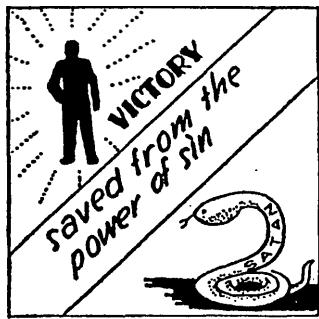
POSITIONAL SANCTIFICATION

1 COR. 1:2 cf. 6:11



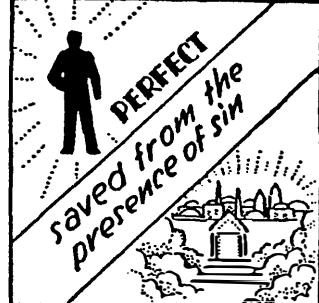
PROGRESSIVE SANCTIFICATION

1 PETER 1:16



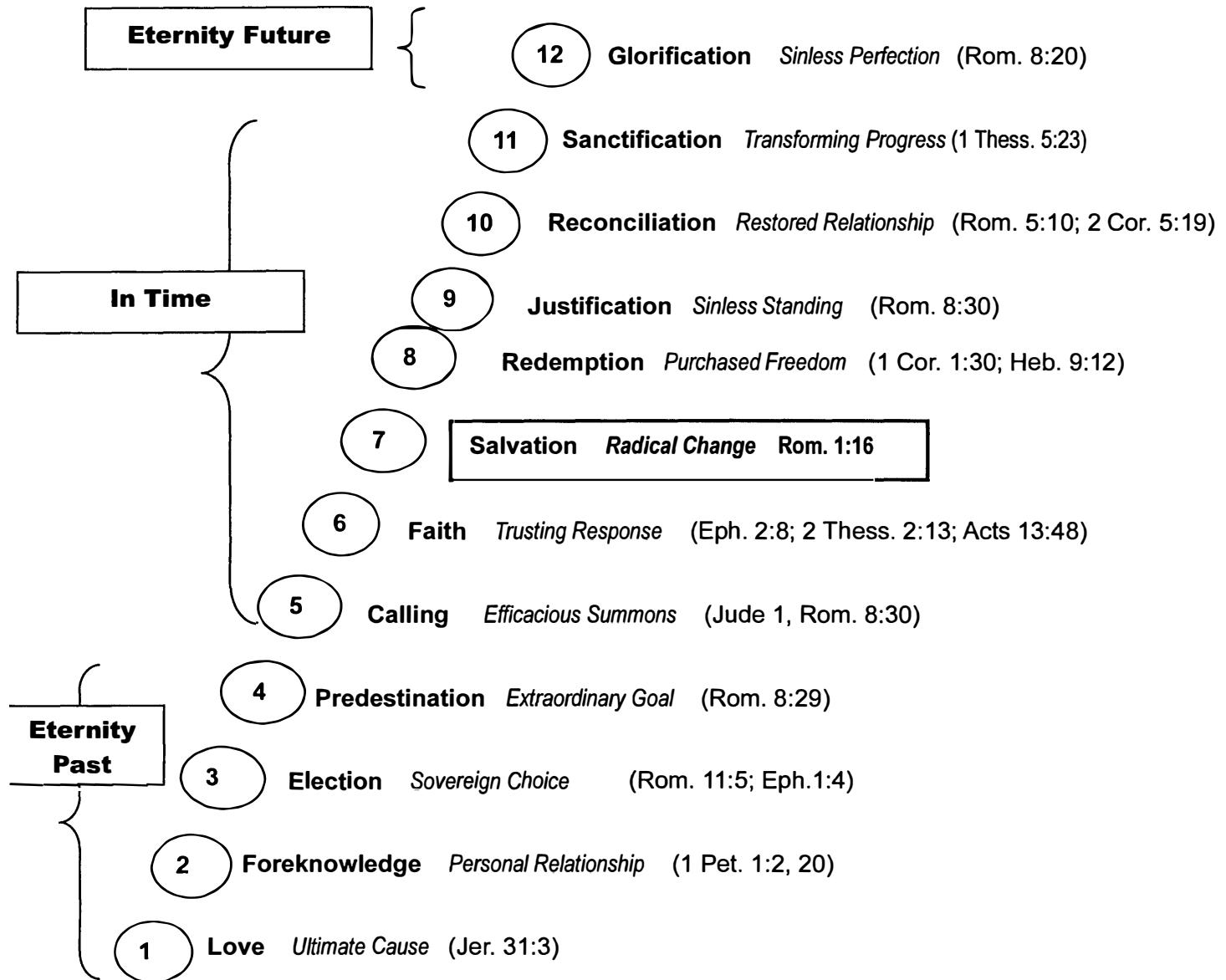
PERFECTIVE SANCTIFICATION

1 THESS. 5:23; 1 JN. 3:1-3



THE SEQUENTIAL STEPS OF SALVATION

AN ATTEMPT AT A LOGICAL ORDER



3c. Their spiritual progress:

2 Mercy unto you, and peace, and love, be multiplied.

1d. A passionate desire for progress:

3 GIFTS OF GRACE	
MERCY	2
PEACE	
LOVE	

Verse 2 contains another triplet. This triple prayer-wish occurs only here in the New Testament. Jude knew what believers needed from God as they contend for the faith in an age of apostasy: "Mercy, . . . peace, and love . . . multiplied" (2).

1e. A multiplication of mercy:

The term mercy is rare in a greeting, but extremely important in the four places where it occurs, always against a background of false teaching (2 John 3:1, I Tim. 1:2; II Tim. 1:2).

While grace is the free and unmerited favor of God extended to the guilty sinner, mercy (eleos) "is the compassion that pities the needy and wretched and acts to meet their need." (Hiebert, p.214). In grace God gives us what we don't deserve; in mercy He withholds from us what we do deserve. As believers, Jude's leaders had experienced God's unmerited favor. In view of the distressing and dangerous situation they faced, Jude prayed for an abundant supply of mercy for them.

2e. A magnification of peace:

Peace (eirene) relates to the condition of well-being and inner tranquility of those who are rightly related to God. "A person who has made peace with God receives peace from God, which produces the peace of God in his life (Levy, Israel My Glory, April-May 1987, p. 27).

Spiritual serenity and personal peace are necessary in the midst of the raging conflict.

3e. A manifestation of love:

Love (agape) is the third member of the triad which is divinely initiated. Love is the "deliberate principle of mind and heart which thoughtfully seeks the welfare of others" (Hiebert, p. 214).

The unrequited regard for a fellow-man is the best evidence of the genuineness of faith (Jn. 13:34-35). True believers can be distinguished from the false by this quality.

Jude 2:

Mercy unto you, and peace,
and love be multiplied.

Concept:	Mercy ἔλεος	Peace εἰρήνη	Love ἀγάπη
Connection:	Compassion	Calmness	Concern
Context:	Upward	Inward	Outward
Capacity:	Called	Sanctified	Kept
	Acceptance under Antagonism	Serenity in Strife	Comfort in Conflict

APOSTASY ALERT !

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jē'sus Christ.

2d. The present possibility for progress:

While mercy, peace and love are initially present in every believer, Jude's prayer wish is that these gifts "may be multiplied." The word plethuntheie is in the aorist optative singular, expressing an abundant multiplication. The more pressing the believer's problems, the greater the divine provision.

Coder traces the special relationship between mercy, peace and love and the believer:

"There is an upward look in the word mercy, an inward look in the word peace, an outward look in the word love. These three relate us properly to God, to our inner being, to our brethren around us. When they are multiplied, and only then, will we be able to cope with the great apostasy of the last days." (p. 13)

3b. The explanation of the purpose: 3

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

1c. The apostolic desire:

1d. The disclosure of his original purpose: 3a

1e. Common salvation:

In a few words Jude discloses that he had originally desired to write a letter concerning the common salvation, shared by all believers. The term, "common salvation" parallels the "common faith" of Tit. 1:4. The salvation is common in the sense that God's genuine saints everywhere share its blessings in the same way. Salvation is not an experience available to only a few privileged individuals or esoteric groups.

2e. Loving concern:

Jude addresses his readers as "beloved," an unusual term for the beginning of an epistle, found only one other time, in 3 Jn. 2. Jude expresses with the "beloved" his sincere effort in seeking the welfare of those addressed. It was this love that prompted him to warn them of the danger confronting them. It

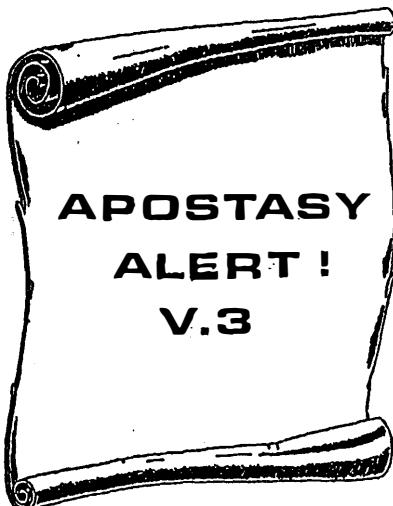
was this love that prompted him to denounce in the strongest terms possible the encroaching apostasy. Well has S. Lewis Johnson said: "It is not true love that does not warn the saints of God against the intrusion of the serpent that bites with deadly sting." (taped message on Jude 1-3)

3e. Great urgency:

Twice Jude uses the infinitive "to write" in verse 3. The first "to write" is in the present tense, implying that Jude contemplated to write at a calm pace. The second "to write" is in the aorist tense, indicating an act performed immediately.

2d. The declaration of his altered purpose: 3b

1e. The constraint:



The words, "I was constrained," (literally, "necessity I got") points to an unexpected event which compels him to pen a different kind of letter. What the original letter may have been like is difficult to determine. However, verses 24-25 may give a clue.

Major writes concerning the exigency which arose:

"The new epistle had to be written at once and could not be prepared for at leisure, like the one he had previously contemplated. It was no welcome task: 'necessity was laid upon him.' The watchman was bound to give warning, however much the people might resent it (Ez. 37:17-19, 33:6-9)" (p. 22).

2e. The content:

Instead of an explanation of the Gospel, Jude writes an exhortation to the saints. The exhortation was to contend earnestly for the faith. Lawlor fittingly remarks concerning Jude:

"He is the man of the hour, God's own particular choice to stand in the breach and face the great arch-enemy of God with the truth." (p. 40)

1f. The faith:

In the context, the word "faith" refers to the body of Christian beliefs. It is the body of apostolic teaching. (Acts 2:42) It is the objective body of Christian truth which the

Church must preserve from corruption. This truth was "once and for all" delivered to the saints. Jude, says Green, "comes very near to asserting propositional revelation, a concept widely denied today. God, he implies, has handed over to His people a recognizable body of teaching about His Son" (p. 139).

2f. The foundation:

The Christian Church from its earliest days accepted, taught and defended specific truths as the very foundation of Christianity (Acts 2: 42; 6:7; Rom. 6:17; Gal. 1:23; 3:23; Phil. 1:17, 27).

This foundation of the faith came now under the attack of the apostates.

3e. The conflict:

Satan has always endeavored to destroy the fundamentals of the faith, using individuals outside the church in his satanic scheme and, sadly, individuals within the Church as well. What was true in the first century is also true in the 20th century. Carl McIntire has traced some of the areas of the attack:

In the twentieth century the fundamentalist-modernist controversy has been over the great common doctrines of our historic Christian faith. Among these are the infallibility and inerrancy of the Scriptures. Without a Bible, which is the Word of God, we can have no authority and no message. The virgin birth of Christ has been disputed, but, without the virgin-born, sinless, spotless Lamb of God, we cannot have a sacrifice and substitute. Another glorious doctrine is the atonement that Christ made by the sacrifice of Himself upon the cross to satisfy the demands of divine justice and to reconcile us to God. We call it "the blood atonement." Today it is denied, called "slaughter house" religion, and all manner of ridicule is hurled at those who believe that the blood of Jesus Christ, God's Son, cleanses from sin. The bodily resurrection of Christ from the dead is another one of the fundamentals that is repudiated. But Paul has made it plain that if Christ be not risen, then is our faith vain, our preaching is vain, we are yet in our sins, and we are of all men to be pitied.

(The Epistle of Apostasy, p. 19)

2 Timothy 3:16

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

What is Right

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

How to Get Right

DOCTRINE

CORRECTION



REPROOF

What is Not Right

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

INSTRUCTION

How to Stay Right

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

2c. The awful danger: 4

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Je'sus Christ.

In vs. 3 Jude gives an exhortation, a matter on which he elaborates in verses 17-25. In verse 4 Jude gives an explanation of the danger, expounded in verses 5-16. The occasion of the letter was the undetected intrusion of ungodly individuals into the fellowship of the churches.

Jude is very agitated. Apostates are undermining and undoing the work of the apostles in the churches. It is not a time to declare the Gospel but to defend the very foundation on which the Gospel rests. There is one thing more important than the Gospel and that is its defense when it is under attack from people within the church.

John Kelly's words, penned over 100 years ago, have an even greater urgency today than they did in his time:

The work of defending the faith can never be wisely neglected by the Christian Church; but it must ever be remembered that it can at best only confirm the believer, silence the gainsayer, and produce intellectual conviction in the doubter. Something more than argument is needful to bring men to heartfelt obedience to the faith, to save men from their sins, to overcome the inherited bias to evil native to the human heart, which leads to resistance to the truth of God, even the Gospel "received in the Holy Ghost, and in much assurance."

("The Present Conflict With Unbelief," The Living Papers Concerning Christian Evidences, Doctrines and Morals, Vol 9 1887 , p 48)

Historically, fundamentalists have stood for the fundamentals of the faith. They are not simply satisfied to believe them but are willing to do battle for them. Without these fundamentals there is no Gospel. Obedient Christians will obey Jude's main imperative in the epistle, to earnestly contend. The word epagonizomai, found only here in the N.T., "speaks of a vigorous, intense, determined struggle to defeat the opposition . . . The Greek athletes exerted themselves to the point of agony in an effort to win the contest. With such intense effort does Jude say that the saints should defend the doctrines of Christianity." (Wuest, In These Last Days, p 235)



WHO is on the Lord's side,
Always true?
There's a-right and wrong side,
Where stand you?

Thousands on the wrong side
Choose to stand,
Still 'tis not the strong side,
True and grand.

Come and join the Lord's side:
Ask you why?—
'Tis the only safe side
By and by.

Breaking with fundamentalism

The Des Moines Register, August 17, 1985, p. 12A

By WILLIAM SIMBRO

Register Bureau Writer
There are support groups for alcoholics, drug addicts, excessive eaters and compulsive gamblers. There also are groups where people who share a common grief or concern can band together to help each other cope.

And now there is a Fundamentalists Anonymous, a support group for people breaking away from fundamentalist churches, and a central Iowa chapter is being organized.

Founders of the new group say that religious fundamentalism, so consumes the thoughts, emotions and lifestyle of its adherents that when they leave a fundamental church they have a tough time coping with life. They say that when people leave the authoritarian structures and absolute certainties of fundamentalism, they need the understanding support of others who have gone through the same thing. In short, they say, fundamentalism is addictive and help is needed for withdrawal.

Richard Yao, 30, a former Wall Street lawyer, started Fundamentalists Anonymous in April, with the release of his booklet "Fundamentalists Anonymous: There Is a Way Out."

"We are a support group, not a substitute church," Yao said. "We show ex-fundamentalists how to cope with anxiety and guilt." Co-founders were banker Jim Luce and musician Billy Jackson.

A spate of publicity in the New York City area greeted America's newest support group. Recently, the founding trio appeared on the Phil Donahue television show and inquiries started pouring in from around the nation.

"Testimonials"

The New York office says there are now 22 local chapters and 1,000 inquiries are coming in each week. "Testimonials" have been received from more than 3,500 former fundamentalists, say organization leaders, attesting to such problems as loneliness, a jolting sense of guilt and occasional flashbacks in which they catch themselves spouting Bible verses or praying when they don't intend to.

REGISTER PHOTO BY BOB NARDELL



Barbara Meier rejoins "the mainstream of life."

One of those responding was Barbara Meier, 25, a 1984 Drake University psychology graduate and former employee of a Des Moines telephone counseling service. She is now organizing a central Iowa chapter of Fundamentalists Anonymous and hopes to hold its first meeting soon.

Many members, like the founders, left fundamentalism willingly. Meier says about five years ago she was excommunicated from a small, non-denominational fundamentalist church in central Iowa that she doesn't want to identify.

"I was raised in fundamentalism and was forced to leave it," Meier said. She said she was excommunicated after an "early and unsuccessful marriage" ended in divorce and she was "living with another man."

Became Disenchanted

She said she had become disenchanted with the strictures of fundamentalism before the excommunication. "I had still been convinced that everything they taught was right, I wouldn't have been living with him. But, still, it was devastating. The church had been my 'total support group and suddenly it was gone.'

"Because of how fundamentalists operate, I didn't have many contacts outside the church. I had tremendous feeling of isolation. But I was in college at the time and found a new support system through friends I developed there and through courses I took in philosophy and religion," she said.

Fundamentalists Anonymous is "helping people get back into the mainstream of life," Meier said.

Fundamentalism means different things to different people. For some, it is a name-calling word for extremely conservative Christians. For some conservative Christians, such as the Rev. Jerry Falwell, it is a word worn as a badge of honor.

To Meier, the distinctive marks of fundamentalism are a belief in the absolute inerrancy of the Bible, separation from the rest of society and an exclusiveness in which it is believed that only like-minded folks will make it to heaven.

Similar to A.A.

Her description of what chapter meetings will be like sounds much like a meeting of Alcoholics Anonymous. "We will provide a forum in which people can tell their stories and provide support for each other," she said. "They will talk about how they got into fundamentalism and why, give their personal testimonies, tell the psychological and social problems they are experiencing."

While fundamentalists would deny this, Meier says fundamentalism has similarities with cult groups, making it difficult to leave. "The legalism, all the rules and regulations, the gravitation toward a strong leader are similar to what happens in cults."

Yao, the New York lawyer who spearheaded the new movement, says that people leaving fundamentalism often "suffer from chronic depression, low self-esteem, nervous exhaustion or breakdown, and even suicidal tendencies."

The organization isn't out to recruit satisfied fundamentalists, he says. "We only work with those who want to leave fundamentalism. By giving them a support group, we make the 'coming out' process faster and less painful."

Not Anti-Religious

The organization stresses it is not anti-religious or atheistic and has no dogmas of its own.

"We just help people to come out of fundamentalism; where they go after this is their own decision," says "Fundamentalists Anonymous: The New York office asks for \$12.50 a basic membership fee, and a larger contribution if one can afford it. Yards book says that plans are in the works for videotape giving testimonials from members, a "New Life Evangelistic Crusade" taking the message of Fundamentalists Anonymous on the road around the country, and "Stop Jerry Falwell" parties in the homes of members.

Fundamentalists have naturally not been thrilled about the new organization. But the reaction has included bemused humor. Cal Thomas, executive director of Falwell's Moral Majority, said the new chapter to Newday, the Long Island newspaper, when Yao and his two partners announced the new organization: "It sounds kind of funny. Everybody needs a job, though, and this beats having them in an asylum at taxpayer expense."

Meier said anyone interested in the new chapter may write to Fundamentalists Anonymous, Central Iowa Chapter, P.O. Box 91097, Des Moines, Ia. 50399.

"Fundamentalists Anonymous is a belief in the absolute inerrancy of the Bible, separation from the rest of society and an exclusiveness in which it is believed that only like-minded folks will make it to heaven."



Says fundamentalist tenets misunderstood

WITH INTEREST I read William Simbro's report on Fundamentalists Anonymous, "a support group for people breaking away from fundamentalist churches." Simbro quoted Barbara Meier, head of the local chapter.

It is obvious that she does not have the remotest understanding of the true nature of fundamentalism. She describes [its] distinctive marks as "a belief in the absolute inerrancy of the Bible, separation from the rest of society, and an exclusiveness in which it is believed that only like-minded folks will make it to heaven."

How wrong she is! Fundamentalists derive their name from five fundamental tenets of the Christian faith to which they subscribe, because they are clearly taught in the Bible: (1) The inspiration of the Scriptures, (2) the virgin birth of Christ, (3) his deity, (4) his substitutionary atonement and (5) his physical resurrection and return.

Fundamentalists do not believe that they are the only ones making it to heaven, but they do take seriously and literally what Christ himself said: "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6), and "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John 3:36).

Persons like Barbara Meier and her colleagues have either never been acquainted with genuine fundamentalism, or, if so, have never really subscribed to its blessed biblical doctrines. They follow the sad pattern of first-century individuals concerning whom the Apostle John writes: "They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us" (1 John 2:19). — Manfred E. Keber, chairman, Department of Theology, Faith Baptist Bible College, 1900 N.W. Fourth St., Ankeny.

I am writing in regard to the article on Fundamentalists Anonymous in the Aug. 17 Register. As a former funda-

mentalist, I can testify first-hand to the spite and prejudice of these extremists. They try to patent God and put a copyright on salvation, when in fact God's mercy is available to anyone who is willing to accept it.

Being free of the fundamentalists is like getting out of prison — you never want to go back! — Michael Shank, 2819 Clarkson, Apt. 15A, Des Moines.

Compromising?

Another member of The Register staff appears to be wearing too many misspelled and ill-fitting hats. Comes now on Aug. 2 James Flansburg, the "new" literary oracle for the editorial pages, panning the recent work of William L. Shirer....

Not all readers are witless turkeys waiting to be stuffed with marginal leftovers as presented in that critique. The well-deserved credibility of Flansburg in summarizing political affairs is diminished when departing from his area of experience.

One would think Flansburg would choose to avoid a parallel identification with the often-feeble ruminations of Kilpatrick, the intellectually devous and turgid tricks of Will and the shallow outpourings of Binnie.

Increasingly, I sense that the content of The Register editorial pages is compromised for the purposes of convenience and supposed editorial "balance" rather than aiming for genuine quality. For some, ... your newspaper is expected to be a significant and perhaps crucially important source of daily intellectual stimulus....

It is difficult enough to slog through the daily trash of the world which you necessarily must report. When I come to the editorial pages, however, I expect to find well-edited, quality thinking and writing, not an absence of diversity but simply some evidence that intellect can and will prevail.... — Robert W. Butschy, 1709 E. Ridgewood Drive, Cedar Falls.

THE ONE THING MORE IMPORTANT
THAN THE GOSPEL
JUDE 3

The Context of Jude's Concern

Authority: V. 1a

Assurance: V. 1b

Armor: V. 2

ACTION: V. 3

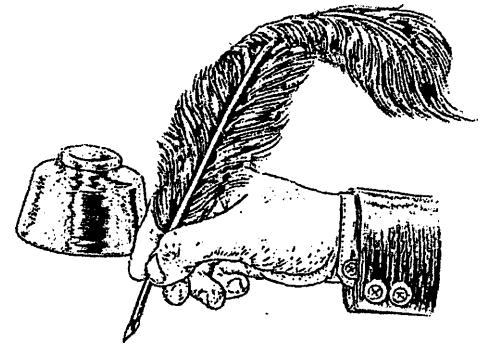
**Characteristics of
Apostates: V. 4**

**Cases of Apostasy:
V. 5-7**

Castigation of Apostates: V. 8-10

THE BENEFITS OF WRITING LETTERS TO THE EDITOR

Manfred E. Kober, Th.D.



1. Writing letters is an **exercise of defending the truth**. Letters can be of real value in keeping the biblical admonition of earnestly contending for the faith (Jude 3). With truth under attack on every hand, a powerful apologetic for the truth can be made in writing letters.
2. Writing letters to the editor serves as an **example to other believers**. Many readers share biblical convictions and one's letters would serve as a pattern on how to state and defend the truth. We are admonished to set an example for others in maintaining sound doctrine, as Paul admonishes Timothy, "be an example to the believers in word... in faith" (1 Tim. 4:12).
Those believers known as fundamentalists have historically not just declared the truth but defended it against attacks. By attacking and refuting error, a letter writer not only follows the biblical injunction of contending for the truth (Jude 3), but also demonstrates to other believers how one cogently answers the person who may have questions about biblical doctrine or decorum (1 Pet. 3:15).
3. Writing letters can be an **encouragement to timid believers**. When believers see your published letters, they take courage and might well decide to take a similar stand for the truth and thus glorify God. The letter written and published may well prompt others to take a stand for the Lord and His Word. Verities directed to Israel from the Sermon on the Mount, may well be applied to the Church Age believer: "Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Matt. 5:16).
4. Writing letters can be a splendid **effort to evangelize**. Many times it is possible to insert a simple but clear statement of the gospel in one's letter. We are to share the gospel at every opportunity, "in season and out of season" (2 Tim. 4:2). If God is pleased, the letter will be published in a newspaper with a circulation of many thousand copies. The letter writer has the opportunity to share the plan of salvation and thus reach thousands of folks who never darken the door of a church.
5. Writing letters should be an **exercise in condensing and refining truth**. Brief letters are more likely to be published than lengthy epistles. Editors of letters to the editor will recognize a brief, well-written missive. And judging from personal experience, the individual with a terse presentation of a point of view will see his letters published time after time. He has repeated opportunity of presenting biblical truth and ethical principles.

The habitual effort of stating biblical truth briefly and plainly will also benefit the writer's normal presentations, as he clearly defines and simply states sound doctrine.



6. Letters to the editor help in the **expanding the writer's mind**. The point is not just that the reader be presented with a succinct statement on an issue, but the writer will hopefully have done a fair amount of research on the topic before waxing eloquent in writing. Anything that sets forth God's truth is worth the effort. As an additional benefit of researching a topic, the writer will increase his understanding of the biblical or moral issue, thus enlarging his own comprehension, as he exercises his God-given mind unto godliness.

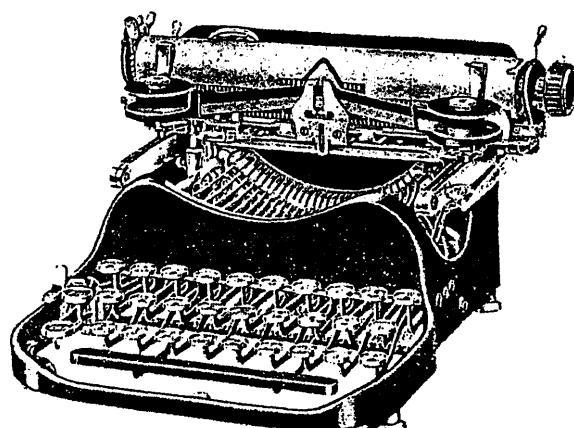
Paul's instruction to Timothy includes the admonition to "give attention to reading, to exhortation, to doctrine. . . Meditate on these things; give yourself entirely to them, that your progress may be evident to all" (1 Tim. 4:13, 15).

7. Letters to the editor help in the **establishing of sound doctrine**. Through the research and written contributions, the writer deepens his own convictions and is able to give others the benefit of his knowledge and insight. Paul speaks of the benefit of maintaining sound doctrine: "Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you" (1 Tim. 4:16).

This effort in maintaining sound doctrine can be in spoken or written form. According to Paul, what is the main benefit of holding and witnessing sound doctrine? It saves the writer and the reader from grievous error. This alone makes it worthwhile to publicly bear witness to the truth, with among other things, penning letters to the editor.

8. Letters to the editor help in the **exposure of foolishness, silliness and illogic**. All of us have shaken our heads at articles or letters to the editor which are so patently absurd that we have wondered whether to respond and how to respond. A passage from Proverbs 26:5-6 comes to mind. Verse 5: "Answer not a fool according to his folly, lest thou be also like unto him." Verse 6: "Answer a fool according to his folly, lest he be wise in his own conceit." What seems like a contradiction is really a complementary statement. In insignificant matters, don't respond. In important matters, one should respond.

The wise and discerning individual seeks to avoid pointless arguments and the wasting of precious time and energy on foolishness. However, when biblical truth is under attack, such as the fact of creation, the veracity of the Scriptures or the uniqueness of the Lord Jesus Christ, one cannot help but point out the fallacy of the position and at the same time state clearly the facts, supporting them with Scripture and logic. Our letter to the editor may not convince the critic or the fool, but one never knows what reader has his doubts removed or his faith strengthened by a forceful and clear presentation of the truth. My files contain a number of letters of appreciation, some from most unlikely sources, of appreciative readers. That alone makes it worth the effort.



December 1, 2022

Letters@bib-arch.org

Dear Editors of BAR:

I have subscribed to BAR since its first issue. Almost every issue of your magazine is characterized by two things: beautiful photography and a denial of the historicity of the Exodus account.

The current issue (Winter 2022) is a case in point. The pictures are delightful. The skepticism about the reliability of the Bible is dreadful. Ronald E. Hendel, in his review of *The Destruction of the Canaanites*, faults the author, Charlie Trimm, with being “committed to a high doctrine of the inerrancy of scripture.” Hendel insists that Israel’s conquest of the Canaanites could not have taken place since “archeology indicates that. . .the early Israelites were mostly local Canaanites who settled in the previously sparsely populated highland.” Of course, archeological evidence proves no such thing, William Dever’s and Israel Finkelstein’s claim notwithstanding.

Israel’s exodus from Egypt is the most important event in the O.T., mentioned over 500 times. Why do Jewish scholars insist on denying the unique history of their nation? The providential, miraculous working of God is seen in every aspect of the Exodus. Was Jesus Christ mistaken when He referred to the exodus (John 3:14; Nu. 21:9)?

Another article in BAR discusses “The Genesis of Judaism.” Yonatan Adler asks, “When did the Jewish people begin to keep [the Law]?” His answer, “Probably around the middle of the 5th century” B.C. Never mind that the biblical account clearly demands a much earlier date for the giving of the Law at Mt. Sinai around 1445 B.C.(1 Kings 6:1).

In the same issue of BAR, we read of Andre Lemaire and Jean-Philippe Delorme making extraordinary efforts (and rightly so) to discern the presence of two letters of the alphabet on the inscription of Moabite Stone. What kind of biblical scholarship is it that focuses on the minutest detail in a pagan inscription and yet denies the historicity of an event mentioned hundreds of times in the O.T.? This, I submit, is not biblical archaeology but skeptical archaeology.

Sincerely,

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OPINION

Editorial board members

Carol Hunter, executive editor
Lucas Grundmeier, opinion editor

Richard Doak, editorial board member
Rox Laird, editorial board member

Call abortion what it is: The murder of a human being

Your Turn

Manfred E. Kober
Guest columnist

The Iowa Supreme Court recently removed an injunction blocking enforcement of Iowa's "fetal heartbeat" abortion law.

Two pieces in the July 1 Des Moines Register still have me shaking my head. One is the editorial by Lucas Grundmeier, who writes on behalf of the Register's editorial board. The other, a news story, is titled "Supreme Court's abortion ruling prompts protest."

In neither piece is there any recognition of what abortion involves. Everyone knows it, but none of the advocates of abortion is honest enough to say it. Abortion involves the brutal taking of a

human life prior to birth. The fetus, developing in the womb of the mother, is not a cluster of tissue but the development of the highest of God's creation, a human being with prospectively an eternal destiny.

The abortionist advocates hide the reality of the murder of the innocent unborn under a mountain of euphemisms. Grundmeier speaks of the procedure as "OB-GYN care." Well, it is not care for the unborn life but to put it bluntly, the cutting in pieces of the fetus.

Justice Edward Mansfield deplores that the Iowa ban on abortion after six weeks, when human cardiac activity is normally detected, "gives no weight to a woman's autonomy over her body."

Someone should ask the justice whether the heartbeat in the womb of the

mother is not that of another individual. Of course, a woman has a right over her own body. Normally, however, when she is pregnant, another individual is involved. Everyone knows that there are ways to prevent pregnancy.

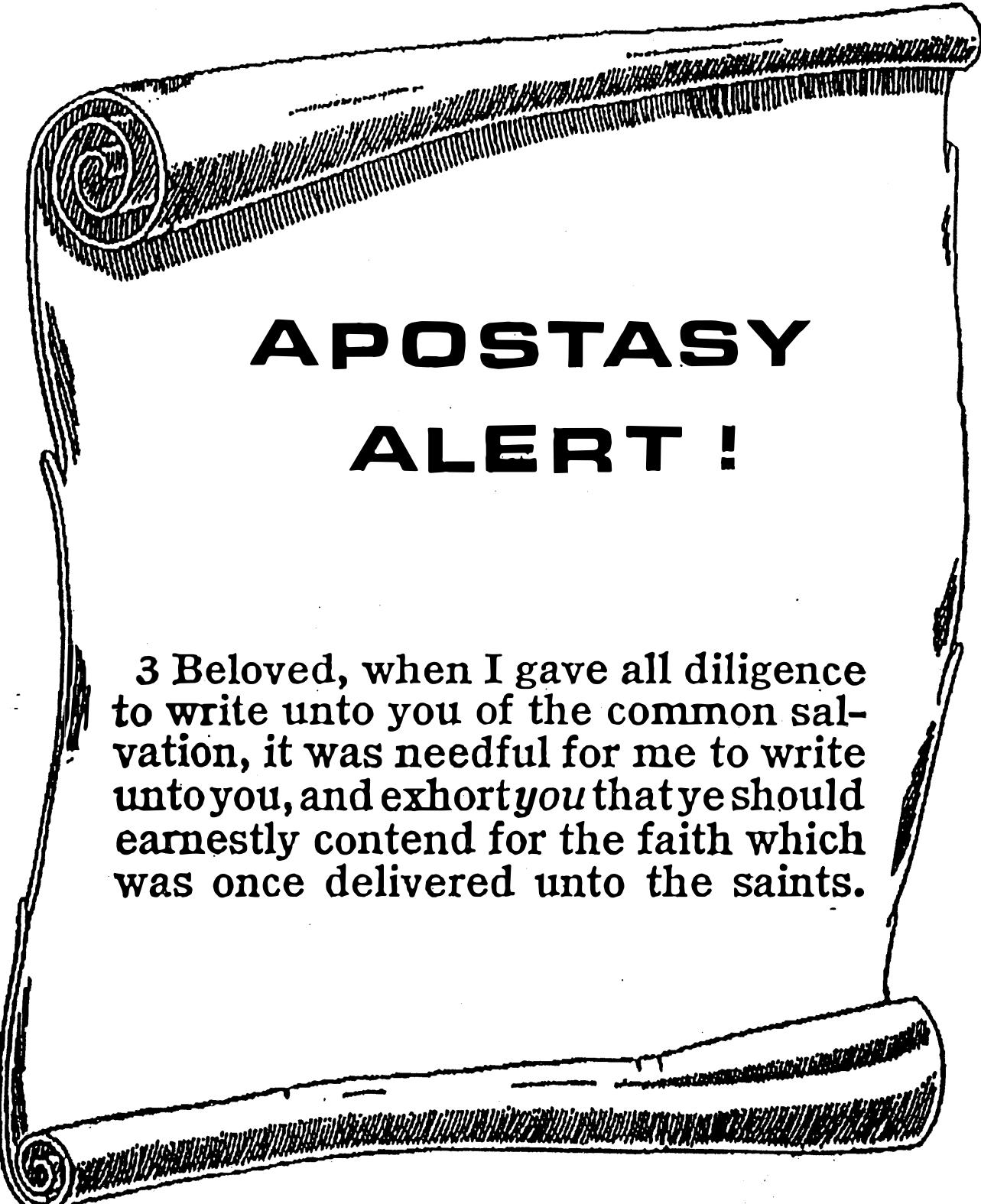
Grundmeier deplores the fact that the Iowa law is "taking away women's rights to health care." What a distortion of the facts! What he, the editors of the Register and abortionists ignore is that what they call health care for the woman is actually a death sentence for another individual, her innocent unborn baby.

An 18-year-old member of Planned Parenthood's Teen Council lashed out during a protest at the Iowa Capitol, "They try to control our bodies and futures. ... We demand reproductive

justice for all." Reproductive "justice is another oblique reference to the elimination of the fetus. Sadly, one finds no justice, let alone concern or compassion, for the unborn.

One afterthought. It seems that the same type of individuals who are the proponents of abortion are the opponents of Louisiana's posting of the Ten Commandments in schools. Could it be that it is an effort to avoid personal responsibility to a holy God? Do they knowingly or unknowingly fear to be confronted, especially with our Creator's sixth commandment, "Thou shalt not kill"?

Manfred E. Kober lives in Bondurant. He is former chair of the theology department at Faith Baptist Bible College in Ankeny.



APOSTASY ALERT !

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

DISCERNING DOCTRINAL DIFFERENCES BY DEVOTED DISCIPLES

A Case in Point: The Rapture of the Church

How important should the doctrine of the Rapture be in the light of the believer as he considers joining a local church?

1A. It is the Believer's Greatest Hope

Whereas the Second Advent of Christ is the most important world event in prophecy, an event which is mentioned over 1000 times in the Old and New Testament, the Rapture is the most important promise for the believer. It should have a central place in the believer's future expectation.

1b. *The Four Aspects of the Rapture*

--It is a comforting hope

1 Thess. 4:18 Wherefore comfort one another with these words.

--It is a blessed hope

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.



--It is a purifying hope

1 Jn. 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

--It is a sure hope

2 Pet. 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

2b. *The Repeated References to the Rapture*

In 1 and 2 Thessalonians, every chapter refers to the return of Christ. Only two of these nine references are to the Second Advent, the others are to the any-moment return of the Bridegroom.

****1 Thess. 1:10 – a deliverance from wrath**

****1 Thess. 2:19 – a gathering of all the saints**

****1 Thess. 3:3 – an incentive to holiness**

****1 Thess. 4:14-16 – the rapture of the church**

****1 Thess. 5:8-9 – the final deliverance of the saints**

****2 Thess. 1:8-9 – doom of the ungodly**

****2 Thess. 2:1-2 – an encouragement for steadfastness**

****2 Thess. 2:8 - the destruction of Antichrist**

****2 Thess. 3:5 – a cause for patience**

3b. *The Exegetical Proof of the Pretribulational Rapture*

- 1c. The promise of the Lord's return: John 14:1-6
The first reference to the Rapture is by our Savior on the night before His crucifixion.
- 2c. The picture of the Lord's return: 1 Thess. 4:13-18
Twenty years later Paul reveals the sequence of the Rapture: the Lord returns for the saints, the dead are raised, the living are translated, as we meet the Lord in the air and return with Him to Heaven.
- 3c. The proof of the Lord's pretribulational return: Rev. 3:10
Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

2A. **The Rapture an Attacked Hope**

In these latter days, Satan seems to work overtime to deprive believers of the greatest hope in these days of apostasy.

Dispensationalists who espouse the pretribulational Rapture are called "human devils" (in a letter written to me by "Christians Awake," a California organization). Articles on the Internet refer to our view as dispensational dementia.

3A. **The Rapture is a Neglected Hope**

A number of denominations make it optional as to one's belief in future events. A case in point is the Evangelical Free denomination which stood for decades shoulder to shoulder with us on the pretribulational Rapture. Sadly, over the last decade, the denomination has given up the "premillennial, pretribulational return of Christ" and now simply posits a "glorious return of Christ."

4A. **The Various Views of the Any-Moment Return of Christ**

- 1b. It is a firmly held conviction, based on solid Scripture to believe in the Pretribulational return of Christ.
- 2b. It is optional for the believer.
- 3b. The pastor and the church's doctrinal statement are solid on the doctrine, although the denomination's view is very weak.
- 4b. The pastor espouses the any-moment return of Christ but his denomination is primarily post-tribulational. The next pastor to that congregation might well be post-trib.
- 5b. Neither the pastor nor the denomination espouses the pretribulational Rapture. This is sadly true of all Reformed or Covenant churches.

Armed Against Apostasy

Assurance 24-25

Action 17-23

Abominations 11-16

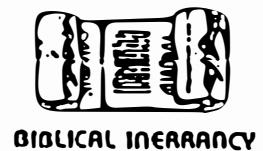
Accusation 8-10

Apostasy 5-7

Alarm 1-4

FUNDAMENTALS OF THE FAITH

1. *Inspiration of the Bible*

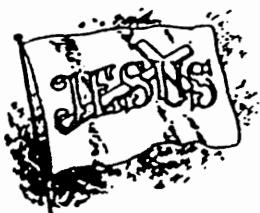


BIBLICAL INERRANCY

2. *Virgin Birth of Christ*



3. *Deity of Christ*



4. *Substitutionary Atonement*



5. *Physical Resurrection and Return*



Are Conservative Southern Baptists Fundamentalists?

George Houghton, Th.D. January/February 2004

Any fundamentalist who has kept up with the conservative resurgence within the Southern Baptist Convention (SBC) is glad for conservatives' advances and rejoices with them in their success. There are several books and articles which have been written from various perspectives about what has happened within the SBC since 1979. Perhaps one of the most significant is *The Baptist Reformation (The Conservative Resurgence in the Southern Baptist Convention)* by Jerry Sutton, written from the conservative point of view and published in 2000 by the SBC's denominational publishing house, Broadman & Holman Publishers. The book's significance is indicated by the endorsements it has received from many of the leading Southern Baptists today, including Morris H. Chapman, James T. Draper, Jr., Kenneth S. Hemphill, Richard D. Land, R. Albert Mohler, Jr., Paige Patterson, Adrian Rogers, Jerry Vines, Ed Young, and others.

Still, fundamentalists have raised an important question: "Are these conservative Southern Baptists really fundamentalists?" The question is important, for its answer will largely determine whether those professing fundamentalism ought to embrace the SBC and its leadership. Organizations which have begun as fundamentalist in orientation, such as the Baptist Bible Fellowship International (BBFI) and the General Association of Regular Baptist Churches (GARBC), are currently facing this issue. Therefore, the question is not only important, it is also timely.

Thomas Road Baptist Church in Lynchburg, Virginia, pastored by Jerry Falwell, has Liberty University as one of its ministries. This church is listed as both a BBFI and SBC church (see the appropriate denominational web sites), and Jerry Falwell's *National Liberty Journal* had as a front page headline, "Liberty University Officially Approved as SBC School" (December 1999, vol. 28, no. 12). The GARBC lists Cedarville University of Cedarville, Ohio, as one of its partnering agencies. Yet Cedarville has also "entered a partnership with the State Convention of Baptists in Ohio [SBC]. The partnership was formalized in November [2002] during the 49th annual session of the state convention when messengers overwhelmingly approved the agreement" (Baptist Press news, www.bpnews.net/bpnews.asp?ID=14969, January 3, 2003). And the SBC web site lists Cedarville University under its category "Colleges and Universities." Even more recently Western Baptist College in Salem, Oregon, another school partnering with the GARBC, has been endorsed by the Northwest Baptist Convention and its executive board "as an educational institution that their member churches should support financially and promote as a preferred college for their young people." The Northwest Baptist Convention is

associated with the Southern Baptist Convention (www.wbc.edu/news/stories/NWBCadoptsWB.html).

So the question "Are conservative Southern Baptists really fundamentalists?" is both important and timely. Six points must be made in response to the question.

I. Conservative Southern Baptists Disavow the Fundamentalist Label.

First, throughout the last 25 years of struggles within the SBC, those on the left have called themselves "moderates" and their antagonists "fundamentalists." Those on the right have called themselves "conservatives" and their antagonists "liberals." Neither side accepts the term used for them by their critics. In his book, Sutton refers to "conservatives (pejoratively and incorrectly called fundamentalists)" and states: "From a historian's vantage point, I reject the term 'fundamentalist' as not only pejorative but also inaccurate. . . . Although conservatives might share some similarities with fundamentalists, they are not identical, and to assert that they are is to misread history" (xv, 1).

II. Conservative Southern Baptists Disavow Biblical Separation.

Explaining why the conservatives don't want to be called fundamentalists, Sutton says: "Fundamentalism in religious circles has normally been characterized by separation, that is, departing from or removing oneself from a denomination. Quite obviously, conservatives stayed. . . . In actuality, the most accurate paradigm for the two sides in the SBC struggle should be *puritans* and *pluralists*. The conservatives (puritans) desired to purify the denomination from the liberal influence of the left" (1-2).

III. Conservative Southern Baptists Are Committed to "Conventionism."

There is a strong sense of loyalty to the denomination by the conservatives. When Liberty University was approved as an SBC school, Paige Patterson declared: "For the great Liberty University to be a part of our Southern Baptist Zion . . . is an answer to prayer for us all" (*National Liberty Journal* , December 1999, 1, 15). The SBC is indeed a "Southern Baptist Zion," in which funds from local churches are sent to support the official denominational program known as the Cooperative Program. SBC churches send money to their respective state conventions. At their annual meetings, each state's convention decides how much of these funds will go to support state convention projects and how much will be sent to support SBC programs on the national level. State convention projects include evangelism, children's homes, missions education, support for the establishing of new churches, funding for colleges and universities, and camping programs. On the national level the Cooperative Program helps fund the appointment and support of missionaries (both home and foreign), the six recognized Southern Baptist seminaries, and

organizations such as The Ethics & Religious Liberty Commission, the Annuity Board, the Southern Baptist Foundation, and the Baptist World Alliance (see the sbc.net web site, "Cooperative Program"). This approach to denominational cooperative support is very centralized and stresses the funding of its various programs. It fosters a loyalty to the organization and its programs rather than the support for people and their specific ministries which is characteristic of a more decentralized approach. Historically, it is this type of convention setting from which fundamentalist Baptists withdrew because of the strong emphasis placed upon denominational loyalty combined with little specific accountability to local churches by the individuals and institutions being funded. The Convention's approach puts pressure on local churches to conform to the denominational programs.

IV. Conservative Southern Baptists Still Tolerate Great Theological Diversity.

During the years of conservative/moderate struggle, the key factor which conservatives relied on was the annual election of a president of the Convention who not only believed in the Bible's inerrancy but who would also facilitate the election of trustees for the various denominational agencies who would also hold to inerrancy and who were willing to make it an issue. Previously, nominees for the Convention presidency had been largely unopposed, but during the years of struggle there often were two or more nominees—one endorsed by the conservative leaders and one who was willing to be more inclusive, tolerating doctrinal diversity. Although the conservatives were very clear about the theological issues involved, votes for the conservative candidate ranged from only 50 to 60 percent of the total votes (1979: 51%; 1980: 51.67%; 1981: 60.24%; 1982: 57%; 1984: 52.18%; 1985: 55.3%; 1986: 54.22%; 1987: 59.97%; 1988: 50.53%; 1989: 56.58%; 1990: 57.68%; 1992: 62%; 1994: 55%) . 1 Those who did not vote for the conservative candidate—a very significant minority—did not necessarily deny the Bible's inerrancy, yet they apparently were willing to tolerate those who did. Some of these pastors and churches have formed the Cooperative Baptist Fellowship, and of this group some have left the SBC. Due in part to the ingrained loyalty to the denomination, however, the majority has remained in the Convention.

On the national level the SBC controls its six officially-recognized seminaries, all of which are under conservative leadership today. The national SBC, however, does not own or control any colleges or universities. They are controlled by the various state conventions, many of which are willing to tolerate doctrinal diversity at their colleges and universities. For example, the sbc.net web site (the official web site of the Southern Baptist Convention) lists under the category "Colleges and Universities" such schools as Baylor University, Mercer University, Stetson University, the University of Richmond, Wake Forest

University, and William Jewell College. These schools are not known for a strong conservative doctrinal position, yet they are identified as Southern Baptist institutions. Further, a number of the colleges and universities have established their own seminaries or graduate schools for theological education and ministerial training, thus rerouting students away from the recognized SBC's conservative-controlled seminaries. Some examples would be the Baptist Theological Seminary at Richmond, Campbell University's Divinity School, Gardner-Webb University's M. Christopher White School of Divinity, Mercer University's McAfee School of Theology, Baylor University's George W. Truett Theological Seminary, and Wake Forest University's Divinity School. It should be noted that the moderate Cooperative Baptist Fellowship also lists the above-mentioned alternate schools on its web site, along with some others, and indicates that they provide financial support for these schools. What is happening on the state convention level and in many of their schools is very problematic for the SBC conservatives.

V. Conservative Southern Baptists Endorse Doctrinal Latitude in Some Areas.

Issues such as the length of the "days" of creation week or the extent of the Noahic flood are not officially addressed in the SBC's doctrinal statement, *The Baptist Faith and Message* . In addition, the uniqueness of the Church as including only believers from the present age, the emphasis upon God's kingdom with any Jewish significance in the future, and a premillennial, dispensational, pretribulational representation of "last things" are actually excluded. This exclusion does not mean that there are no Southern Baptists who hold these doctrines, but the following excerpts from the *Baptist Faith and Message* demonstrate the SBC's doctrinal latitude:

VI. The Church—The New Testament speaks of the church as "the Body of Christ which includes all of the redeemed of all the ages."

IX. The Kingdom—"The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age."

X. Last Things—"God in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will

receive their reward and will dwell forever in Heaven with the Lord."

These statements reflect non-premillennial and non-dispensational attitudes. Sutton further states, "Fundamentalism also is characterized according to some scholars as blindly loyal to premillennial dispensationalism. Although some early on attempted to explain the Conservative Resurgence in these terms, the charge did not stick" (Sutton 1). At any rate, the SBC doctrinal statement is incongruous with that of the GARBC.

VI. Conservative Southern Baptists Are Sympathetic to Aspects of the New Evangelicalism.

A call for a new evangelicalism was issued in the late 1940s by those dissatisfied with aspects of fundamentalism, a sentiment which is well represented in the broad evangelicalism of our day. An anti-separatist attitude is particularly noted in the cooperative policy of Billy Graham in his ecumenical evangelistic campaigns. This cooperative policy has been highlighted since his 1957 New York City meetings. Yet Billy Graham has been identified as a Southern Baptist and has been endorsed by the conservative SBC leadership. R. Albert Mohler, Jr., President of The Southern Baptist Theological Seminary, served as executive chairman for Graham's 2001 Louisville, Kentucky, crusade, and the seminary offered academic credit to students who were involved in the crusade . 2

The 2003 SBC's annual meeting messengers were addressed by a broad spectrum of leaders from within evangelicalism (some by videotape, some in person) such as James and Shirley Dobson of *Focus on the Family* , John MacArthur, Franklin Graham, Charles Colson, Hank Hanegraaff, Jim Cymbala, Joseph Stowell, Greg Laurie, Stephen Olford and Anne Graham Lotz, Billy Graham's daughter, who spoke "at a Sunday morning worship service June 15 sponsored by the Conference of Southern Baptist Evangelists" (*Ohio Baptist Messenger* , July 2003, 2, 6). The SBC leadership can cooperate with whomever it wishes, but fundamentalists historically have not cooperated with these kinds of new evangelical leaders.

Conclusion

Clearly the answer to the question, "Are conservative Southern Baptists fundamentalists?" is "No." This answer does not mean that Southern Baptists are not good people who genuinely want to serve the Lord or that the conservatives have not made advances within the Convention. Rather, the answer reveals that the conservatives are not going in the same direction as fundamentalists. Organizations which have been historically identified as separatist and fundamentalist need to decide whether they are willing to partner with conservative Southern Baptists and thus depart from their historic direction. If they are willing to do so, they should drop the fundamentalist identification.

The GARBC Partnering Network Questionnaire asks such questions as, "Have you read and do you concur with the enclosed article describing the GARBC position on separation?" (Question 19). That article is "Biblical Separation—Does it Matter?" by Dr. Paul R. Jackson. This historic article spells out God's principles of separation by stating: "God has commanded that we should not partner in the ministry with unbelievers," and "God commands that we separate from our brothers when they walk in disobedience." Conservative Southern Baptists are our brothers, but they are not fellow fundamentalists.

<http://www.faith.edu/seminary/faithpulpit/2004/janfeb04.htm>

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The Matter of Militancy

By George Houghton, Th.D. May 1994

I. Militancy – its meaning

The matter of militancy among Bible-believing Christians has fallen upon hard times. This is the age of openness, cooperation, diplomacy, negotiation, and dialogue. To be militant is to be out of step! It is not thought wrong to hold your own convictions, but you must do so quietly and without insisting that others agree with you. Tolerate diversity and pluralism, and you will be well thought of.

What exactly is militancy, anyway? One dictionary says it is to be "engaged in warfare or combat ... aggressively active (as in a cause)." It springs from one's values, is expressed as an attitude, and results in certain behavior. One's values are those things in which one strongly believes. They are what one believes to be fundamentally important and true. From this comes an attitude which is unwilling to tolerate any divergence from these fundamentally important truths and which seeks to defend them. It results in behavior which speaks up when these truths are attacked or diluted and which refuses to cooperate with any activity which would minimize their importance. The term is a military one and carries the idea of defending what one believes to be true.

II. Militancy – its significance

A. Historically:

When the question is asked, "Should we be militant fundamentalists?" the answer is, "There is no other kind!" To genuinely be a fundamentalist, one must be militant. When Curtis Lee Laws coined the term "fundamentalist," he applied it to those who not only believed in the fundamental doctrines of the faith but who also were willing to do "battle royal" for those fundamentals. American Church historian, Robert T. Handy, in describing the differences between the fundamentalists and conservatives in the Northern Baptist Convention in the 1920's, comments, "The main difference between them was probably more a matter of mood and spirit than basic theological divergence. Both subscribed to orthodox Protestant theological tenets, but the fundamentalists were more aggressive, more intransigent, more certain that they had the whole truth and their opponents had none. They not only militantly asserted the plenary inspiration of Scripture, but insisted that they had correctly apprehended its meaning and their opponents not at all." (Robert T. Handy, "Fundamentalism and Modernism in Perspective," *Religion in Life*, Vol. XXIV [1955], p. 39P.)

George Marsden defines a fundamentalist by stating, "A Fundamentalist is an Evangelical who is angry

about something A more precise statement of the same point is that an American fundamentalist is an evangelical who is militant in opposition to liberal theology in the churches or to changes in cultural values or mores, such as those associated with 'secular humanism.' In either the long or the short definitions, fundamentalists are a subtype of evangelicals and militancy is crucial to their outlook. Fundamentalists are not just religious conservatives, they are conservatives who are willing to take a stand to fight." (George M. Marsden. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1991. p. 1.)

When the March 1956 issue of Christian Life magazine sought to answer the question, "Is Evangelical Theology Changing?", it prefaced its "yes" answers by saying that in earlier days the fundamentalist watchword was "ye must earnestly contend for the faith," but that today's evangelical watchword was "ye must be born again." The difference was one of emphasis and attitude. Notably missing from evangelicalism today is fundamentalism's militancy.

B. Biblically:

Militancy is presented in Scripture as a proper response for believers. We see the Apostle Paul's condemnation of doctrinal error and those who taught it to the Galatians (1:6-9), his urging that believers in Rome note and separate from those causing divisions and offenses contrary to the doctrine which they had learned (16:17), and his commands to the Ephesian church's leadership (in Acts 20:17-38) challenging them on the basis of the kind of ministry he had had in their midst to take heed to themselves and to their flock that they should shepherd it in a God-honoring way (v. 28). This includes declaring to their people the entire counsel of God (v. 27) and watching out for the flock's spiritual welfare by warning them of wolves and false Christian leaders (v. 29-31). This is the sum and substance of militancy!

Many today, having grown up in fundamentalist circles, do not bear the scars of militancy which their fathers had as a result of conflict with error and defense of the truth. They wear the fundamentalist label, but perhaps a reexamination should be made in light of the militancy issue to see if there is a mislabeling. Perhaps some would really feel more comfortable with the evangelical label. For others such reexamination could be a reminder to them of their need to stand firm and steadfast for the truth, not tolerating error or a toning down of the whole counsel of God. The fundamentalist is convinced that contending earnestly for the faith (Jude 3) is not a debatable option but a divine order.

III. Militancy – its abuse

Some, no doubt, shy away from militancy because it can easily be abused. Militancy, however, is not the same as meanspiritedness. It does not have to arise from poor motives or the desire for personal power. It does not need to be imbalanced, where "issues" become one's hobby horse. Nor does it imply a lack of ethics - rushing into print without checking the facts, false labeling, or guilt by association. If some may be guilty of these abuses, the corrective is not an abandonment of militancy, but, rather, an ethical, careful, kind and yet firm outspokenness which stands for the truth and is willing to defend it against error. May God help us to be militant fundamentalists!

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1d. The secret infiltration: 4a

Certain men had wormed their way in. The word "crept" (pareisduo, literally, "to slip in secretly," "to slide in along side of") is only used here in the N.T. Green writes that "it is a sinister and secretive word.

Diogenes Laertius used it of a secret return to a country; Plutarch of the insidious decline of good laws and the stealthy substitution of inferior ones. Such an incursion by ungodly men was serious just because it was subtle (cf. Gal. 2:4; II Tim. 3:6). It is always more serious when the danger comes from within the Church. But it ought not to have been surprising." (p 160)

Green lists the following references to warnings concerning false teachers:

- (1) O.T.: Dt. 13:2-11; Is. 28:7; Jer. 23:14; Ezek. 13:9
- (2) Christ: Mk. 13:22; Mt. 7:15
- (3) Apostles: Acts 20:29-30; I Tim. 4:1ff.; II Tim. 3:1ff.; II Pet. 2:2-3

Peter describes these same individuals as those "who privily shall bring in damnable heresies" (II Pet. 2:1) They were "of old ordained," literally, "had already been foretold in writing" (II Pet. 2:3, cf. Mark 6:47; 15:44, where palai is translated "already" rather than "of old.").

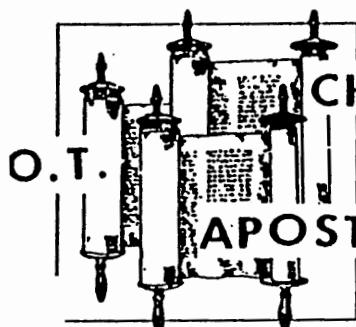
It should come as no surprise that false brethren have stolen into the Church (Gal. 2:4-5), and are imperiling the saints (II Cor. 11:26). The situation commenced in Jude's day, continued throughout Church history and will consummate in the latter days (I Tim. 4:1) for which reason a faithful minister reminds his flock of these things (I Tim. 4:6).

2d. The special impiety: 4b

These false teachers are (1) ungodly in character, (2) immoral in conduct, and (3) they deny the only Master and Lord, Jesus Christ.

1e. Their irreverence of character:

They lacked all reverence for God. Here the term "ungodly" refers to their inner attitude toward God; in verse 15 it describes their shameful deeds and speech; and in verse 18 it pictures their illicit desires (Hiebert p. 220).



The insidious intruders of the Church know nothing of the blessings of being called, sanctified and kept of verse 1. Their impiety leads to immorality. Ungodliness always issues in unrighteousness.

2e. Their immorality in conduct:

3 CHARACTERISTICS OF APOSTATES	
UNGODLY	4
TURNING	
DENIAL	

God's unmerited favor toward sinners is turned by these apostates into lasciviousness or excesses. These apostates committed unbridled sexual sins without any sense of shame. Other excesses may also have been involved but the main thought is that of moral debauchery. They felt that since God's grace had pardoned them from all sins, they were at liberty to follow their basic depraved instincts.

3e. Their infidelity toward Christ:

The apostates deny our only Lord God and Master, Jesus Christ. Jude uses five terms to describe the Savior with only one article uniting the nouns "Master and Lord," Jude speaks only of Christ. However, it is also true that he who does not honor the Son does not honor the One who sent Him (Jn. 5:23; I Jn. 2:22).

The apostates deny and thus disown five aspects of the person and work of Christ:

1f. A denial of Christ's universal sovereignty:

Despotes means absolute master (cf. II Pet. 2:1).

2f. A denial of Christ's complete deity:

He is theos, very God, eternal and co-equal with the Father.

3f. A denial of Christ's absolute authority:

He is a kurios, the Lord over all His creation and creatures.

4f. A denial of His efficacious Saviorhood:

He is iesous, Jesus, the Savior (Mt. 1:21).

5f. A denial of His messianic role:

He is christos or Messiah, the Anointed One, who delivers mankind and will rule the world.

Their appears a marked downward progression in verse 4. (1) a lack of any real reverence for God and His word is followed by (2) the twisting of the doctrine of grace to justify a life of sin, (3) climaxing in an open denial of the Son of God as Sovereign and Savior. (Coder, p. 25)

3 Marks of APOSTASY

1

***THEIR IRREVERENCE
OF CHARACTER***

2

***THEIR IMMORALITY IN
CONDUCT***

3

***THEIR INFIDELITY
TOWARD CHRIST***

1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-42A. THE SCRIPTURAL CASES OF APOSTASY: 5-7

1b. The distinction between heresy and apostasy:

1c. The term heresy:

1d. The lexical meaning of heresy:

her'e-sy (hĕr'ĕ-sy), *n.*; *pl.* **-SIES** (-sīz). [ME. *heresie*, *eretie*, OF. *heresie*, *eresie*, F. *hérésie*, L. *haeresis*, Gr. *αἵρεσις* a taking, a taking for one's self, a choosing, a choice, a sect, a heresy, fr. *αἱρέν* to take, choose.] 1. Religious opinion opposed to the authorized doctrinal standards of any particular church, esp. when held by a person holding the same general faith, and tending to promote schism or separation; lack of orthodox or sound belief; rejection of, or erroneous belief in regard to, some fundamental religious doctrine or truth; heterodoxy. Formerly, in countries having an established church, heresy was a crime, and consisted in refusal to accept any prescribed article of faith. The canon law names 82 different sorts. In England the writ "De heretico comburendo" was abolished by 29 Car. II. c. 9, and various toleration acts have practically abolished civil punishment for heresy.

Deluded people! that do not consider that the greatest *heresy* in the world is a wicked life. *Tillotson.*
2. An opinion held in opposition to the established or commonly received doctrine, and tending to promote division or dissension; — usually said in reproach.

New opinions

Divers and dangerous, which are *heresies*. *Shak.*

3. A characteristic opinion held by a person or a party; a particular body or style of doctrine; a sect.

After the study of philosophy began in Greece, . . . because every man took what opinion he pleased, each several opinion was called a *heresy*, which signified no more than a private opinion, without reference to truth or falsehood. *Hobbes.*

When I call dueling, and similar aberrations of honor, a moral *heresy*, I refer to the force of the Greek *αἵρεσις*, as signifying a principle or opinion taken up by the will. *Coleridge.*

her'e-tic (hĕr'ĕ-tik), *n.* [ME. *heretike*, *eretike*, F. *hérétique*, L. *haereticus*, Gr. *αἵρετικός* able to choose, heretical, fr. *αἱρέν* to take, choose. See HERESY.] One who holds to a heresy; esp., one who, having made a profession of Christian belief, deliberately and pertinaciously upholds a doctrine varying from that of his church, or rejects one prescribed by his church.

Syn. — HERETIC, SCHISMATIC, SECTARIAN (or SECTARY), DISSENTER, NONCONFORMIST. A HERETIC is one who maintains heterodox, or rejects orthodox, opinions or beliefs; a SCHISMATIC is one who (often unjustifiably or contentiously) separates from, or (esp.) provokes division in, a church or communion; a SECTARIAN (frequent as adj.) is an ardent, often narrow-minded or bigoted, adherent of a sect; as, "There is sprung up an *heretic*, an arch one, Cranmer."

Based on the etymology of the word, the term heretic designates an individual who departs from a certain position, resulting in a schism.

2d. The biblical usage of heretic:

Ryrie has a good summary of the term heretic:

"An apostate is not the same as a New Testament heretic. The noun heretic is used only one time in the New Testament (Tit. 3:10),

3 O.T. ILLUSTRATIONS

ISRAELITES	5-7
ANGELS	
CITIES	

her'ē-si-arch (hēr'ē-sī-ärk ; hē-rē'sī- ; 277), *n.* [L. *haeresiarcha*, Gr. *αἵρεσιάρχης* ; *αἵρεσις* heresy + *ἀρχός* leader, *ἀρχεῖν* to lead : cf. F. *hérésiarque*.] A leader in heresy ; the chief of a sect of heretics.

her'ē-si-ol'o-gy (hēr'ē-sī-öl'ö-jī), *n.* ; *pl.* -*gies* (-jīz). [Gr. *αἵρεσις* heresy + -*logy*.] The study of heresies, or a treatise on them. — **her'ē-si-ol'o-gist** (-jīst), *n.*

her'ē-sy (hēr'ē-sī), *n.* ; *pl.* -*sies* (-sīz). [ME. *heresie*, *eresie*, OF. *heresie*, *eresie*, F. *hérésie*, L. *haeresis*, Gr. *αἵρεσις* a taking, a taking for one's self, a choosing, a choice, a sect, a heresy, fr. *αἱρεῖν* to take, choose.] 1. Religious opinion opposed to the authorized doctrinal standards of any particular church, esp. when held by a person holding the same general faith, and tending to promote schism or separation ; lack of orthodox or sound belief ; rejection of, or erroneous belief in regard to, some fundamental religious doctrine or truth ; heterodoxy. Formerly, in countries having an established church, heresy was a crime, and consisted in refusal to accept any prescribed article of faith. The canon law names 82 different sorts. In England the writ "De heretico comburendo" was abolished by 29 Car. II. c. 9, and various toleration acts have practically abolished civil punishment for heresy.

Deluded people ! that do not consider that the greatest *heresy* in the world is a wicked life. *Tillotson.*

2. An opinion held in opposition to the established or commonly received doctrine, and tending to promote division or dissension ; — usually said in reproach.

New opinions

Divers and dangerous, which are *heresies*.

Shak.

but the adjective is used two times (I Cor. 11:19 and Gal. 5:20). The word means a willful choosing for one's self which results in a party division. Heresy belongs to the works of the flesh which can and often are performed by carnal Christians (Gal. 5:20). Sometimes this may be used for good so that those who are not involved in heresy will stand out in the churches (I Cor. 11:19). Toward a heretic the Scriptures really command a surprisingly lenient attitude--admonish twice, then ignore (Titus 3:11).

(Ryrie, "Apostasy in the Church," Bibliotheca Sacra, Jan.-Mar. 1964, p. 47).

2c. The term apostasy:

1d. The lexical meaning:

a-pos'ta-sy (-tā-sī), *n.*; *pl.* **-TASIES** (-tāzīz). [ME. *apostasie*, F. *apostasie*, L. *apostasia*, fr. Gr. ἀποστασία a standing off from, a defection, fr. ἀποστῆναι to stand off, revolt; ἀπό from + στῆναι to stand. See OFF; STAND.] An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party; an apostate's act of renunciation; esp., the renunciation of a religious faith.

Apostasy.—This consists in the total renunciation of Christianity, by embracing either a false religion or no religion at all. The offense can only take place in such as have once professed the true religion. *Blackstone.*

(*Apostasy*) . . . is of three kinds: that from the Christian faith; that from ecclesiastical obedience; and that from a religious profession, or from holy orders. *Cuth Dict.*

a-pos'tate (ā-pōs'tāt), *n.* [L. *apostata*, Gr. ἀποστάτης. See **APOSTASY**.] 1. One who has forsaken the faith, principles, or party, to which he before adhered; esp., one who has forsaken his religion for another; pervert; renegade. 2. *R. C. Ch.* One who, having taken sacred orders, renounces his clerical profession without lawful dispensation.

Syn.—See **PERVERT**.

a-pos'tate (-tāt), *a.* Pertaining to, or characterized by, apostasy; faithless to moral allegiance; renegade.

So spake the *apostate* angel.
A wretched and *apostate* state.

Milton.
Steele.

APOSTASY

ΑΠΟΣΤΑΣΙΑ

In its most basic form, apostasy is "an abandonment of what one has voluntarily professed." It is primarily a defection or rebellion, only secondarily a departure.

2d. The biblical usage:

ACTS 21

1e. The noun apostasia occurs twice in the N.T. The first reference

21 And they are informed of thee, is Acts 21:21, where apostasy involves a departure from the that thou teachest all the Jews which teachings of Moses. The second reference is 2 Thess. 2:3, a are among the Gēn'tiles to forsake Mō'ses, saying that they ought not prediction of the departure of the end times. Some see this to circumcise *their* children, neither as reference to the departure of the church from earth at the to walk after the customs. time of the rapture. It is better to understand it as a

II THESSALONIANS 2

falling away from the faith, as the verbs below demonstrate.

3. Let no man deceive you by any Moreover, Jewish tradition speaks of complete apostasy from means: for that day shall not come, God and His Torah before the appearance of the Messiah. except there come a falling away (Kittel, Theological Dictionary of the N.T., I, 513). irst, and that man of sin be revealed, he son of perdition;

2e. The verb aphistemi, to apostatize, withdraw from, fall away, occurs 14 times in the N.T.

a-Po^g'sta-sy (-tā-sī), *n.*; *pl.* -TASTES (-sīz). [M.E. *apostasy*, F. *apostasie*, L. *apostasia*, fr. Gr. ἀποστασία a standing off from, a defection, fr. ἀποστῆναι to stand off, revolt; ἀπό from + στῆναι to stand. See OFF; STAND.] An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party; an apostate's act of renunciation; esp., the renunciation of a religious faith.

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- 1f. In most instances the record involves a physical departure of a person from one place to another: (e.g. Lk. 2:37; Acts 22:29).
- 2f. Sometimes it means departure from a course of action.
- 3f. In three passages a departure from the true faith is involved:
 - 1g. An apostatizing from the Word of God, the seed:

ST. LUKE 8

13They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

- 2g. An apostatizing from the true faith or Christian doctrine:

I TIMOTHY 4

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

- 3g. An apostatizing from the living God:

HEBREWS 3

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

- 3c. Definitions of the terms:

- 1d. Heretic:

A heretic is a carnal Christian who espouses error which brings division into the Church.

- 2d. Apostate:

An apostate is characterized by a willful departure from the truth which he formally professed.

In the words of Ryrie, a heretic needs to be "distinguished from an apostate who is not a Christian and whose departure was from the complete body of Christian truth which put him outside the church, rather than leaving him part of a faction within the church. . . . An apostate, according to the definition, would be different from a carnal Christian in that the latter is 'in Christ' (1 Cor. 3:1) while the apostate is not." (Ryrie, Bib. Sac., p. 47).

The concept of apostasy is not limited to the references where the

actual term is used. Satan is certainly an apostate (Is. 14:12-15). The Pharisees, while not called apostates, fit the characteristics (Matt. 12:24). The false teachers whose coming Peter predicts (2 Pet. 2:20-21) and of whose presence Jude warns are certainly evidencing the characteristics of apostates. As a matter of fact, the Epistle of Jude comprises one of the most extensive discussions of apostasy in the entire Word of God. Jude lists their characteristics, predicts their doom, and gives examples of apostasy from the Old Testament.

Concepts for **C**orruption in **C**hristianity

	HERESY	APOSTASY
Greek Term	αἵρεσις	ἀποστασία
Lexical Meaning		
Cultural Significance		
Proper Synonym		
Scriptural References		
Biblical Usage		
Tentative Definition		

Concepts for Corruption in Christianity

	HERESY	APOSTASY
Greek Term	αἵρεσις	ἀπόστασις
Lexical Meaning	CHOICE	ABANDONMENT
Cultural Significance	SEPARATED PARTIES	REMOVED POSITION
Proper Synonym	HETERODOXY	DEPARTURE
Scriptural Reference	TIT. 3:10 1 COR. 11:19; GAL. 5:20	ACTS 21:21 2 THESS 2:3 LK. 8:13; 1 TIM. 4:1; HEB. 3:12
Biblical Usage	OPPOSING OPINION TO THE TRUTH	TOTAL DESERTION FROM THE TRUTH
Tentative Definition	ESPOUSAL OF ERROR CAUSING DIVISION	A WILLFUL DEPARTURE FROM PROFESSIONED TRUTH

ἀφίστημι.

“to fall away.”

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13 They on the rock are *they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

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NOW the *h*Spirit *'speaketh ex-* pressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of *h*devils;

HEBREWS 3

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Apostatizing
from the
True Word

Apostatizing
from the
True Faith

Apostatizing
from the
True God

Believed and
received the
Word with joy
but fell away

Fulfillment by Jude;
no Holy Spirit (cf.
Rom. 8:9b)

Evil heart of
unbelief

JUDE

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gō-mōr-rhā, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.