

L 9 ... Four Wonderful Things God Does for Us

Jude 1-2

We are studying *Jude* along with *2 Peter* because they both have the same theme, “authentic Christianity.” *Jude* is one of the most neglected books in the Bible, probably because of its brevity. It is so short it has no chapters, only verses. It is the last of the general epistles, which were not written to a particular church, but to churches at large and, therefore, simply bear the name of the author. *Jude* was probably written around A.D. 69.

In the first verse, the writer of this epistle identifies himself: *Jude, the servant of Jesus Christ, and brother of James*. To properly identify the author of this epistle, we must determine which *Jude* he was and to which *James* he was a brother.

The name *Jude* is the English form of the Greek name “Judas.” “Judas” is the Greek form of the Hebrew word “Judah.” The name Jude, or Judas, was as common as the name—Larry—is today.

For example, what are the names of two of Jesus’ disciples ([Luke 6:16](#))?

The first Judas is either *the brother*, or son, of James. The phrase *brother of* is not in the Greek text. Judas (Judah) was a name of great honor, since it was the name of the tribe of the greatest king of Israel. It was also the tribe through which the Messiah would come. However, because the name was forever tarnished by Judas Iscariot, all English versions of the Bible, except the Revised Standard, use the name Jude rather than Judas.

One verse sheds the most light on the author of this epistle. When Jesus amazes people in His hometown of Nazareth with His teachings, they ask if He is the son of the carpenter and Mary ([Mt 13:55a–b](#)).

Then, what do we read in the rest of that verse?

Judas, the brother of James and half-brother of Jesus, perfectly fits the description of the author of *Jude*. The fact Judas appears last in the list of Jesus’ brothers indicates he was probably the youngest. Jude (Judas) does not consider himself an apostle because he was not one of the Twelve, so he simply calls himself *the servant of Jesus Christ*.

Even Jesus’ half-brothers did not believe He was the Christ ([Jn 7:5](#)). It was not until after Jesus’ resurrection that His half-brother, James, became a believer ([1 Cor. 15:7](#)). Jude could have been with James at that time, or James may have won Jude to the Lord. We will have to wait until we get to heaven to ask Jude what convinced him that his half-brother, Jesus, was the Son of God.

Jude describes himself as *the servant of Jesus Christ* ([1a](#)).

The word translated *servant* (DOULOS, doo'-los) literally means “bondservant” or slave. It refers to a slave totally dedicated and submissive to his master.

Some people have wondered why Jude, if he was the half-brother of Jesus, didn't say so in his epistle. Why did he identify himself as simply *the servant of Jesus*? How does James, another half-brother of Jesus who wrote an epistle, identify himself in [James 1:1a](#)?

The death and resurrection of Jesus Christ changed all of His physical relationships. Christ is no longer Jude's half-brother—He is his Savior and Master. This is why both of Jesus' half-brothers who wrote epistles (James and Jude) refrain from mentioning their physical relationship to Jesus.

Now, in his introduction, Jude mentions **four wonderful things God does for us**.

1. He sanctifies us (1b)

Jude is writing *to them that are sanctified by God the Father* ([1b](#)). The word translated *sanctified* means to be set apart to be used by God. It refers to believers being separated from sinful, or worldly, behavior.

Salvation is instantaneous because we are saved immediately and eternally when in faith, through no effort of our own, we receive Christ as our Savior and Lord. However, sanctification is a lifelong process through which we become more and more like Jesus Christ. This process requires much effort on our part.

In [John 17:17b](#), how does Jesus describe the tool God uses to sanctify us?

As we study and apply God's Word, it has a cleansing, or sanctifying, effect on us. Therefore, the more we apply God's Word to our lives the more we become like Jesus Christ.

Jude reminds us that the first wonderful thing God does for us is **He sanctifies us**.

2. He keeps us (1c)

We are *preserved in Jesus Christ* ([1c](#)). The word translated *preserved* (TĒREŌ, tay-reh'-oh) means “to guard from loss” or “to maintain.” We can rest easy in Christ, knowing our salvation is kept safe in heaven by His omnipotent hand.

How does [1 Peter 1:4](#) express this fact?

God **sanctifies us, keeps us**, and ...

3. He calls us (1d)

Jude continues by writing that the recipients of his epistle are *called* ([1d](#)). The word translated *called* suggests being personally chosen by God. Jesus tells His disciples they would be loved by the world if they belonged to it, but they are no longer part of the world ([Jn 15:19a-c](#)).

Then, what does Jesus tell them ([15:19d](#))?

Through the Holy Spirit, God calls us out of darkness into light by convicting us of our sins and revealing what Christ did for us on the cross. This calling is not based on anything we have done or any virtue we might have. It is based solely on God's grace.

According to [Romans 11:29](#), why is this important to know?

The word translated *without repentance* means God doesn't change His mind.

God **sanctifies us, keeps us, calls us**, and ...

4. He meets our needs (2)

Jude now prays for his readers: *Mercy unto you, and peace, and love, be multiplied* ([2](#)). The word translated *mercy* (ELEOS, el'-eh-os) means "compassion." *Mercy* also means we don't get what we deserve. We must have God's *mercy* to receive salvation and not get the eternal condemnation we deserve. Yet, we also need *mercy* throughout our Christian lives because we all occasionally are guilty of sin in attitudes or actions. At those times, we can approach God's throne of grace and receive mercy in our time of need ([Heb. 4:16](#)).

Peace refers to inner tranquility or calmness during the problems and difficulties of life. This peace passes all human understanding and guards our *hearts* and *minds* during difficult times ([Philip 4:7](#)). *Love* reminds us of Christ's *love*, which He demonstrated when He died on the cross for our sins.

How does [Revelation 1:5d](#) express this?

Jude prays: *Mercy unto you, and peace, and love, be multiplied*. The word *multiplied* shows his desire that throughout our Christian lives we will experience more and more of God's *mercy*, *peace*, and *love*. God meets all our needs through His *mercy*, His *peace*, and His *love*.

God does **four** wonderful things for us:

HE SANCTIFIES US,

HE KEEPS US,

HE CALLS US,

HE MEETS OUR NEEDS.