

The Book of Jude – (Part 1) Date, Authorship, Audience, and Legitimacy (February 6, 2021)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/4xb3b89/the-book-of-jude-part-1>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue, and both are italicized for easier reading. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We are going to be starting a new series today on the Book of Jude, and I just want to give you a little backstory to how this developed, why I'm even going here. This is not where I was going. I was going in a completely different direction just days ago, and at the last moment, I was driving my car to pick up my daughter and I got struck. I mean, it was interesting because, with what I was working on, I was traveling; I was fighting, I didn't have any peace on it. I'm not accustomed to that, but it does happen once in a while. It was like I was fighting something, I couldn't understand it. It got to the point where it was getting very frustrating. So, I'm on my way, I'm in the car, and it literally hit me, like, "I'm supposed to do the Book of Jude; there's no question about it." So, this is what I'm supposed to do. The second I grabbed a hold of that, there was perfect peace, perfect clarity, and that passion that I'm so accustomed to getting when I'm tasting and seeing that The Lord is good. That hit me. I tell you this because I'm excited about what The Lord is going to do with this. I'll be honest with you—I don't know what He is going to do, but I'm anticipating this is going to be a really powerful series.

Before we get started, there are a couple of things that I just want to preface about this series. Number one: I didn't pick this. I didn't have some supernatural revelation because it's one of the shortest books in the Bible. I know what you're thinking. Don't go there; that is not the case. I will admit, I do appreciate its brevity, but that is not why I picked it and that is certainly not why The Lord has given it to me. It is about content. The content that we see in this epistle, I'm telling you right now, there is an urgency to it. There is a message that Jude is delivering that, if I didn't know better, I would have thought he had written it yesterday. But he actually wrote this almost 2,000 years ago; over 1,900 years ago. Now, that's really something. There are things in this epistle that are profound wisdom that we need to glean from, and there are warnings that we need to heed right now. As we are looking out our windows at the landscape of America right now, there are things that Jude is speaking to us, and as we go through this, I think you are going to appreciate that.

The second thing to mention is that today is just going to be toned down. Today we are going to ease into this epistle. Next week is going to be different. Next week, things are going to heat up; it is going to get much more intense. But I appreciate being able to enter into this epistle just to kind of get our bearings. Today, I want to just look at a little bit of historical backdrop so that we can get some perspective on the book itself. So, here is kind of our itinerary for today. We are going to look at the date this epistle was written. We will look at the author. We are going to look at the intended audience. We are going to look at its attestation or its legitimacy. Then we will end today by actually getting into the first two verses. So, we will have taken down two verses out of this very, very brief book that doesn't even have a second chapter. There's only 25 verses, so we will be making some good headway.

With that said, let's go and begin with the date written. When was this written? The scholars say it was written somewhere between 60 and 80 AD. I'm going to close that gap for you. I am of a very strong opinion, for many reasons, why it was written probably between 60 or even 62 to 68 AD. That's when this book was written, and I'll tell you why I believe that. What happened in 70 AD, right in the middle here? We know it was the destruction of Jerusalem. Absolutely one of the most monumental things that has ever happened in the history of the world, let alone the history of Israel. Monumental. All you need to do is go through and read the Book of Jude. Read what he is writing, the content, and you will quickly see there is no way Jude wrote this post the destruction of Jerusalem. He would have absolutely mentioned it. This is not even debatable. He has the opportunity. This is in the vein he's going. He certainly would have took the time to talk about the most influential thing his eyes would have ever seen, other than Yeshua Himself coming. So, that is very significant. We can be pretty sure it was written before 70AD.

The other thing that I think is critically important is that 2 Peter was written, they estimate, anywhere from about 62/63 to 68 AD. But what does that matter? 2 Peter is a companion to the Epistle of Jude. This is very important because one of the things you are going to notice that we do throughout this series is we are going to be drawing from 2 Peter, and the reason is that Peter gives the exact same sermon that Jude gives. Identical sermons. It is uncanny actually. In fact, you'll find scholars discussing who came first and who is copying who. Was Peter looking to Jude's epistle and saying, "Man, that is a phenomenal message. That is the message we need to hear today. I'm going to take that and I'm going to go," and he drafts 2 Peter? Or, was it Jude looking at Peter and saying, "That's a powerful message. You know what? I'm going to take that and I'm going to run with it." This is the discussion because it is that uncanny that they are parallel. They are companion documents, companion messages.

So, this is very significant in regard to assessing the date, knowing Jude is going to be written around the time Peter is written, if not come to being at the very same time. It's plausible. You are going to get to know Jude a little bit today. This guy rolled in the highest of circles; he rolled with the apostles. When you're in that circle, you can just imagine the guys getting together, sitting down, chewing on what is happening to the faith, what things are we concerned about, what things should we be bringing to the people. It's plausible that they were even in the same meeting, and it could have been a situation where Peter rose up and he just gives this message, he takes this message and wants to write it down, and then Jude copies it, and Jude says this is what needs to go out.

In addition to that, when we think about when the date was written, I always want historical context. As much as possible, we need to touch and taste and smell what was going on at that time. If you remember our Hebrews series, this is one of the things we covered, and Hebrews was written around the same time that the Epistle of Jude was. What was going on at that time? I can tell you this—Jews were coming into the faith of the Messiah Yeshua, and guess what? They were being thrown out of the synagogues they grew up in, the synagogues that their family attended every Shabbat. They are now being cast out as evildoers. This is happening. At the same time, Gentiles all over the world are flooding into the faith. You want to talk about turning your entire world upside down. At this moment in the first century, everything was rocked to the core.

So, you've got Gentiles coming into the faith, but then you've also got something else happening. You don't just have the rabbis persecuting the Messianic Jews. Now you have, for the first time in Christian history - which was not that long - the government officially starting to rise against her. And how does it start? It starts with the rumblings. It starts with a campaign of propaganda. It starts when you start to see the government becoming more and more intolerant towards your beliefs. Let me ask you something. Does that sound familiar? You need to look at what is going on in this country right now with the government, and what is being said, and their thoughts on Judeo-Christianity, and what they

really think of it. It is eerily reminiscent of where Rome was at before 64 AD, and then when 64 AD comes, something happens and it hits a crescendo. You have the great fire of Rome, and at that time, because we have this catastrophe, now it's the Christians' fault, and they began to burn them at the stake, literally lighting the night up burning Christians alive. It was mounting, growing more and more intolerant, until they had that opportunity to put all that on. I'm going to tell you right now, this epistle, its historical context, every aspect about it, is relevant for today. It is relevant and it is mind-blowing.

So, that is a little background in regard to the date, a little context. Let us move on to the author. Who is the author? It is pretty simple. We know right off the bat that it is Jude, or **Ἰούδας** (Ioudas) in the Greek, which can also be translated as Judas or Judah. Thus Jude is this author. But the name Ioudas was extremely common. Judah/Judas was an extremely common name in the first century, and so that doesn't exactly narrow it down. The writer knows this, and what does he do? He goes on and says: **a bondservant of Jesus Christ, and brother of James**. Who is he talking about? He is assuming his audience knows exactly who he is talking about. This is a heavy hitter. This Ya'akov, when you actually know who he is talking about, he is the prince (*nasi*) of the court. The court that Yeshua himself seated in to take possession of Jerusalem, to be the highest governing law in the world. It is the apostolic court, and James is the one that you read about in Acts 15 who actually renders the verdict when the total controversy broke out in regards to, "What do we do with these Gentiles who are coming in? They're uncircumcised. What are we going to do with them?" Some of the believing Pharisees said, "No, they have to be circumcised." Paul and Barnabas rise up and say "no." Peter rises up and gives his testimony, and he says "no." It is James that renders the verdict. This guy is probably the most influential, most well-known believer on the face of the planet at the time. Jude is his brother.

The plot thickens when you actually take it a step further and you realize who James is beyond that. This "James the Just," as they call him, he was the literal biological brother of Yeshua. Follow that to its logical conclusion. If that is the case, then who is Jude? He is the biological brother to Yeshua. This is the guy whose book we are about to step into. Now, it's interesting when we read what is recorded in Matthew 13:55. A list of Yeshua's brothers is given. We read this: **"Is this not the carpenter's son? Is not His mother called Mary? And His brothers James (James the Just), Joses, Simon and Judas?"** Here, you would not typically connect the dots if you were just reading your Bible in the English, because we just read Jude 1:1 and it said "Jude." Whereas here in Matthew it has been translated as "Judas." But know this, that when you go to the Greek, it is the exact same name. We just call Jude "Jude" in the Book of Jude so as to kind of separate it, if you will, as I guess everyone else is called "Judas" or "Judah." So, here we see who this guy is, and it is awesome to be able to read a book by him.

There is one more tidbit of history that I want to share with you in regard to Jude, and appreciating how influential this man really is in the faith, how revered he was. The way I want to do this is I want to take you back in time. I am going to take you back in time to Eusebius, this prolific Christian historian. Eusebius records this: **But when this same Domitian...**—and just for clarity, he is referring to the emperor of Rome, who was the actual emperor from 81 to 96 AD. Thus this is giving us a timetable here, which interestingly enough, if we take it even further, this timetable helps us understand when the actual Book of Jude was written, and it would testify to what I am saying to you, that it was probably written in the sixties. But we will move on from that.

But when this same Domitian had commanded that the descendants of David should be slain, an ancient tradition says that some of the heretics brought accusation against the descendants of Jude (said to have been a brother of the Savior according to the flesh), on the ground that they were of the lineage of David and were related to Christ Himself. Hegesippus relates these facts in the following words. Hegesippus comes from the early second century; that is important. Now we are getting early attestation. Listen to these words. What we are reading is Eusebius quoting Hegesippus now.

"Of the family of the Lord there were still living the grandchildren of Jude, who is said to have been the Lord's brother according to the flesh. Information was given that they belonged to the family of David, and they were brought to the Emperor Domitian by the Evocatus. For Domitian feared the coming of Christ as Herod also had feared it." That puts things into context. Domitian was trembling. Herod was terrified there would be another king coming, because Herod called himself the King of the Jews. It shows you these Roman emperors were delusional. They wanted to be worshipped; they thought they were God.

Continuing on: *"And when they were asked concerning Christ and His kingdom, of what sort it was and where and when it was to appear, they answered that it was not a temporal nor an earthly kingdom, but a heavenly and angelic one, which would appear at the end of the world, when He should come in glory to judge the quick and the dead, and to give unto every one according to his works."* That sounds apostolic, right from the mouth of the apostles; total truth. We continue: *"Upon hearing this, Domitian did not pass judgment against them, but, despising them as of no account, he let them go, and by a decree put a stop to the persecution of the Church."* There are all sorts of discussions about Domitian doing this because typically this is not a friend of the Church at all. *"But when they were released, they ruled the churches, because they were witnesses and were also relatives of the Lord. And peace being established, they lived until the time of Trajan."* These things are related by Hegesippus.

Absolutely fascinating. We see that the descendants of Jude were the ones, at the time, ruling the churches. If that be the case, who is this Jude? How revered and how influential was he that even his children's children were ruling the churches? That puts this really into perspective of who we are dealing with here.

Moving ahead. Who is the intended audience? We learn this: *Jude, a bondservant of Jesus Christ, and brother of James, to those who are called* - and in the Greek it is **Τοῖς κλητοῖς** (*tois kletois*). There is a little bit of discussion in regards to this and I am going to take you behind the veil of the communications scholars are having. You have some scholars saying that the actual intended audience here, what is being described, "those who are called," is absolutely and exclusively Messianic Jews. There are reasons given. The primary reason is the fact that within this book there is a Jewish apocalyptic narrative; there is a reference to Jewish apocalyptic literature. So, the thought of some scholars is, because of that, that's not something that you would list; that's not something that you would talk about if you were talking about Gentile converts or Gentiles coming into the faith. There is another side of the coin that says that based upon what he is saying here, it may be for the whole mass of the faith, both Jew and Gentile; maybe that is what Jude is presenting.

I want to dig into this just a little bit and what I want to do is I want to take you to Paul's letter to the Corinthians, because Paul makes an interesting statement here; it is absolutely fascinating. He says this in 1 Corinthians 24:24: *but to those who are called*—he says the exact same thing that Jude says, "to those who are called." This is his audience, the intended audience. Paul says—*but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God*. That is interesting. This is something that should be brought to the table to understand that the intended audience might just simply be a little more than exclusively the Messianic Jews, considering the fact that if in fact this epistle was written when we think it was written, in the mid-sixties, Gentiles have been pouring into the faith for quite some time now. It would make sense that he would say these words just as the apostle Paul has said these words, and that it would refer to the Jew first and also to the Greek. We can volley back and forth with, "I think this and I think that," but at the end of the day we can land on this: over 1,900 years the Epistle of Jude has been read, revered, studied, and upheld as divinely inspired by both Jews and Greeks. That is where we can land; we know this for certain.

There is another aspect here to "those who have been called" that we are going to dig into that I really find fascinating and powerful, but I am going to shelf this for a second and we are going to plough through and get to our last point; then we will circle back. The last point I want to make here is the legitimacy or the attestation. Going back to the second century, and this is very, very early, the earliest attestation—Jude was looked at as divinely inspired, authoritative. This is important, at least to me. So, we can go back to the second century and we know something came on the scene that is known as the Muratorian Fragment. Again, historical context is vital. What is happening in the second century? Gnosticism is growing. Marcionism, according to Tertullian, has embittered the whole mass of the faith. This is second century. So, what you have are all these letters going out saying they are Christians when they really were not. These are all "Christian" letters written to Christians. See, it wasn't like today, where we've got our little Baptist community here, we've got a Lutheran community, then you've got your Catholic community. In the first century, you had Gnostics weaving in and out of different Christian circles. You have Marcionites going forth and trying to get into all the churches and be a part of that. This is the whole concept of wolves in sheep's clothing. Do you know what they are doing? It's not just coming and having a conversation. They are writing letters. Letters that look authoritative. We have Gnostic letters still to this day; we have evidence of all these letters.

So, the market is getting flooded with all sorts of corrupt ideologies, and what it did is it rocked the church. Now you are forced to scramble and say, "Time out. We need to start isolating these specific documents right now and we need to see what is inspired. We need to start putting up some guardrails and saying, 'These books are safe.' If we are going to have people coming into the church, we need to be able to protect them and say, 'These are the books that you want to read. These are the New Testament writings in addition to the Tanakh.'" So, here comes along the Muratorian Fragment, and the whole thing is about listing out those books that could be trusted, those books that are divinely inspired. And one of the books that are listed, interestingly enough, is Jude. This is an actual quote: *But the letter of Jude and the two superscribed with the name of John are accepted in the catholic [church]*. I am not going to get into the reality of what that term meant in the second century to what it means today. It is very, very different and I am not going to go there, but stay with me.

Continuing on but still staying in the second century, we have more than the Muratorian Fragment. We have other external sources testifying of the same thing; believing the same thing. Tertullian is one. Tertullian live in the second century. He comes on the scene, a prolific apologist. He comes on the scene and he testifies to Jude, and what is so absolutely fascinating is how he does it. I am not going to show it to you today; I am going to save that one because how he does it is mind-blowing. But suffice it to say, Tertullian comes on the scene and testifies of its authenticity.

It wasn't just Tertullian. Then you also have Clement of Alexandria, second century. We have another source, a man coming on the scene and saying, "This is legitimate." So, I want to take you to Eusebius, who is quoting from Clement. Eusebius says this, and we are going to learn a lot about this epistle: *Among the disputed writings, which are nevertheless recognized by many* - I want to stop right there. You've got to catch this. There are disputed writings. If you are not familiar with the New Testament, the fact is that many of the books in the New Testament were disputed. It's not like they dropped out of the sky and a halo came over them and everybody said, "Oh, this is divinely inspired." That is not how it worked. The books often suffered from much dispute. The Book of Hebrews was disputed. The Book of Revelation was disputed. You are going to read a bunch of other books that were disputed. However, the reason why I highlighted it is because it says "which are nevertheless recognized by may." *Among the disputed writings, which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, and the second epistle of Peter, and those that are called the second and third of John*. All of these books were being disputed.

It's interesting that these books were being disputed for different reasons. In fact, I can tell you that the Epistle of James was being disputed at the time of the reformation. Luther called it an epistle of straw. People had issues with James. Why? Because you cannot say we are justified by works. Haven't you read the rest of the New Testament? Yet James does it. Thus people had issues with this and they wrestled with it. Yet we know, and rightfully so, that it is part of the canon today, but it was disputed. Well, that is a completely reason than why Jude was disputed. I will get to that in a moment, but let us continue on; Eusebius is going to comment on Clement's commentary here. Eusebius goes on and he says, *To sum up briefly, he (Clement) has given in the Hypotyposes abridged accounts of all canonical Scripture, not omitting the disputed books - I refer to Jude and the other Catholic epistles.* He specifically refers to Jude, and just to be clear, so that you understand the terminology that is being used here, when it says "Catholic epistles," he is referring to the books of James, 1 and 2 Peter, 1, 2 and 3 John, and then the seventh one would be Jude, all of which, to this very day, we identify as Holy Scripture, every bit of it.

Now, getting to the point that I told you that I wanted to make here in regard to why Jude is disputed. Fortunately, we have Jerome's writings. Jerome comes from the fourth century, and that is a pivotal time to be alive. That one-hundred year period - or actually, we could boil it down to about 30 years - was monumental on the impression it would leave for the rest of the generations to come. Jerome was a part of this. This is the very same Jerome who is responsible for the Vulgate, translating the Bible into Latin, the reigning Bible for about 1,000 years. Look at what he tells us; this is a historical gem.

Jude, the brother of James, left a short epistle which is reckoned among the seven catholic epistles - which we just covered - and because in it he quotes from the apocryphal book of Enoch, it is rejected by many. Nevertheless, by age and use it has gained authority and is reckoned among the Holy Scriptures. That is very helpful information. As you are reading through and you are seeing all these different books that are being disputed, now we have an understanding of why Jude was being disputed. It is because he quotes from the Jewish apocalyptic book of Enoch. We are going to go into depth on that. Not today, but I will save that for when we get to that portion, and we will dig into that further and further, and there are some things that I will bring to the table that are going to be helpful for you. I can tell you that Jude is disputed even to this day. Christians really get awkward; when you start talking about the Book of Enoch, it makes them uncomfortable. I want to alleviate some of the ignorance that is out there in regard to this book, and even commentaries by some early church fathers in regard to this and how they viewed this, such as Tertullian. It is going to be some awesome insight; I promise you that.

But all this to say, this gives us a little bit of background on what this book is, or what this looks like, who the author is. Just as a side note - notice that all of these things happened in the fourth century. You have Athanasius' Easter letter in 367 AD, The Councils of Hippo in 393, and The Council of Carthage in 397. What are these? Why are these significant? Because each one of these came out at an ecumenical level, if you will, and imposed a closed canon of the exact 27 books we now have in our Bible in the New Testament. This was the time period, and this was also the time period of Jerome. So, that's why I tell you that this is a very, very significant time, because they said, "Enough is enough. No more of these crazy letters being dispersed. We are going to lock it down, and these 27 books, this is what we call Scripture." So, that gives you a little bit of insight.

With that said, I want to take you back to Jude and let us dig into his greeting. In Jude 1:1—*Jude, a bondservant of Jesus Christ, and brother of James.* I will put this up here in the Greek: **Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος** (*Ioudas Iesou Christos doulos*). That term *doulos* is "slave." That's what it means. You have got to understand what Jude is doing right off the bat. Jude is professing his identity. This is so critical. The most important thing to him to mention above all else comes first, and that is that he is a *doulos* (slave) to Yeshua. Jude does not have an identity crisis at all.

Some of you chuckle because the reality is that I have met several believers over the years that have a major identity crisis. Have you ever met those people that are given to every wind of doctrine? The worst thing for them to do is to go online, on the internet, because they come back with all sorts of crazy notions. They are drinking out of fifty different polluted wells, and they are more confused than when they got in. They don't even know how to process the lies and the deception. How do you process that? I am going to share something with you: people that are given to that have an identity crisis; their identity is not locked and loaded in Christ. Therefore, they are tossed to and fro with every wind of doctrine. This is one thing that I can guarantee across the board: if we don't get our identity right, we are going to be in trouble.

I think of the LGBTQ community. They have a conference coming up called Reclaim It. The whole concept of the name is to reclaim their identity. That is the whole concept. The thing about it is that people who are struggling with those same-sex attractions and getting involved with that, they have a lot of displaced anger and they don't know what to do with themselves. They have got people hating on them at the same time, which is not helpful. And do you know what they are doing? They are looking for an identity. They are looking for somewhere to fit in. This is why people go into gangs. We can get these kids that are very displaced and these kids want an identity. If you do not have Christ as your identity, you are completely lost. If you are not a *doulos* (slave) to Him, you are lost. All these attacks by the enemies, all the lies by the enemies, you have no defense. You have zero defense against these things if you have an identity crisis, if He is not your Messiah and you are not His *doulos* (slave).

I love Paul's words in Romans 6:16: *Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?* [emphasis added]. Paul is explaining what a *doulos* is, what a slave to Yeshua is. It is being totally committed to following Him. When Jude talks about being a bondservant of Christ, it is literally about saying, "You know what. I am dedicated to You. I understand the relationship that I am in." If you don't understand the relationship that you are in with Christ, you have an identity crisis. Jude understands. The apostle Paul understood. We are slaves, meaning our sole goal in life is to carry out my Master's bidding. I only want to do Him good. I want to build up His house. I want to do His house well. I want to labor and serve for Him. My life is completely His, every aspect. Jude has reserved nothing. He has not reserved compartments in his heart for the world, because he is a *doulos* (slave) to Yeshua. I'm telling you, this is where we need to be; we need to be where Jude is.

For me, this is a prolific opening, "I am a *doulos* of Yeshua." Then of course he goes on and says that he is the brother of James. Then he goes on and he says this: *to those who are called*. Another way to say this is "to those who are invited." I think of Yeshua's words in Matthew 22:1-3: *And Jesus answered and spoke to them again by parables and said, ² The kingdom of heaven is like a certain king who arranged a marriage for his son, ³ and sent out his servants to call those who were invited to the wedding* - this is the call - *and they were not willing to come*" [emphasis added]. When Jude is talking about "to those who are called," they are called to what? They are called to the wedding. This is his audience, the people called to the wedding.

Continuing in Matthew 22:4-5: *Again he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."* This is an invitation. Continuing: *⁵ But they made light of it and went their ways, one to his own farm, another to his business.* They were too busy to come to the wedding; they didn't have time. They got busy with the things of the world, and the things of the world took precedence over them being a *doulos*. "I don't have the time to be a slave to Yeshua. I don't have time to pray. I don't have time to pray over my family. I don't have time to read the Word. I don't have time to pick up the phone and call my brother and give him some love - much needed love that could keep him out of hell. I

don't have time because I've got to build my kingdom. I've got so many earthly things that I need to do." They are rejecting this invitation.

Continuing on in Matthew 22:6-7: *And the rest seized his servants, treated them spitefully, and killed them. ⁷ But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.* What is Yeshua prophesying about? AD 70. The armies of Rome were sent in and they literally burned the city to the ground, because we know that they didn't know the time of their visitation (Luke 19). They did not know the time of their visitation. Here you have the Bridegroom literally coming Himself to His own people, inviting them to the wedding. What did they say? "I don't got time, and I will not be Your *doulos*. We are not going to bow before You. We are not going to serve You." This is what happened.

Continuing on in verse 8: *Then he said to his servants, 'The wedding is ready' - that is one of the things Yeshua made very clear in His writings as you read the Gospel of John. He says, "Look at the fields; they are white for harvest." It's time to put the sickle to the grain, right? Continuing: ⁸ Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. ⁹ Therefore go into the highways, and as many as you find, invite to the wedding'* [emphasis added]. You know why that fascinates me? Well, what ended up happening? Yeshua came, but they didn't accept Him. The city was burned to the ground. What did Yeshua command His apostles to do though? After His resurrection, what did He command them to do? In Matthew 28:19-20 He says, *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."* So, in this parable you literally see life playing out. You are to do this; you are to go and invite them.

We pick that up in Revelation 19:9, which reads: *Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God"* [emphasis added]. So, as we look at Jude 1:1: *Jude, the bondservant of Jesus Christ, and brother to James, to those who are called* - it is talking about being called to the marriage supper of the Lamb. It is being called to the wedding. It is being called to the Lamb Himself. This is what we are being called to.

Now, getting into 2 Peter. I forewarned you that we would be using this as a companion. What we read at the beginning of 2 Peter is this: *Simon Peter, a bondservant and apostle of Jesus Christ.* Look at that. This is virtually identical to Jude's opening. The only difference is that Peter, and rightfully so, adds "apostle of Jesus" because he was one of the 12 apostles; Jude was not. The same intro, but then he goes on, and instead of saying "to those who are called," look at what Peter says: *to those who have obtained like precious faith with us by the righteousness of our God and Savior, Jesus Christ* [emphasis added]. I want to narrow this down for you. When Jude says, "to those who are called," he is not talking about someone who just heard the Gospel but did not accept it. He is talking about exactly what Peter is talking about: those who have attained like precious faith; they have accepted the invitation. This is his context, and this is important as we get into next week, because what we are going to discover is that Jude is talking to the church. He is going to address the church, those who have like precious faith.

Continuing on in Jude's introduction, we read this: *to those who are called, sanctified by God the Father.* This word "sanctified" is *ἀγιάζω* (*hagiazō*) in the Greek; it means "made holy". You have been made holy. You have been purified. You were called, you accepted the call to the wedding, you accepted the reality that you need to be a *doulos* (slave), and you are purified. Then we read this: *and preserved in Jesus Christ.* This Greek word *τηρέω* (*tēreō*), translated "preserved," is the Greek equivalent to the Hebrew word *שָׁמַר* (*shamar*). Please follow me and listen carefully, because you have a benefit here. We just got done doing the Aaronic benediction, the *birkat kohanim*, the priestly blessing; we are very

familiar with this. What I am showing you right now, Jude is about to unleash it, because this term *shamar* in the Hebrew or *tēreō* in the Greek means "to keep." What does he say? "May the LORD bless you and keep you." This is central, but then it gets better.

In verse 2 Jude writes: *Mercy, peace, and love be multiplied to you*. Grace, mercy and peace were the anchors of the priestly blessing. Jude opens this book up in a very powerful way, the most powerful way you could. There is nothing more powerful than the priestly blessing for God's character, God's heart, and God's favor to fall on you. That is an awesome thing and that is what he does here. You will notice that Peter does the same thing, in 2 Peter 1:2: *Grace and peace be multiplied to you*. Identical statement. I just show you this because the sermons are uncanny; they are so similar. We are going to end here for today.