

**LESSON 8 – A FINAL WARNING FOR THE CHURCH**



**Reading Assignment:**

Bible Reading: Hebrews, 1, 2, & 3 John, and Jude  
Text Reading: Benware Chapters 28-31

**A CHANGE OF COURSE**

For the three weeks, life had been quite difficult in the town of Dalkeith. Every time we tried to drive to the local food store, we have been delayed for several minutes. The streets are being torn up to lay new water pipes. As much as we wanted to go down the High Street, we have had to divert to another street. If we had our way, the work would not have been done. Despite our wishes, other people have decided to slow down our drive. We were constrained by others.

We all have had experiences like this in our daily lives. Interestingly, even the Bible writers could encounter something similar. No not in driving an auto, but similar frustrations. In one of the shortest books of the Bible, we see an example of this same change in direction. This change becomes an evidence of the inspiration of the Bible.

Jude began a letter to a close friend in which he desired to write about their common salvation.

**WRITE JUDE 3:**

Instead of Jude’s plan to write of their common salvation, the Holy Spirit over rode him and changed the theme of the entire letter. Now this letter, written in the latter part of the 1<sup>st</sup> Century, becomes a warning to the 21<sup>st</sup> Century church. Because most of the Apostles were now with the Lord in heaven and 2<sup>nd</sup> generation leaders were coming into the leadership positions in the church, God constrains Jude to write a final apostolic warning to the Church.

It is important to realize that this warning came from God and was not just Jude’s personal worries over the “younger generation” and their ways, for we believe the Scriptures to be divinely inspired. Earlier we defined inspiration as “the breath of

God” that directed the writers in their choice of words, phrases, and grammatical constructions. As a result, we sometimes struggle to understand how God maintained the individuality of the writings and yet controlled every word. Yet, this is precisely what He accomplished. Peter writes that

*Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved [ferw] by the Holy Spirit.*

2 Peter 1:20,21

In ways we do not fully understand, the Holy Spirit moved [ferw - present passive participle] men in their writing. Strong tells us that this “moving” bears with it a suggestion of force as of a gust of wind.<sup>1</sup> The same word, used in Acts, illustrates the concept of Biblical inspiration in a way we can all understand.

*And when the ship was caught, and could not bear [eferomeya] up into the wind, we let her drive.*

Acts 27:15

**QUESTION?**

What controlled the ship? \_\_\_\_\_

The ship is passive, controlled entirely by a violent wind, which despite all efforts of the crew to alter course, follows the course established by the wind. So too, the writers of the Scriptures were forced to yield up their intentions and to follow God’s direction as He drove them. Jude had to change the course of his letter. Instead of writing about the joyous salvation they both shared, he was forced to write about a very serious and unpleasant subject. Clearly God superintended the writing of His Word.

***WHERE DOES JUDE “FIT”?***

To understand this change of subject, we need to see how the letter of Jude “fits into” the Scriptures. Remember, in our Old Testament Survey Course, our first lesson began by showing how God divided timeless eternity into two parts:

- Eternity past
- Eternity future

In between we have the Old Testament era and God’s 400 years of silence to Israel and the world. The New Testament era broke that silence, which includes the present Church Age. At the end of the Church Age, the Church will be caught up to

heaven with its Bridegroom and in so doing, eliminate any confusion between God's dealing with Israel "His wife" and the Church "His Bride." The Tribulation will begin the Latter Times ending with the Millennium. At the close of the Millennium, the New Heavens and Earth will usher in Eternity future. Just as the world began in the Garden of Eden, so it will return to an Eden-like state. Much as two book ends bracket a set of books.

<b>God's Plan of the Ages</b>	
<i>TIME PERIOD</i>	<i>PRIME PARTICIPANTS EMPHASIZED</i>
"Eternity" Past	Trinity Only
Old Testament Era – 2000 years [approximately]	Primarily Israel
Inter-Testamental Period – 400 years of Silence	Israel and Gentile Empires
New Testament – Church Age	Church
New Testament – The Tribulation – 7 years	Israel & Gentile Empires
New Testament – The Millennium – 1000 years	Israel & Church
"Eternity" Future – New Heavens and Earth	Israel & Church

Now lets us move our "student magnifying glass" closer to the Scriptures and look at the New Testament books. The Gospels record the days of our Lord upon the earth, ending with His resurrection. Luke wrote his first book, the Acts of the Apostles, to describe these times. His second book record of the growth of the early church. As we study it, we see it records a transition from a predominately Jewish Church to a predominately Gentile Church. In Jude we see a similar transition in his book, the Acts of the Apostates. This book prepares us for a transition for the predominately Gentile Church to God's remembering of Israel and the final states of His dealing with the nation Israel, as recorded in the Book of Revelation. Here again we see God's use of "bookends," here with respect to time. Being constrained by the Holy Spirit, Jude writes of the "*last times*" [v. 18].

<i>New Testament Book Organization</i>		
<i>Book of the NT</i>	<i>Main Theme</i>	<i>Group Emphasized</i>
<b>Gospels</b>	Revelation of Jesus Christ's 1 <sup>st</sup> Coming to the Earth	The Nation of Israel
<b>Acts of the Apostles</b>	Transition to Church	Transition – Jewish Nature of Church to Gentile Nature of Church
<b>Epistles</b>	Specific Church Teachings	Church Age Saints – Jewish and Gentile
<b>General Epistles</b>	General Church Teachings	Church Age Saints – Jewish and Gentile
<b>Jude</b>	Transition to Israel	Transition - Gentile Nature of Church to Jewish Nation
<b>Revelation of Jesus Christ</b>	Preparation and Revelation of Jesus Christ's 2 <sup>nd</sup> Coming to Earth	The Nation of Israel

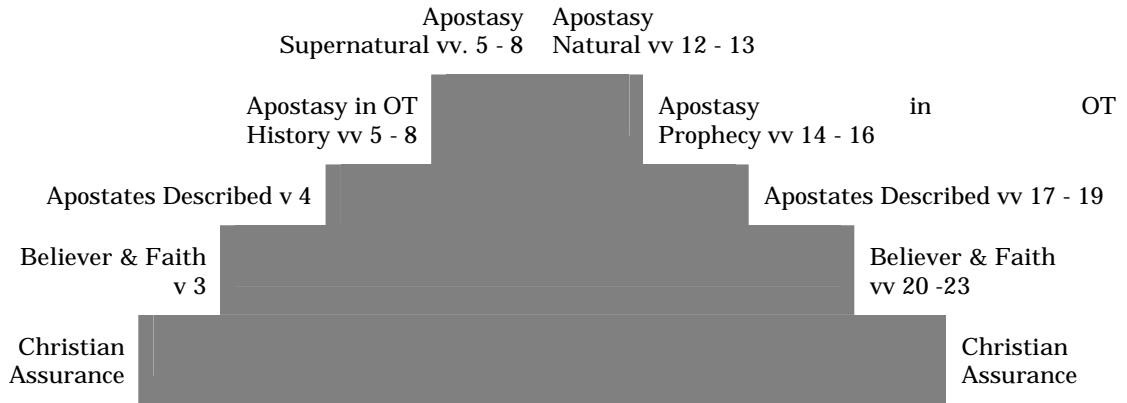
In doing this, Jude reminds us that a New Testament without an Old Testament is useless. By Jude's writing, approximately 70-80 AD, the Church had spread and serious problems developed within the Church. Recognising that more troubled times were coming to the Church, the Lord gave them assurance and a warning.

***THE "PYRAMID" OF JUDE***

If we outline the Book of Jude it is similar to a pyramid. If we think of a stair shaped side with a topic on each step, we find that as we move up labelling each stair, we find a symmetrical pattern.

The book begins and ends with assurance for the believer. It then describes the believer and his faith. In the middle, apostasy is described and warned about. We find both Old Testament and supernatural apostates.

An Ancient Trio of Apostates v. 11



**WHO IS JUDE?**

The first verse of Jude literally reads:

**Jude - of Jesus Christ, a servant [doulos]; brother of James**

In this greeting, Jude is emphasizing first and foremost his relationship to Jesus Christ. He is a *doulos* of Jesus Christ; the Hebrew meaning of this word is a servant of great honour and dignity. These characteristics are derived solely from the one being served.

The Greek meaning of *doulos* is “one of humility.” Thus, our first introduction of Jude is that of one serving Christ in both humility and yet with a sense of the honour and dignity of the office which goes along with the position.<sup>2</sup> Jude is in good company using this term, for others so named include: Moses, Joshua, David, Isaiah, Paul, and the Lord Himself.

*And the LORD appeared unto him [Isaac] the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.*

Genesis 26:24

Here the “*servant*” was a blessed one.

Jude next speaks of his brother, James. This is a familial tie. We discover who this family is by considering two other references to James.

*Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.*

Galatians 1:17-19

Jesus Christ did have half brothers. While this bothers some, the Scriptures clearly state

**LIST JESUS' HALF-BROTHERS  
AND HALF-SISTERS:**

Matthew 13:55, 56

Thus, Jude could have claimed great fame and authority based upon his family relationship to Jesus, yet he only refers to his relationship to James. We believe this reflects both the servant attitude of Jude and his desire to remind his readers of his office and its authority. Owing to his message, he must stress that his authority for his message comes directly from his Master's instructions and not of his own initiative. He is only the honoured servant of the Master.

This was very important to the original recipients of this letter. What Jude has to say is certainly very negative and stern. Even in his day, people were supposed to speak "positively." Despite his obvious connections in high places in the church, Jude served as a true Hebrew servant to His Lord. Let us remind ourselves of the Hebrew concept of servant found in Deuteronomy 15:12-17.

*And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.*

We may summarize the concept of a Hebrew bondsman as follows:

- Completely subservient to His Master's will - He sought it and desired others to know it

- Consistently seeking His Master's well being - He sought the best for the Lord's Church
- Completely sensitive to His Master's Reputation - He sought to discredit those lessening the teachings of His Master
- Completely secure in His Master's wisdom - He only obeyed God's directing and relayed God's teaching not his own
- Completely satisfied in His Master's world - He did not seek prestige for self, rather service to the Church.<sup>3</sup>

### ***THE BELIEVERS' ASSURANCE***

Jude brackets his severe teaching, or rather the Lord's, with assurance for true believers in the church. By this stage of Church history, a grave danger had appeared on the scene. Jude's duty, as is true for all Christians, is to warn his fellow believers.

Jude was approximately 70 years of age at this time and according to reliable church history, had two grandsons around 20. Ancient records indicate that they were workers of the soil with no wealth and were looking for a heavenly kingdom not an earthly one.<sup>4</sup> They were very complacent with little desire to serve. Thus, Jude knew the dangers present within the church in a very personal way.

Many have seen someone they love going in the wrong direction. Perhaps about to "drive off a cliff." To not warn someone of immanent danger is the same as pushing them off yourself.

But in speaking of the dangers, it could be possible for some of the more sensitive readers to apply it solely to them rather than to the church as a whole, and thus, unnecessarily worry about their personal relationship with the Lord.

Because of this, Jude begins his first "steps of the pyramid," verses 1,2, and 24,25. Actually these verses are two sides of a coin. Jude says

**WRITE OUT JUDE 1:**

Notice carefully that this letter is written to those who are *sanctified* or set apart [perfect tense, passive voice, participles] by God. These are God’s people who have been cleansed and made fit for service to the Lord.

Notice the grammar of both *sanctified* and *preserved*. We first note that God did it, for Jude uses the passive voice. Nothing anyone does can sanctify himself or herself. Further, try as they might, they cannot guaranteed preservation. Additionally, both of these verbs, *sanctify* and *preserve*, are in the Perfect Tense.

**DEFINITION:**

The **PERFECT TENSE** in Greek corresponds to the perfect tense in English, and describes an action which is viewed as having been **completed** in the past, once and for all, not needing to be repeated.<sup>44</sup>

WORD	VOICE	PERSON PERFORMING ACTION	TENSE	DURATION OF ACTION
sanctified	passive	God	perfect	Completed in past
preserved	passive	God	perfect	Completed in past

God not only sets the Christian apart, but He will preserve them throughout eternity. God promised this by the grammatical form of these two participles. It is God alone, Who will preserve them regardless of the surrounding world. This is important for the remainder of Jude’s message could bring fear to those living in the times described.

Finally, they are the “*called*” ones.

**QUESTION?**

Where in the sentence is this term located? \_\_\_\_\_ of sentence.

\_\_\_\_\_

<sup>44</sup> Online Bible #5778

God placed it here to emphasise His sovereignty in the calling. Interestingly, the term “*called*” is applied to those who are selected to attend a formal banquet.<sup>5</sup>

**WRITE OUT VERSE 21:**

The verb, *keep*, is in the aorist tense, active voice and imperative mood. “*Keep*” is the same verb, translated *preserve* in verse 1. In contrast to verse 1 where God preserves us, now we are **commanded** to “*preserve*” ourselves.

**HOW CAN THIS BE?**

The idea is that God has set us apart and expects us to “do our part.” We are His eternally and that cannot change, however, we can become ineffective servants by falling for the teaching of the apostates that will be prevalent in the church in the latter times.

**QUESTION?**

What does it mean to “love” God?

The clearest statement in the Bible defining our love for God is found in

**WRITE IT OUT: 1 JOHN 5:3**

Since the verb, *keep*, is in the aorist tense, it suggests a limited time period [punctilinear – a point in time]. Further, the verb is a command. You chose whether to follow God’s commandments or not. Remember this command is in the New Testament, thus, there must be commandments for Church Age believers. The

limited time we need to do this is during our days upon this earth. After our resurrection and glorification, we will no longer have a sin nature, and thus, obedience will be very natural to us, requiring no effort.

Obviously, we will fall and commit sin during our days upon the earth. Thus, during that limited time we are to be “*looking for the mercy.*” This is a present passive participle indicating that it is an ongoing action resulting from what went just before. God’s mercy is seen in His patient forgiveness of us, like a father bringing up his child. Thus, verse 1 gives our secure position and verse 21 gives our present duty which consisted of willingly obeying God’s principles and looking for His mercy.

<b>SPECIFIC DUTIES</b>	
<b>God’s</b>	<b>Preserve you for eternity</b>
<b>Christian’s</b>	<b>Keep in Love - obey God’s Commandments</b>

**THE APOSTATES**

**WRITE JUDE 3:**

Jude, reflecting the concerns for the church, instructs his readers to “*contend*” for the faith, meaning, to “contend strenuously in defence of.”<sup>6</sup> All who have visited Scotland have seen its many castles. I have stood at the foot of one such castle and looked up at the walls high above me. I cannot imagine “storming” the castle. Yet, many breached the walls and fought in hard hand-to-hand combat. The defenders had to be ready to face their enemy and to contend strenuously.

Today, many try to avoid conflict with other people. This is impossible in the Christian world. You are to be royalty, and must learn to contend for your coming

King. Paul made this clear as he outlines the armour of the Christian in Ephesians 6. This word “*contend*” reflects that kind of struggle and effort. Remember

- Our Commander is Jesus Christ, the Captain of the Host [Joshua 5:14]
- The Enemy is before us and must be exposed, confronted, and confounded
- The Defenders are the true believers who are faithful and determined. Throughout the Bible we see that they are always in the minority of the believers
- This Battle is for the truth of the Scriptures involving life and death
- The Compensation is a future reward.<sup>7</sup>

Let us now examine our enemy’s characteristics and strategies.

*For there are certain men crept in **unawares** [aorist, active, indicative], who were **before of old ordained** [perfect, passive, participle] to this condemnation, ungodly men, **turning** [present, active, participle] the grace of our God into lasciviousness, and **denying** [present, passive, participle] the only Lord God, and our Lord Jesus Christ.*

Jude 4

**LIST THE FOUR VERB FORMS USED IN JUDE 4.**

- 1.
- 2.
- 3.
- 4.

Taking these four verb forms, we can determine four prime characteristics of later day apostates.

**Verb 1** – indicates that men entered stealthily at a point in time in order to avoid detection by the church.

We are not talking of obvious cults or false religions here. These are people that hold to a form of godliness but deny its power. They appear as godly Christians. However, their goal and purpose is not for fellowship and learning. Rather, they conscientiously enter into the churches with the goal of destruction.

These types of men also infiltrate Bible schools, so that the graduating pastors will then infiltrate the churches and destroy them. In today’s world; books, videos, tapes, music, etc. are also mighty tools of these apostates. Next time you read, hear, or sing

- carefully examine the material to see if it is based upon specific Bible verses, or is it merely nice fluffy Christian thoughts.

**Verb 2** – The apostates are men who were ordained to this, that is they were “written out beforehand” to this judgement.

This is hard for us to understand why God would allow such men to come in to churches. Yet God has his purpose. Throughout the Bible, God has given examples of men who were tested or proved by their will to resist evil and evil men. Think of Job, Abraham, and the church at Smyrna to name just a few.

The apostates are ungodly, make no mistake these are not merely misguided brethren who come under Satan’s subterfuge and are used by him. These are men who “destitute of reverential awe towards God.”<sup>8</sup>

**Verb 3** – The apostates deny the true Master [despot] and Lord, Jesus Christ. Unlike Jude, these men deny that

- Jesus is Lord - Master
- Lord is God
- Jesus – God born in the flesh
- Christ – Jesus is the Messiah

They have made the choice. You can always recognise a cult, for they will deny the deity of Christ. They will always speak reverently of Him, but never give Him His full position as God. A good test of a cult is to ask, “Is Jesus Christ God Himself?” If they make Him anything less, they are a cult.

Unlike cultic members, apostates seemingly are orthodox and only reveal themselves as ungodly in very subtle ways. True discernment is needed to detect them prior to their destructive action in the church. That action may be a church split, power struggle, or the so called, personality conflict. Be aware, most church problems are not “personality clashes” unless you consider one of the personalities Satan.

Verb 4 – The apostates are lascivious - that is they want liberty from God’s commandments [remember 1 John 5:3?] and resist God-given principles of life and lifestyle.

One of the greatest evidences of an apostate is seen in their personal lifestyle. They may be orthodox in their Christian terminology and they may be orthodox in their

actions on Sunday. The test is what they do and what they approve of in Christian lifestyle. We are not to judge them on a legalistic plane.

**DEFINITION**

Legalism is the applying of man-created laws to the Christian lifestyle, having no Biblical basis, merely the conclusions of man.

However, the epistles are filled with godly principles and commandments. Why else would John have written such a verse? Thus, as a Christian seeking to live in a way pleasing to the Lord, we must develop careful discernment through our study of the Bible, prayer, and personal walk with the Lord.

The apostates indulge themselves and are usually quite morally lax. Ultimately many of them are found to be in sexual sin.

Paul reminds us that

*. . . brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. . . . Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

Galatians 5:13, 19-21

These apostates will ultimate reveal themselves, but often not until the damage has been done.

We have all heard of termites. These tiny creatures eat away at the foundation of a building, ultimately destroying the building. The problem is that they are generally undetected until it is too late. Thus, many people in the southern part of the United States have regular inspection of their home by experts to see if they have termites.

Just before we sold our home, prior to moving to the United Kingdom, we spotted some small ants on the property. We called in an exterminator and asked him if they were termites. He said “no” and then exterminated them. I asked for a description of termites so I could watch out for them in the future. He gave me a technical description of termites. As I looked blankly at him, he smiled and then compared them with things I could understand. Just as Paul warned Ephesus [Acts 20:29-31] so now Jude begins to give us a picture we can understand by giving us examples of church “termites.”

**STOP AND READ ACTS 20.**

***THE OLD TESTAMENT EXAMPLES***

Jude now “reminds” us that the present danger is not unique. The type of person who causes these problems has existed for hundreds of years. The difference is that these apostates are in the church and they will reach new heights during the days just prior to the Lord’s return.

Just in case Jude’s 1<sup>st</sup> Century readers thought he was warning of the dangers that they uniquely face, such as the Emperor or pagan religions, Jude brings them back to the past and the experience of the Hebrews who were delivered from Egypt.

Often we think that an individual is merely a troublemaker. We tend not to associate what he is doing with a pattern seen throughout history. Further, we forget that the reason it is a pattern is that the “instructor” has been around for hundreds of years.

**QUESTION?**

Who do you think is the instructor? \_\_\_\_\_

**WRITE OUT 1 PETER 5:8**

We tend to believe these forces would never touch our church. Just as with illness, people never stop and care until they themselves face it. People always believe “it will happen to others, never themselves.”

Further, the problem is not just in a church with a Jewish heritage. Jude goes right back to Genesis 6 and the angels. These times were long before there was a nation of Israel and the Jewish people. Once again, Satan and his attacks transcend time and particular ethnic groups. His is a pattern practices throughout all ages of history.

It is well to stop and look at each of these schemes of the devil and try to learn these schemes of apostates, these false believers, which Satan sends to enter stealthily into the flocks to destroy the church.

**USING JUDE'S EXAMPLES IN VERSES 5 THROUGH 11  
MATCH APOSTATES TO THEIR APOSTASY:**

a – Hebrews      b – angels      c – Sodom      d – Cain      e – Balaam      f – Korah

\_\_\_\_\_ refused God's authority and left their estate [God's purpose for them].

\_\_\_\_\_ was unrighteous and refused to give God his best

\_\_\_\_\_ led an outright rebellion against God.

\_\_\_\_\_ refused God's authority and plan for marriage between a man and woman

\_\_\_\_\_ sought only temporal relief from slavery and refused true Authority of God

\_\_\_\_\_ sought financial reward and refused God's authority.

When all these examples are considered, we realise that the modern attack on the church is from apostates who are out to destroy the church. They do this as a means of rebelling against God's authority and rule. Further, since Jude indicates that this age old attack will have new significance in the latter days, there must be a reason for the increase in intensity. This reason must be tied into the events immediately following the Church Age.

These include the Tribulation, Christ's 2<sup>nd</sup> Coming, and the Millennium. Perhaps these men are attempting to hinder the final witness of the church prior to these events. If churches discontinue to preach about them, there will be no written material, no audiotapes, no videotapes, no newspaper articles etc., left to advise those after the Rapture concerning Christ's removal of the church. Additionally, it is the church which supports God's work with Israel the nation. Without the support of Bible-believing Christians, humanly speaking, Israel would struggle to maintain its existence. Satan has always been trying to eliminate the Jewish people and the nation, knowing that both must be present for Jesus Christ to return and set up His kingdom. For further understanding of this, see Dr. Renald Showers book, *What on Earth is God Doing?*

It is interesting to note that as the church turned to the allegorical interpretation of the Scriptures in the 4<sup>th</sup> and 5<sup>th</sup> Century, evangelism declined. Additionally, one of the strongest periods of evangelistic efforts in Church History came when the church emphasised the premillennial return of Jesus Christ. Paul and John indicate that without a conscious looking for the return, holy living will decline among Christians [2 Timothy 3:1-4, 4:8; 1 John 3:1-3].

Notice that after all these examples of apostates, Jude moves on to both holy living and evangelism.

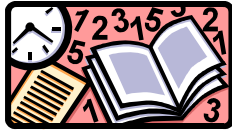
### ***THE FINAL EXHORTATION vv 20-23***

Jude concludes his letter by reminding us that even in the difficult days of apostasy, we must still reach out to proclaim the Gospel.

<b>LIST THE WAYS WE, WHO TRULY KNOW THE LORD CONTEND FOR THE FAITH?</b>
-----------------------------------------------------------------------------

1. \_\_\_\_\_ up our faith - faith cometh by hearing and hearing by the Word of God. v. 20
2. \_\_\_\_\_ - develop true Biblical prayer v. 20
3. \_\_\_\_\_ yourself in the love of God - Ephesus lost their first love. A careful study of that love shows that they had lost the desire to be with their Lord, i.e., looking for the catching up, they had lost their communication with the Lord, i.e., prayer and had lost the desire to stand up and stand out in a pagan society. vv. 21
4. \_\_\_\_\_ with fear - finally, keep on proclaiming the truth of the Gospel to all men. vv. 22-23

Jude has written a message he did not want to write. We all like to be liked and want to write pleasant things. Writing of the joy of his salvation would have been a pleasure. But for the servant of God, the pleasure comes in heaven and not necessarily upon this earth. Here we are God's servants to do battle, as He requires by proclaiming the truth even to those who do not want to hear it. It is a hard task and the enemy is great, but "*greater is he that is in you, than he that is in the world* [1 John 4:4]." Remember, our Lord will keep you from falling, which is His duty, while you keep yourself in His love by obeying your Master.



## *Homework Questions*

Answer the following based upon your text reading, the Bible, and Lesson 8. Note: some of the questions are to prepare you for the next lesson by preparing you to think about the subjects. Your answer to these is based upon your discussion rather than a right or wrong answer.

### **LEVEL 2 & 3 – HC-104/204 COURSE\***

1. Write out the symmetrical outline of the Book of Jude [20 points]:
2. List Jesus Christ's half-brothers and sisters [10 points].
3. Answer the following based upon Jude's examples [25 points]:
  - a. Who refused God's authority and left their estate? \_\_\_\_\_
  - b. Who was unrighteous and refused to give God his best? \_\_\_\_\_
  - c. Who led an outright rebellion against God? \_\_\_\_\_
  - d. Who refused God's authority and plan for marriage between a man and woman? \_\_\_\_\_
  - e. Who sought only temporal relief from slavery and refused the true authority of God? \_\_\_\_\_
  - f. Who sought financial reward and refused God's authority? \_\_\_\_\_
4. In Jude 1, discuss the importance of the grammar of the verbs, sanctified and preserved [20 points].
5. List the ways, we who know the Lord, can contend for the faith, giving specific verse references from Jude [25 points].

### **LEVEL 3 ONLY**

Write a paper of 250 to 300 words answering the following: **Discuss how you observe or do not observe growing apostasy in the Christian world today. Be sure to include a discussion of the characteristics from Jude, which you used in your evaluation.**

### **LEVEL 2 AND 3**

***On your answer sheet indicate the***

\_\_\_\_\_ % of the reading assignment completed:

\_\_\_\_\_ % of the Bible reading completed.

You may submit your homework answers either by mail or email. Email submissions may be sent either as an attachment or within the email. If sent as an attachment, they must be in Word, Word Perfect, or text format. If in doubt as to format contact us for further information. Send your homework answers to:

***Internet Bible Institute  
Box 21  
12 South Bridge  
EDINBURGH Scotland UK  
EH1 1DD***

Or email: [lessons@internetBIBLEinstitute.com](mailto:lessons@internetBIBLEinstitute.com)

[This page internationally left bland]