

GENERAL (CATHOLIC) EPISTLE BY YOÚDAH'S (JUDE) (cont.)

I. Facts to Be Noted (cont.)

E. The Characteristics in Jude is: polemic with the possible reference to the apocryphal books along with Hellenistic (Greek) theology and language dialect.

F. The Purpose of Jude in writing this Epistle is twofold:

a. Although Jude initially intended to exhort Redeemed, Disciple-saints who have wholly committed trust unto The Lord Jesus Christ to “intreat them to-intensely-agonize-in-conflict^[contend-with-the-greatest-effort-as-in-an-athletic-contest-or-wrestling-match] for-the faith once-for-ever delivered-over-to-the saints” (v. 3 APT). This faith referred to is the whole body of Scriptural Truth, a deposit of what and to which early redeemed-disciple-bondslaves committed their trust.

b. To warn against apostates and their acts and against religious libertines who creep in unawares (v.4). Religious libertines are free thinkers in religious matters, people who are unrestrained by morality which leads to a dissolute life. These are described as the following people:

“ For certain humans^[generic] a-long-time-ago [perfect-passive-participle] stand-written-down-beforehand unto this the judgment, ungodly-ones, ^[present-substantive-participle] ones-persistently-transposing the grace-of-The God-of-ours into excessive-unbridled-shame-less-life-style, and ^[present-substantive-participle] ones-persistently-denying God, The Only Absolute-Master^[Despot] and Lord of-ours, Jesus Christ” (v. 4 APT).

G. Apostasy occurs when the human turns the grace of The God into lasciviousness (excessive-unbridled-shame-less-life-style) or abandons the faith which he once proclaimed and adhered thereto.

An apostate is one who has been exposed to The Truth of The Gospel and has given at least intellectual assent to The Faith of Christ, but has turned away to immorality or some ethical religion or faith. And in heart he has refused both to repent and to acknowledge the need of both **repentance** and **committed trust** to The Lord Jesus Christ and His saving work at Calvary.

H. The Thrust of The Epistle is to warn the redeemed, regenerated disciple-saints against apostasy, to be alert to the pattern, progression and prevalence of apostasy, as well as the means of perception of apostasy, and to earnestly contend for The Faith so that Satan is defeated and apostasy is refuted.

I. Scenes: Palestine, **Sohdóhmah** (Sodom) and **Góhmohrrah**, Heaven (v. 9), and on the wilderness journey (v. 11).

J. The Characters in Jude.

Jude, fallen angels, **Meekh-ah-áyI** (Michael), the Archangel, the Devil, Moses, **Káh-ëen** (Cain), **Bahlah-áhm** (Balaam), **Koréh** (Core), **Ehnōkh** (E-noch), and **Ahdáhm** (Adam). Except for Jude, we would not have certain knowledge that **Ehnōkh** (E-noch) prophesied of The Christ's coming, nor of **Meekh-aháyI** (Michael), the Archangel's discussion with the Devil over Moses' body.

K. There has been an Appalling Neglect of the teachings of Jude and his Epistle by Bible Scholars, Bible Teachers, and Preachers.

S. Maxwell Coder in his booklet *Jude: The Acts of the Apostates* printed by Moody Press, Chicago in 1958 pointed out the following five facts (p. 4).

In the works of Alexander Maclaren out of 17 volumes published only 3 sermons were devoted to Jude.

In the 25 volumes of *The Peoples Bible* by Joseph Parker only a single message on Jude was included.

In 6 thick books of *Critical and Experimental Commentary* by Jamieson, Fausset, and Brown only 5 pages on Jude.

In 25 large volumes of *Lange's Commentary* only 23 pages on Jude.

In 844 pages in the Great Bible Commentary dealing with Hebrews through Revelation only 14 on Jude.

Additionally note that in *The Pulpit Commentary* out of 22 volumes published only 52 pages were devoted to Jude. All the above indicates a great lack of consideration and concern for the most devastating tool of a Satan's to denigrate The Truth and at the same time gain a greater foothold over The Church and the professing believers of our age or period of time nearing the fulfillment of Jude's prophecy.

L. Doctrines mentioned by Jude: The Trinity (vs. 1,4,19), Salvation (v. 3) angels (v. 6,14), Eternal Judgment (vs. 6,13,15), Eternal Punishment (v. 8), Satan (v. 9), The Second Coming of The Christ (v. 14) and Eternal Absolute Life (v. 21).

M. Examples of Apostasy:

1. Groups:

a. Israel was destroyed because of 'not committing trust' after being redeemed by faith out of Egypt (v. 5 APT).

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GENERAL (CATHOLIC) EPISTLE BY YOÚDAHs (JUDE) (cont.)

I. Facts to Be Noted (cont.)

L. Examples of Apostasy (cont.):

1. Groups (cont.):

- b. Angels fell and did not “carefully-guard-watchfully-secure the principality belonging-to themselves but because they abandoned their own proper habitation remaining behind’ and departed after other flesh (v. 6 APT; Gen. 6:2, 4 cf. Job 1:6; 2:1; 38:7; Ps. 89:6). Jude 6 refers to Lucifer and the angels who sinned and turned against The God Who created them and descended to Earth before the flood and corrupted humans and the Earth. The angels wrongfully departed and took on a human body and sought and lusted after the flesh of humans called other flesh of a different kind with which to cohabit (Jude 7a cf. Gen. 6:2,4).
- c. **Sohdóhmah** (Sodom) and **Góhmohrrah** and the cities around them because their men became ‘utterly-immoral and wrongfully departed and lusted after strange flesh or other flesh of the same kind, men with which to cohabit (Jude 7b,8a cf. Gen. 19:4-10) and additionally they persistently rejected dominion especially that dominion of The God (Jude 8b,c).

M. Outlines of General (Catholic) Epistle by Yoúdahs (Jude).

a. Expository Outline:

- I. Exhortation to Defy Apostasy (1-4)..
- II. Exposition of the Danger of Apostasy (5-16).
- III. Exhortation to Take Responsibility and Fulfill Duty (17-23).
- IV. Benediction (24,25).

b. Outlined on basis of key word “keep.”

- I. Kept by The God (1,2).
- II. Keep The Faith (3,4).
- III. Kept unto Judgment (5-7).
- IV. Not Keeping The Faith Leads to Disaster (8-19).
- V. Keep in the Love of The God (20-23).
- VI. Kept from Stumbling (24,25).

c. A Structural Outline of Jude by S. Maxwell Coder in *Jude: The Acts of the Apostates* printed by Moody Press, Chicago in 1958, p. 6.

“Assurance for the Christian (vv. 1.2)

The believer and the faith (v. 3)

Apostates described (v. 4)

Apostasy in Old Testament history (vv. 5-8)

Apostasy in the supernatural realm (vv. 9,10)

An ancient trio of apostates (v. 11)

Apostasy in the natural realm (vv. 12,13)

Apostasy in Old Testament prophecy (vv. 14-16)

Apostates described (vv. 17,18)

The believer and the faith (vv 20-23)

Assurance for the Christian (vv. 24,25)”

N. Only one Prophecy: **Ehnōkh**’s Prophecy (vs.14,15) cf. Deut., 33:2.

II. The Theme of The Bible: The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.

Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans. Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set 3:13-17; 4:1,2 up His Kingdom. However in **Ehféhseeous** (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things.” Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in **Kohlōhs-sah-eh-ées** (Colossians), The Kingdom is called “The Kingdom of The Son of His Love” (1:13 APT) as well as “The Kingdom of The God” (4:11). Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in **Feeláymohn** (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnáyseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ’s Kingdom (also previously referred to as ‘The Kingdom of God’ is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as ‘The God’ and The Kingdom is referred to as ‘Your Kingdom,’ but in the same quotation The Father addressed Himself as ‘The God of Yours’ Who has significantly anointed ‘You’ and also as The One who wields ‘the scepter of rightness’ (Heb. 1:8,9) and Who ‘laid the foundation to The Earth’ at its ‘beginning’ (1:10). Then in Hebrews twelve it is recorded that the saints receive “an immovable Kingdom

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II. The Theme of The Bible: (cont.) alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence” (Heb. 12:28 APT). In 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT). In Paul’s short Epistle to Téetohs (Titus) there is no mention to The Coming Kingdom but the emphasis is upon The Church and the disciple-saints in building His Church by means of discipleship.

Then in 1 Peter there is no mention of The Coming Kingdom of The Messiah and His reign in Righteousness and in Peace. And in Jude also there is no mention of The Coming Kingdom of The Messiah, but in His closing exhortation, Jude urges his readers “to keep yourselves watchfully secure in The God’s love as ones persistently expectantly awaiting the mercy of our Lord Jesus Christ unto Eternal Absolute-Life and to stand before and directly in His view unblemished with exceeding gladness (1:20-24 APT). Now in Jude although redemption is not specifically mentioned, it is referred to as “awaiting the mercy of the Lord of fours, Jesus Christ unto Eternal Absolute Life (v. 21).

III. The Purpose of The Bible: To Teach The God’s Plan of Redemption:

So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery, of which Jesus spoke, takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession.” Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God) and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, Exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). In Ehféhseeous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), ‘Redemption’ referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood, the result is forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. Then in 1 Timothy God reveals: the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God’s instrument for expounding Truth.

In Téetohs (Titus) there is one mention of ‘Redemption.’ It is found on the verb ‘ransom’ meaning ‘to pay the price for release.’ The word ‘Redemption’ includes three aspects of Salvation: ἀγοράζω (ahghorádzō) meaning ‘to buy a slave in the marketplace’; ἐξάγοράζω (eksahghorádzō) meaning ‘to buy a slave-in-the-marketplace out-of the marketplace not to be sold into bondage again’; and the verb form of the noun translated ‘redemption’, λυτρόω (lutrōō) meaning ‘to pay the ransom price for release from bondage.’ Here in Téetohs, Paul uses the third term which calls for the completed process of redemption. He then stated that bondage from which we were redeemed, which is all lawlessness and included the resulting condition, completely cleansed from all Sin and sins to become one of The God’s special chosen people with boiling zeal for intrinsically-good works. Please note the difference between intrinsic and beneficial. These works are not human works benefitting humans but rather intrinsic coming from within our new nature and The Saving Grace implanted and motivated by The Lord Jesus Christ Himself relating to communicating the Gospel to all humans. Because that is The God’s intention according to the reference by Paul to Téetohs to “The Saving Grace of The God,” which ‘splendidly appeared to all humans.’ This Saving Grace is that by which all saints are being-educated-by-discipline” in order to be able to communicate This Grace to all humans. Then in 2 Timothy, Redemption and its cognate words are not mentioned, but Paul alludes to redemption by describing the behavior of The Lord’s bondslave (2:24-26) when one understands that Redemption includes the price that The Lord Jesus Christ paid to redeem (buyback) every lost sinner to Himself, all of whom are bondslaves to Satan, Sin, disobedience, and unrighteousness, to become bondslaves to The Lord Jesus Christ, The God, obedience, and Righteousness (Rom. 6:16-22). Thus this additional revelation clarifies that which is absolutely necessary for every regenerated disciple-bondslave to fulfill in order to prove that he or she is truly the bondslave of The Lord Jesus Christ.

Now in First Peter Redemption and its cognate words appear only once. The means of Redemption is clarified in the first chapter where reference to Redemption relates to the ransom price that was paid for the Redemption of every human being (1:18) and that by mentioning the means and cost of the ransom price in our Redemption, both negatively and positively. “Not ransomed with corruptible things, namely with silver or with gold . . . but on the contrary with Christ’s precious blood, as of An Unblemished and Unspotted Lamb, Who was raised up out of dead ones and has been given glory (majestic-radiant-splendor)” (1:18, 19). However in connection to Redemption, The God reveals in First Peter that we are regenerated unto a continually Absolutely-Living Hope which shall be fulfilled at Jesus Christ’s Revelation (the consummation of Redemption) to be revealed in the last season of time (1:3-7). By using the imperative mood of command, Peter commanded that the recipients of his Epistle, both in A.D. 65-66 and down through the years until The Lord Jesus Christ appears, are to “perfectly hope for the grace being brought to you at the time of Jesus Christ’s Revelation!” (1:13). Later in his Epistle the result of redemption for those who have been redeemed (2:16) is declared, exhorting the ransomed to godly behavior. After likening the pilgrim-saints to being children of obedience, newborn babes, absolutely-living stones, sojourners and pilgrims, he addressed them as free ones from bondage. And as such the exhortation to them is to properly behave by persistently respectfully valuing and highly esteeming all people that are not redeemed with tender affection and constantly loving those who are redeemed, called the brotherhood. Then while on Earth we are to be constantly ready ones to give an account of the hope within us when anyone questions our source of and the reason for such hope (3:15). Also Peter commanded us, “Since-being-exceedingly-glad-ones, also be-rejoicing in-The Revelation-of-the glory-of-His (4:14). Now in Jude Redemption is not mentioned.

IV. The Progressive Revelation of The God:

In Galatians this second written New Testament Epistle clarified that Justification is by Faith, and not the works of The Law (2:16; 3:11;

GENERAL (CATHOLIC) EPISTLE BY YOÚDAHS (JUDE) (cont.)

IV. The Progressive Revelation of The God (cont.):

:3,4). Three of the seven types of gospels are introduced in Galatians: the True Gospel called ‘The Gospel of The Christ,’ another gospel, ‘a false gospel,’ and ‘the pre-gospel to Abraham.’ The Truth that there is a false gospel, a gospel of another different kind that alters and corrupts The True Gospel of Christ and that curses to destruction (1:6-9) is revealed. This proclamation of another gospel of a different kind including another Jesus of the same kind and another spirit of a different kind (cf. 2 Cor. 11:3,4) is opposed to The Gospel although it sounds much like The True Gospel until it is carefully analyzed. There also are included such claims concerning those who are influenced to believe this false gospel. These claims are: they are “not persuaded by The Truth” (3:1), they “determinedly will to be enslaved again” (4:9); Paul continually feared concerning their reality in union with Christ(4:11), they were: “entangled again with yoke of bondage” (5:1); they are: “fallen out of grace” (5:4), guilty of being “impeded” in pursuing The Truth (5:7); and they had “permitted themselves to be misled” (6:7). All such claims reveal that there are both false prophets and true prophets, both false brethren and true brethren, both professing believers on the one hand and on the other hand confessing believers in a mixed congregation, all claiming to belong to The Christ. Thus the true disciples (brethren) are behooved to discern one overtaken in some gross stupid error and restore that one in the spirit of meekness (Gal. 6:1). The reason for The Law is explained. Redemption (3:13; 4:5), which is payment of the price to release bondslaves from their ungodly, wicked master, Satan who retains them by Sin in this impending wicked age, is unto freedom (5:1) and true liberty to serve as bondslaves to The Lord Jesus Christ is revealed. The significance of crucifixion of The Lord Jesus Christ (3:13) as well as the need for each redeemed person to experience being crucified with The Christ (2:19,20), to oneself, to the flesh (5:24), and to the world (6:14) is emphasized. The meaning of ‘conferral of adult sonship,’ with the responsibility of careful stewardship of both all spiritual and material possessions as well as a promised inheritance resulting in Redemption, which conferral has been mistakenly labeled ‘adoption of sons’ is depicted (3:29-4:7). Eighteen plus sins are listed as works of the flesh, the practice of any of which prohibits inheriting (participating in) God’s Kingdom (5:19-21). The Epistle closes with five exhortations before the closing remarks: 1. Restore the one overtaken in some gross stupid error (6:1); 2. Persistently bear one another’s burden (6:2); 3. The one orally instructed in The Word is repeatedly to Fellowship by partaking in sharing *financially* with the one orally instructing (which is also titled ‘Fellowship in The Gospel’ in Philippians (1: 5); 4. Continually work intrinsically good to all people (6:9); and 5. Stop permitting yourselves to be misled (6:10). Another aspect of Fellowship, ‘the Right Hands of Fellowship, which took place at The Church Council in Jerusalem (Acts 15:4-30) is introduced (Gal. 2:9).

Previously it was noted that in Romans foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, and sphere of the flesh. It was revealed that Israel’s fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel’s suffering in Tribulation for seven years “until the fullness of The Gentiles enter.” This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel’s fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ’s **Báymah** Seat was disclosed.

Then in Ephéseeous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building-up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God’s determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience three dispensations {periods of time under The God’s Redemption administration}: Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God’s purpose and plan in providing redemption; and method of revealing His mysteries to the world, angels, and all created beings; and The God’s determined will for every saint is a persistently, godly, daily walk, and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary, our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In Kohlohs-sah-eh-êes Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ’s third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple’s enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul’s aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion

and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism.

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GENERAL (CATHOLIC) EPISTLE BY YOÚDAHS (JUDE) (cont.)

IV. The Progressive Revelation of The God (cont.):

Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlohssai** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlohssai** (Colossæ) met in the house of **Feeláymohn** (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bondslave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eeekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéeah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling, and then baptizing those who are disciplined, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry {λειτουργίας (leh-ectour-géeahs) of the local church" (2:29,30). Then how the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

In **Hebrews** The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10,14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkhee-sehdékh** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the first obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, and salvation (13:1-25).

Then in **1 Timothy** The God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth. In **Téetohs (Titus)**, supplemental qualifications and responsibilities of elders and those saints of three age groups in The Church were stated. Then Téetohs was exhorted to teach the saints that every age group is to display 'the saving grace of The God' through their example. Paul explained the reason and the means of doing this as well as the principle of spiritual growth and the practice of discipleship. Then Paul laid special emphasis upon dealing with human heretics by avoiding and refusing to fellowship with them and stated three reasons for such severe action, all of which we do well to heed and practice. The Holiness of God is strongly emphasized and conformity to it by His people is expected. Such conformity possibly (most likely) will result in suffering for Christ, or for a godly life. Such suffering glorifies The God.

In **2 Timothy** The God reveals in the first place that although things are looking dark in the spiritual realm and becoming more difficult, oppressive, and frightful to those who are adhering closely to The Faith of our Lord Jesus Christ, be reminded of the grace-gift of The God and His miraculous power and love, and never be ashamed one bit of The Lord when suffering hardship. Nor be ashamed not one bit of other bondslave-disciples who suffer hardship (1:6-12) and you yourself suffer hardship as an intrinsically as a good soldier of Jesus Christ. Then Paul gave a description of a Lord's bondslave (2:24-26). He also gave a description of the behavior of the humans in the ferocious seasons of time in the last days (3:1-7) and wicked humans and wizards progressing worse and worse, persistently misleading and persistently being led astray (3:13). Also Paul added information concerning Inspiration of all Scripture (3:16,17). An added fact pertaining to the coming season of time when humans shall not forbear teaching of sound doctrine, on the contrary they shall heap up upon themselves teachers that tickle the ears of the hears according to their lusts which shall turn them away from The Truth to myths (4:3,4). Then Paul gave his testimony concerning his life's work in The Faith and introduced the Victor's Crown which he expected to receive from The Lord, The Righteous Judge in That (Judgment of saints) Day (4:6-8). After giving a personal report concerning his fellow-workers, some of which forsook Him, and of (John) Mark who, after starting out to serve The Lord but defected and years later was converted and regenerated to become a profitable bond-slave of Jesus Christ in domestic service (4:11 cf. Acts 12:25; 13:5,13; 15:37;38). Then Paul reminded Timothy and warned him of Alexander who thrust himself away from the faith and became shipwrecked concerning the faith (1 Tim. 1:19,20) but had further exemplified many evils against Paul and shall be repaid according to his works (4:14,14 as every human shall. Finally, before

4. What is an apostate?

NEW TESTAMENT SYNTHESIS NOTES by Dr. Fred Wittman

GENERAL (CATHOLIC) EPISTLE BY YOÚDAH'S (JUDE) (cont.)

DISCUSSION (Cont.):

5. Although Jude initially intended to exhort wholly committed Redeemed, Disciple-saints¹ to-intensely-agonize-in-conflict, i.e. contend-with-the-greatest-effort-as-in-an-athletic-contest-or-wrestling-match, for-the faith is the whole body of Scriptural Truth once-for-ever delivered-over-to-the saints, for what purpose did The Holy Spirit change Jude's attention and direct him to write this Epistle? (v.4)

6. How does Jude describe religious libertines?

7. How do apostates corrupt, hinder the growth of, and utterly destroy local churches? (vs. 5.11-13).

8. What historical Truth not pervious recorded in Scripture did Jude reveal?

9. What form of Apostasy do you recognize as prevalent today?

APPLICATION: What changes will you begin today to make in your life to counteract the prevalent apostasy which has greatly influenced the growth, influence and impact on the world, enabling Satan to do so much damage and hinder the effect of The Gospel in the world today?