

The New Testament Church
The Book of Jude #1 – Jude 1:1-2 – Faith and Family
January 5, 2025 - Pastor Paul Jehle

I Why expository preaching and why the Book of Jude at this time?

- A. Expository preaching brings depth, continuity and helps a congregation study together
 - 1. Author is Jude (Judah or Judas), the younger brother of James, natural family of Jesus
 - 2. Jude is one of the later books – 65-66 AD – similar to 2nd Peter (the rise of evil)
 - 3. The book is a summary of key truths to remember for the “test” that is coming
- B. Why the Book of Jude at this time?
 - 1. The theme is that believers are called to contend as well as continue in the faith
 - 2. Our enemy is always in a **rush** with limited time, hungering for **center stage** attention
 - 3. Be calm and confident as God allows the collapse of evil to manifest His Kingdom

II Faith and Family

- A. v. 1a - *Jude, a bondservant of Jesus Christ, and the brother of James*
 - 1. The natural family of Jesus – Joseph, Mary, Jesus, four brothers and at least two sisters
 - a. Mt. 13:55 – *Carpenter’s son, Mary, James, Joseph, Simon, Judas and his “sisters”*
 - b. Some say his cousins (Clopas and Mary); some Joseph’s previous marriage?
 - 2. “Storge” love is family love – no last names in the Bible – identity through parents
 - a. *Philostorgas* – Romans 12:10 – *love one another with brotherly affection* (friends)
 - b. *Astorgas* – neglecting natural love – Romans 1:31 and 2nd Timothy 3:3
 - 3. Jude converted to Christ *after* His resurrection (Acts 1:12-14) – now a “bondservant”
 - a. James, author of the book of James, yet Jude’s family came *after* identity in Christ
 - b. The Greek for “bondservant” is *doulos* – “*enslaved – a male slave*” – to Jesus!
- B. The nature of *storge* love in the family – first, our loyalty is to Christ, then family
 - 1. The nuclear family is the first place where Christ seeks to manifest His Kingdom...
 - a. First place of nurturing, character training, revival, restoration and reformation
 - b. Mt. 10:34-38 – challenge – *not peace, but a sword* - “*enemies of own household*”
 - 2. Challenges with *storge* love – consider the challenges Jesus had with his family
 - a. Mt. 1:18-24; Lk. 2 – Mary, Joseph and Jesus were rejected due to nature of His birth
 - b. Lk. 2:39-52 – Jesus, at 12, conflict with Mary to be “about His Father’s business”
 - c. Jn. 2 – wedding at Cana, his mother asked for a miracle though “not his time”
 - d. Mk. 3:21 – fame increased, with spiritual warfare, his “family” thought him “mad”
 - e. Jn. 7:3-5 – His brothers set his agenda to expand His ministry (but unbelievers)
 - f. Mt. 12:46-50 – His family desired to speak with him – “who is my family?”
 - g. Mk. 6:1-5 – In Nazareth, his family (absent but in agreement) offended at Him
 - 3. Blind to sin nature – love faults (q Locke); to destiny - ignore blessings (q Garborg)
(We must be ever vigilant to avoid these two extremes that are inflated in family life!)
- C. v. 1b - *To those who are called, sanctified by God the Father, and preserved in Jesus Christ*
 - 1. We are *called* and *sanctified* by God the Father – the Father is a key to fractured families
 - 2. We are *preserved* in Jesus Christ – the way to the Father – heavenly context is critical
- D. v. 2 – *Mercy, peace, and love be multiplied to you.* – Faith in the family context
 - 1. Mercy – we need to give each other *space* in a family, conflicts are magnified
 - 2. Peace – if possible (Ro. 12:18) – keep *priorities* of Church and Kingdom in the family
 - 3. Love – If a parent, child or relative is unconverted or goes astray – *love* is the strategy

Some Thoughts Concerning Education, by John Locke, 1690
(Hall, Verna, Christian History of the Constitution, Christian Self-Government, pages 398-399)

Parents, being wisely ordained by Nature to love their Children, are very apt, if Reason watch not that natural Affection very warily; are apt, I say, to let it run into Fondness. They love their little ones, and 'tis their Duty; But they often, with them, cherish their Faults too. They must not be crossed, forsooth; they must be permitted to have their Wills in all things...

I wish, that those, who complain of the great Decay of Christian Piety and Vertue everywhere, and of Learning and acquired Improvements in the Gentry of this Generation, would consider how to retrieve them in the next. This I am sure, that if the Foundation of it be not laid in the Education and Principling of the Youth, all other Endeavours will be in vain.

The Family Blessing, by Rolf Garborg, Word Publishing, 1990, pages 74-75

How often do we commit the sin of omission when it comes to praising our children and speaking well of them? Words that encourage, empower, and build up – in short, words that bless – somehow seem to get lost in the daily shuffle...

Just think about the English word for 'speaking well' of someone that comes from the Greek root eulogeo – 'eulogy.' When do people present eulogies? When the person being praised has died! Isn't it sad that we typically wait until people are gone and are unable to hear our words before we eulogize them, before we 'speak well of them' or 'express praise' concerning them?

Commentary on Matthew 12:46-50 when Jesus seemed to rebuke His mother and brothers;
Life and Times of Jesus the Messiah, Alfred Edersheim
MacDonald Publishing, original publication 1883 – Book 3, Chapter 22, page 577...

we also remember the deep reverence among the Jews for parents, which found even exaggerated expression in the Talmud. And we feel that, of all in Israel, He, Who was their King, could not have spoken nor done what might even seem disrespectful to a mother. There must have been higher meaning in His words. That meaning would be better understood after His Resurrection.

But even before that it was needful, in presence of interference or hindrance by earthly relationships, even the nearest and tenderest, and perhaps all the more in their case, to point to the higher and stronger spiritual relationship. And beyond this, to still higher truth. For, had He not entered into earthly kinship solely for the sake of the higher spiritual relationship which He was about to found; and was it not, then, in the most literal sense, that not those in nearest earthly relationship, but they who sat 'about Him, nay, whoever shall do the will of God,' were really in closest kinship with Him? Thus, it was not that Christ set lightly by His Mother, but that He confounded not the means with the end, nor yet surrendered the spirit for the letter of the Law of Love, when, refusing to be arrested or turned aside from His Mission, even for a moment, He elected to do the Will of His Father rather than neglect it by attending to the wishes of the Virgin-Mother. As Bengel aptly puts it: He contemns not the Mother, but He places the Father first. And this is ever the right relationship in the Kingdom of Heaven!