

## The Shift from Community Life to Doctrine

After the first century, doctrine became the litmus test instead of loving as the Master commanded (Jn 13:34-35; 1 Jn 3:14,16,23; 5:12-13). Late in the first century, Jude urged the believers to *contend* for the faith delivered once for all to the saints. This word *faith* of course meant the persuasion to do what the Master commanded, for this is the major reason and purpose for the faith as received by hearing on the day of Pentecost in Acts 2:36-45 (Rom 10:17).

*Faith* (#4102) in Jude 1:3 meant persuasion from God to do His will, which first came to the saints by hearing the gospel. The word *faith* in Jude 1:3 is taken today to mean simply the knowledge and assent to religious truths, without regard to good works, and was therefore a false faith (Jms 2:14-26).

The only assurance of faith is Eph 2:10 and 4:16. Jude 1:3 has nothing whatsoever to do with doctrinal correctness, as the context in verse 4 proves. It speaks of grace being turned into license to do your own thing, doing what is right in one's own eyes, since there was no longer authority from God to be adhered to (Jdg 17:6; 21:25). There was no restraint; each one does whatever he wants, but still maintains a form of godliness but denies the power of it (2 Tim 3:1-5).

Doctrine, or the right theology, requires no *faith* to believe (Jms 2:19). Faith is to do the works prepared for one to do in the Body of Messiah, the Community. Theology requires no faith, but Jn 13:34-35 requires faith, as 1 Jn 3:16,23, without which one with the right doctrine will not pass the litmus test of 1 Jn 3:14 regardless of whether he says he believes (Jn 5:24).

So believing the right doctrine requires no faith, no love, and no laying down of one's life for one's brothers. Rom 12:1 can't be done if verse 2 is not obeyed by faith as well. Jude 1:3 is thought of as just doctrine, the theology of theologians, learned men who can quote many scripture verses, but 1 Jn 3:16 is far from them. They teach their flocks the same "faith" as they have, as a student, after being fully trained (PhD), will be

like his teacher. Their empty “faith” has been passed down ever since theological Bible schools have existed on earth. They have no relationship with the true Messiah (2 Cor 11:4,15) and can only give mental assent to a list of theological terms, concepts, and decrees thought up by the apostates of the third century.

After the second century, the apostate leaders began to put more emphasis on doctrine and ended up persecuting, deposing bishops, banishing into exile those with the wrong doctrine, and would ultimately end up killing those with the wrong doctrine. So why was it always those with the right doctrine who ended up killing those with the wrong doctrine? 1 Cor 1:10 didn't seem to be understood in the right spirit. Forced unity is not the right spirit, but as 2 Cor 11:4, only Satan's servants or ministers could ever do what the Christian theologians did to dissenters, in absolute violation of the Master's words to leave them alone, let them be (Jn 12:47-48; Lk 9:54-55, NKJ; Acts 5:34-39).

So, as we will see later in the change in the church from Acts 2 & 4 to Constantine, that is why Jude so urgently said to *contend* for the faith that was imparted in the beginning. We can see the change in the way Christians thought, being persuaded and influenced by a different spirit, propagated by a different gospel, and ending up with a different Jesus from the one they accepted in the beginning.

The church turned from being the persecuted to being the persecutor. The Holy Spirit had long ago left the church. No longer could anyone confess 1 Jn 4:2-3 or Jn 12:26 without lying about it. As the church declined in its love in every place (Rev 2:4-5), in spite of Paul's exhortation to them in Eph 6:24, none seemed to be able to pass the litmus test of 1 Jn 5:13 because 1 Jn 3:16,23 was no longer the emphasis, but rather mental assent to a list of doctrines now called the “faith.” So “faith” moved up to replace works, as James wrote in the second century (Jms 1:26-27; 2:14-26).

So as the church took its fatal blows the greater emphasis began to be on the doctrine now called or considered faith. But Jude wrote by the end of the first century, looking into the second, that they must *contend* or have a vigorous defense of the faith delivered once and for all to God's people, by which he meant the faith that caused the

expression of the abundant life recorded in Acts 2 & 4, which was the faith then delivered to the saints who believed (Acts 2:44-45).

Acts 2:40 — Faith came to those who had ears to hear (Jn 18:37; 10:27). But after love left, the Holy Spirit left. Those who were as Jn 9:41 believed the word *contend* in Jude 1:3 meant to take up arms, contrary to the true Messiah's words in Jn 18:36. But all who were of the truth could hear His voice (verse 37) and live by the faith which continually comes by hearing (Jn 7:17).

So Jude wrote to those who would qualify to be as Jude 1:1, if any were left in the church/community:

*To those who are called, sanctified in God the Father and kept for Yahshua the Messiah: May mercy, peace, and love be multiplied to you. (Jude 1:1-2)*

It was addressed to those who were *still* set apart by God the Father, and kept, preserved for Yahshua the Messiah. May mercy and peace and love be multiplied to you, who are sanctified as in 1 Cor 1:2. #37 is those separated from the world in the Body of Messiah, the Community, as in Acts 2:42-47 and 4:32-37. They are set apart in a place where the refining process can take place in each one's life, which cannot be accomplished unless one is separated from fellowship with the world in that place where He is (Jn 12:26).

Jude 1:1 — Sanctified by the Father and kept or preserved for His Son, Yahshua. They are His wife to be (Rev 21:9,12), kept to be together in the corporate Body of the Godhead (Elohim).

“In every place” (1 Cor 1:2,10) means in every township, as the letters from Paul were addressed to the community according to its particular town or locality. Starting from Jerusalem, the first community swarmed to surrounding towns in Judea (1 Ths 2:14), after which Paul patterned his communities. Of course, it was “with persecutions,” as Mk 10:29-30 says is the mark of those who have separated themselves in a place in which they can be made pure as 1 Jn 3:1-3, “that they may see Him as He is, and

everyone who has this hope in Him purifies himself as He is pure” (Rom 5:4-5; 2 Pet 1:4-11; 1 Pet 5:4).

Mk 10:29-30 was our Master’s answer to His disciples’ question, “Who then can be saved?” (Mk 10:26). So verse 27 explains how we were all saved by our obedience to His gospel. We received the faith to not only believe in Him, but our belief in Him was made valid by our obedience in doing what He required of all whom He would save from this present evil world and put into a place where they could be sanctified — where He is (Jn 12:25-26). There, and only there, can anyone serve Him. “There” as 1 Cor 1:2 — set apart in a place in the world, but not of it (Jn 17:14-17). The word *sanctify* in Jn 17:17 is #37, the same as in 1 Cor 1:2, set apart from the evil world system to be made ready (prepared) to rule with Messiah; and Jn 17:18 is their mission.

As verse 19 says, our Master had to sanctify Himself, not that He had to be made pure, but He meant to set Himself apart from all other things in order to purify His disciples through the truth of His word, made pure as 1 Jn 3:1-3. As #37 states in Greek, the sanctification process (Rev 19:7-8) cannot be accomplished without someone being set apart in a particular place in order for the work of sanctification to be accomplished in their lives (Col 1:28,23). #38 is the sanctification that is the resultant state befitting those who are separated (#37). *Sanctification* in 1 Ths 4:3 is #38, as also in 1 Ths 4:7.

So to walk down the aisle in the Billy Graham Crusade and be “saved” is impossible (as the disciples ask in the gospel, Mk 10:26), for they go back home and do the very same things as before, except now supposedly they’re going to heaven when they die. This is not what our Master told His disciples they had to do to be saved in Mk 10:17-30.

“Who then can be saved?” Those who receive the many other words, as in Acts 2:36-41 and 16:31-34. Mk 10:17 — The rich young ruler wanted to know what he had to do to be saved. The answer is the same as for the 3000 on the day of Pentecost, the first message of salvation after the Messiah ascended (Mt 28:19-20).