

Jude

Readers

-This was what today we would call a “tract,” not addressed to one person or individual, but meant to be circulated among many congregations

Date

-65-80 A.D. - seems to be attacking Gnosticism, a false doctrine late in the First Century, and also antinomians (did not believe in "law," but in grace – still a threat to the church today)

Theme

v 3 – It was supposed to be a tract about our “*common salvation*,” but he was interrupted by news of false doctrine spreading

-So a new theme: a stern and severe warning against false teachers (the danger was real and very serious)

Read *Gospel Advocate NT Commentary (Peter, John, Jude)*, Guy N. Woods, p. 373b

-There are some similarities between *Jude* and book of *2 Peter* – they must have known and respected each other

-As we study the various books of the Bible, we are amazed at how up to date they are

-Especially in the New Testament, we see that the problems of New Testament Christians were basically the same as we face today

-When we study *Jude*, we find that it is as up-to-date as today’s paper

-It is like a stick of dynamite (huge power in a small package)

Author

-There are nine men in the New Testament named Jude, Judas, Judah – this name was the common form of “Judah” – a very common name for Jewish boys in the first century

Three most famous men of this name:

1. Judas Iscariot – obviously not him (died in *Acts 1*)

2. Apostle Jude (Thaddeus) – see v 17 – seems to imply that the author was not an apostle

-**Why?** Seems to refer to apostles in third person, and this would have been the most natural place for the author to mention his apostleship

-Also: apostleship would have given much more authority to the letter

3. Jude, the second brother of Jesus (*Matthew 13.55, Mark 6.3*)

-He is mentioned last in list of the half-brothers of Jesus; this implies that he was the youngest son in the family

-The brother of James (v 1) *Acts 15.13* – not apostle James, but author of book of *James* and one of leaders of church in Jerusalem (after the apostle James was killed)

In v 1, why didn’t he refer to himself as the brother of Jesus? Humility (also he had denied Christ during his public ministry - *John 7.3-8*)

-*Acts 1:14* – with Mary in upper room, convinced by the resurrection

-*1 Corinthians 9.5* – we assume that James was married and did missionary work (traveled widely)

Jude 1-2

V1 – **How did Jude begin?** Typical first century salutation – his name

-**How did he identify himself?** Bond-servant of Jesus and brother of James

-**To whom was the tract addressed?** “Those who are called,” so us today also

V2 – Jude liked groups of 3’s

-Jude – Jesus Christ – James

-Called – beloved – kept

-Mercy – peace – love

-3 parts of introduction

Jude 3-4

V3 – **His first goal or topic for this “tract”?** Our common salvation

-**Why did he change the topic?** Word reached him about false teachings invading the congregations

-**How strongly did he feel about his new topic?** Notice: the “*necessity*” of “*appealing*” that they “*contend earnestly*”

-“*Contend earnestly*” – literally: to wrestle, to use extreme efforts (regardless of how strong the enemy may appear to be)

-**What are we to contend earnestly for?** The political party of our choice? Our country? (See *John 18.36* – we are forbidden to fight on behalf of Jesus)

-We are to contend earnestly for “*the faith which was once for all handed down to the saints*”

V4 – **How did these false teachers enter the congregations?** They crept in unnoticed

-**Lessons?** We must be on alert and ask questions of anyone wanting to place membership here

-**Was their coming expected?** Yes – Jesus in *Matthew 7.15-20* said we are to watch out for wolves in sheep’s clothing

-**Nature of these false doctrines?** Antinomians (no law)

-**Where else have we read of this?** *Romans 6.1-2*

-They also denied Christ (Gnostics)

Jude 5-9

V5 – “Once for all” = seems to indicate that they had known this already, but had forgotten some of these things

-Here Jude gives them three examples to remember:

1. God saved Israel from Egypt, but killed many in the wilderness

-**Why?** They fell away and rebelled against God and followed teaching of Balaam and Korah

-See *Numbers 25* – the sin of intermarriage

-**Lessons?** God’s people can be led astray and can be lost

V6 – 2. Angels fell from grace and were lost - **Read 2 Peter 2.4**

V7 – 3. Sodom, Gomorrah, Admah, Zeboiim

-**How was their sin described?** Gross immorality (*Hosea 11.8*), strange flesh

-**Their punishment therefore?** Eternal fire

V 8 – What was the dream of the false teachers of Jude’s day? That they would not be punished

-In other words, they would get away with it

-**What were these false teachers doing?** Defiling flesh, rejecting authority, reviling angels

V 9 – Michael = appears in the Bible as the prince of angels

-*Revelation 12.7-9* - leader of faithful angels against Satan and his fallen angels

-**What did Michael do?** 1. Disputed with Satan, 2. Argued over body of Moses, 3. Did not curse Satan, 4. Left the punishment of Satan up to God

-**Lesson?** If Michael controlled himself in speaking to Satan, then these false teachers were badly mistaken in rebelling and railing against God and his faithful teachers

-**Why would Satan want body of Moses?** For worship of dead (necromancy) and for idol worship

-Shroud of Turin today has become an object of worship and veneration, even though we know from the Scriptures that the Shroud of Turin was not the burial garment for Christ

-*Deuteronomy 34.6* – “no man knows the burial place of Moses to this day.”

-Much controversy – a story on this in *The Assumption of Moses*, an apocryphal book in First Century (still can be read today)

-Liberal scholars say that Jude was just getting his material from non-canonical (non-biblical) sources

Beacon Bible Commentary, X, p. 425:

Jude is alone among New Testament writers in his citing from a Jewish apocryphal writing, the Book of Enoch, and another noncanonical work called the Assumption of Moses. While it cannot be proved that Jude quoted from these books, instead of going back to a common source for him and them, yet most scholars assume that he did quote them when speaking of Enoch's prophecy (v 14-15) and of Michael's dispute over the body of Moses (v 9).

Did Jude regard these books as inspired? Most conservative scholars do not believe that he did. But finding truth in these sources, Jude, led by the Spirit, used it just as Paul did when quoting a heathen poet (Acts 17.29), a Cretan prophet (Titus 1.12), and a Hebrew Targum on Exod. 7.11 (when naming Jannes and Jambres, 2 Tim. 3.8). Jude's citation of these non-biblical sources neither endorses them nor tells us anything about his "view of Jewish pseudepigrapha generally." Under the Spirit's guidance Jude had as much right as Paul to use non-biblical sources to illustrate truth.

Jude 10-13

V 10 – What special problems did these false teachers have? Didn't understand whom they were reviling

-They were following their instincts (living like animals)

V 11 – Jude had an excellent grasp of Old Testament history!

-So many excellent examples from the Old Testament

-**What example comes next?** Cain

-**“Way of Cain”?** He followed his instincts and killed Abel

-**Who was Balaam?** *Numbers 22.24* – he took money to curse God's people

-**Rebellion of Korah?** *Numbers 16* – he tried to overthrow Moses

V 12 – What is a “hidden reef”? Coral reef

-**Danger?** Many ships go down on coral reefs

-**What was a love feast?** A pot-luck dinner

-Remember *1 Corinthians 11.17-34* – Lord’s Supper and the dinner in Corinth

-Fellowship of Christians in first century included eating together

-**What were false teachers like at a love feast?** No fear, clouds with out water, trees without fruit

V 13 – A further description of false teachers? Wandering stars, comets, meteors that shine for a while and then disappear and are never seen again

-Jude didn’t soften the message any!

Jude 14-16

V 14 – Who was Enoch? A prophet who walked with God (*Genesis 5.21-24, Hebrews 11.5*)

-Notice: Seven generations from Adam, not billions of years ago, but Adam, Seth, Enosh, Kenan, Mahalaleel, Jared, Enoch, Methuselah, Tamech, Noah...

-There were no missing gaps in the genealogy of the Old Testament (serious argument against evolution)

Read *Gospel Advocate NT Commentary (Peter, John, Jude)*, Guy N. Woods, p. 399

-**What did Enoch prophecy?** God would destroy the wicked and God would have his thousands to assist him

V 15 – Notice importance on “ungodly”

V 16 – More characteristics of false teachers? Grumblers, following their lusts, arrogant, flatterers

-**Why?** Money (modern, isn’t it?)

Jude 17-23

V 17 – What does Jude remind his readers of? The words already spoken by the apostles

V 18 – A reference to *2 Peter 3.3*

-Not a direct quote, but in *2 Peter 3.1* – Peter said that it was the second time he has said these things

-So Jude could have been referring to the first time

-**What was the prophecy?** Many mockers in last day

V 19 – Those false teachers would cause divisions

V 20 – Beloved (*v 1, 3, 17, 20*)

-**What is our response?** To build ourselves up

-**How does the Holy Spirit help us in praying?** *Romans 8.26* – interprets prayer for us to God the Father

V 21 – Where again is emphasis on keeping faithful? On ourselves

-We anxiously wait for the Second Coming of Jesus

V 22 – Is Jude referring to the false teachers here? No, but to those who are sincerely searching for the truth

V 23 – Describe salvation? Snatching them out of the fire

-Notice progression here from bad to worse

-Attitude toward worst false teachers? Be careful that we do not get taken in

Jude 24-25

V 24 – Once Saved Always Saved? Compare to v 21 – those who keep themselves in the love of God

V 25 – A beautiful and tender ending to a scathing attack on false teachers

Lessons from Jude

1. A fearless attack on false teachers
 - So different from the “smooth style” of many denominational preachers today
2. Use of term “*Beloved*” for the people of God
3. Caution is the constant word for Christians
4. No latter-day revelations (v 3)
5. Possibility of falling away from the faith (v 21)

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