

Jude

“Defender of the Faith”

Themes:

- (1) To encourage sound doctrine (v. 3)
- (2) To encourage believers to contend for the once for all FAITH (v. 3)
- (3) To warn of the danger of false teaching (v. 4, 5-23)
- (4) To assure believers of their eternal security in Christ (v. 24-25)

Author: Jude (Heb., Judah; Gk. Judas), the full brother of James; the half-brother of Jesus (cf. Matt. 13:55; Mark 3:21; 6:3; John 7:5; Acts 1:14).

Date of Writing: A.D. 65-90, depends on its relationship to 2 Peter, especially 2 Peter 2. Probably after A.D. 70.

Points of Interest:

1. Jude and 2 Peter 2 are very similar.
2. Jude quotes non-biblical sources, a problem to some.
3. Jude is confronting an early Gnostic type apostasy that fostered immorality.
4. Jude deals with several mysterious and very difficult topics (see verses 6, 9, and 14-16).
5. Jude cites masterfully and extensively the O.T.
6. Jude is fond of groups of “3’s”.

JUDE

Defender of the Faith

Greeting: Secure in Christ	Appeal: Contend for the Faith	The Problem: False Teachers	The Problem Explained								Appeal KEEP YOURSELF IN THE LOVE OF GOD 1. Building the Faith 2. Praying in HS 3. Expecting the Lord [and] ASSIST OTHERS 1. Compassion 2. Save	Doxology: God is Able	
			3 O.T. Examples	3 O.T. Examples	Enoch	Apostles							
			Israel; Angels; Sodom & Gommorah	Cain Balaam Korah	P R O P H E C Y	W O R D S	Application		Application				
1 2	3	4	5	10	11	13	14	16	17	19	20	23	24 25
A	B	C	C'								B'	A'	
Cultivate Sound Doctrine and Holiness as a Means of Firm Opposition to False Teachers													

Structure: an imbalanced chiasm

Relationship to 2 Peter

2 Peter = False Teachers are Coming
 Jude = False Teachers are Here

Authorship

Judas – not Iscariot
 The Brother of James & Jesus

Introduction to Jude

I. Author: Jude

Jude identifies himself as a servant of Jesus Christ and the brother of James. The determination of his identity rests principally upon the process of elimination. The half brothers of Jesus are mentioned in Matt. 13:55 and Mark 6:3. Among those named are both James and Jude. James, the half brother of the Lord (to be distinguished from both James the son of Zebedee and James the son of Alphaeus), rose to a prominent position of leadership in the church at Jerusalem. Jude, who was not as widely known as James, does not use an apostolic title. He simply identifies himself as the brother of the well known James. The conclusion must be that this Jude is one of the Lord's half brothers. His name is the same as Judah or Judas and means "praise."

II. Place and Date of Writing: Uncertain

The assignment of date and location for the epistle is difficult, if not impossible. Suggestions about the place from which the epistle was written have ranged from Alexandria to Rome. The literary relationship between Jude and 2 Peter has a bearing on the dating of Jude. If Jude utilized 2 Peter, and 2 Peter is viewed as authentic (as it should be), then a date any time after A.D. 65-68 is reasonable. If, on the other hand, Peter utilized Jude, then a date of c. A.D. 65 is probable and even necessary, due to the time of Peter's martyrdom (c. A.D. 66-67). The identification of the apostolic era as a past phenomenon (v. 17) and the affirmation of a finalized faith (v. 20) that has been once for all delivered unto the saints (v.3) suggests a relatively late date, between A.D. 75 and 90. Viewed in this light, 2 Peter predicts the coming danger of false teachers; and Jude warns us that they have arrived. This would explain why Jude would utilize 2 Peter 2, and also why he would write such a strong and urgent epistle.

III. Theme: Warning against False Teachers

There is no obscurity in Jude's purpose. He wished to discuss facets of salvation, but the threat of subversive teachers compelled him to write and exhort his readers "to contend earnestly for the faith" (v. 3). Thus, the

entire epistle is an assessment of false teachers and a strong warning to the recipients. The false teachers reject Christ's authority, but Jude stresses that Jesus is Lord, now and forever. Therefore, He is to be followed both in doctrine and deed.

Jude and His Use of the Old Testament

JUDE PASSAGE	TEXT / EVENT REFERRED TO
v. 5 (Israelites)	Num 13-14 (cf. 1 Cor. 10:5-10)
v. 6 (fallen angels)	Cf. 2 Pet. 2:4 (see notes)
v. 7 (Sodom and Gomorrah)	Gen. 18-19
v. 11 (Cain)	Gen. 4
v. 11 (Balaam)	Num. 22-24
v. 11 (Korah)	Num. 16
v. 14 (Enoch)	Cf. Gen. 5:18-24

Jude's Seven Challenges

In his short epistle, Jude gave seven commands to believers:

1. Earnestly contend for the faith (v. 3)
2. Remember the teachings and warnings of the apostles (v. 17)
3. Build yourselves up in the most holy faith (v. 20)
4. Pray in the Holy Spirit (v. 20)
5. Keep yourselves in the love of God (v. 21)
6. Look for the mercy of the Lord to bring you to eternal life (v. 21)
7. Show mercy to Christians who are doubting; snatch unbelievers from the fire; and cautiously show mercy to the corrupt (vv. 22-23)

“How Should We Respond When Biblical Authors (Like Jude) Cite Non-Biblical Sources?”

1. Recognize that such actually occurs:
Jude 9 – The Assumption of Moses
Jude 14 – The Book of Enoch
*also Jesus, Stephen, and Paul (see Acts 17:28)
2. Recognize that all truth is God’s truth, wherever it is found.
3. Recognize that the 66 books of the Bible, though true, do not contain **all** truth.
4. The Holy Spirit may and did direct the biblical writers to a variety of sources for the creation of their books.
5. To cite or quote a part of a non-biblical source does not demand that one believe all of that source is correct, or that it is inspired.
6. With the guidance of the Holy Spirit, the early church came to recognize and compile the books of the Bible which truly belong.
 - The 66 books of the Bible belong not because the early church said that they belonged, but rather they belong (were inspired) and the early church **recognized** this as the case.

A Brief Exposition of Jude

I. The danger of apostasy (1-16)

1. The demand for the epistle (1-4)

vs. 3 “The faith once and for all delivered to the saints” is a clause implying the body of revealed truth that is complete. It refers to the non-negotiable foundation of Christian doctrine rooted in the person and work of Jesus Christ.

vs. 4 This verse may refer to the prophecies spoken of in verses 14-15.

2. The denunciation of the apostates (5-7)

vs. 5-7 In these verses Jude presents three examples of judgment. They represent Jews, angels, and Gentiles.

vs. 7 The verse concludes with two present tense verbs that indicates the unbelieving dead are suffering eternal fire now.

3. The description of the apostates (8-13)

a) In the realm of humans (8-11)

vs. 9 Even Michael respected the position and dignity of the devil. How much more should men respect dignity in deity?

The quotation is found in Zech. 3:2 but is a statement of the Lord to Satan there, and it is not in connection with a dispute over the body of Moses. Origin says the quotation is from The Ascension of Moses (or The Assumption of Moses). The fragments in our possession do not contain this quote.

We are not sure why Satan wanted the body of Moses.

(1) Perhaps because of Deut. 18:15 he wanted to counterfeit Moses, (2) he may have known of Rev. 11:1-13, or (3) he felt a just claim on Moses because he was a murderer.

vs. 11 The three men used as illustrations of apostasy are Cain, Balaam, and Korah. Note all three of these men were religious men who professed belief in God.

b) In the realm of nature (12-13)

4. The denunciation of the apostates (14-16)

a) By Enoch (14-15)

Enoch who walked with God (Gen. 5:21-24) must have known of the coming flood. He evidently recognized the flood as a foreview of God's coming judgment of the world.

One third of the text of Enoch in Greek has been found including this quotation.

b) By Jude (16)

II. The duty of believers (17-25)

1. To remember (17-19)

2. To react (20-23)

a) By remaining in the love of God (20-21)

Note the main verb ("keep") and attendant principles.

b) By redeeming the opportunities (22-23)

3. To render praise (24-25)

a) The cause (24)

b) The content (25)

JUDE: DEFENDER OF THE FAITH

Verses 1 – 25

- I. Jude reminds us of the delights of Christianity. (vs. 1-2)
- II. Jude reminds us of the dangers to Christianity. (vs. 3-16)
 - 1. Jude gives a description of apostates (vs. 3-4)
 - 2. Jude gives the destruction of apostates (vs. 5-7)
 - 3. Jude gives the deeds of apostates (vs. 8-11)
 - 4. Jude gives the deceit of apostates (vs. 12-13)
 - 5. Jude gives the destiny of apostates (vs. 14-15)
 - 6. Jude gives the delights of apostates (v. 16)
- III. Jude reminds us of the defenses of Christianity. (vs. 17-19)
- IV. Jude reminds us of the disciplines of Christianity. (vs. 20-23)
- V. Jude reminds us of the doxology of Christianity. (vs. 24-25)

KEYS TO VICTORY IN DAYS OF DECEPTION
Jude 17-25

I. Remember the defenses of Christianity (vs. 17-19)
(Key word: remember)

- 1) Remember that apostates are predicted (vs. 17)
- 2) Remember what apostates practice (vs. 18-19)
 - A. They scoff (vs. 18)
 - B. They separate (vs. 19)
 - C. They are sensual (vs. 19)
 - D. They are Spirit-less (vs. 19)

II. Recall the disciplines of Christianity (vs. 20-23)
(Key words: remain and rescue)
(Key concepts: edification and evangelism)

- 1) Remain in God's love (vs. 20-21)
 - A. Remain by growing in your salvation (vs. 20)
 - B. Remain by praying in the Spirit (vs. 20)
 - C. Remain by watching for the Son (vs. 21)
- 2) Rescue ungodly lost (vs. 22-23)
 - A. Rescue the doubters (vs. 22)
 - B. Rescue the deceived (vs. 23)
 - C. Rescue the defiled (vs. 23)

III. Rejoice in the doxology of Christianity (vs. 24-25)

- 1) Rejoice in God's person (vs. 24)
- 2) Rejoice in God's power (vs. 24)
- 3) Rejoice in God's protection (vs. 24)
- 4) Rejoice in God's purpose (vs. 24)
5. Rejoice in God's praiseworthiness (vs. 25)

