

### The Epistle of Jude

Author: Jude (not Iscariot) was the brother of James, Bishop of Jerusalem (Most obvious person, since that James was the most well-known (otherwise would describe himself as "son of") & distinguishes himself from the apostles #17), thus also brother of Jesus. However, he chose not to mention his kinship to the Lord so as to avoid misconceptions of favoritism. Judah or Judas = "he shall be praised"

- 1) the fourth son of Jacob: Old Testament, long dead.
- 2) an unknown ancestor of Christ: Old Testament, long dead.
- 3) a man surnamed the Galilean, who at the time of the census of Quirinus, excited the revolt in Galilee, Acts 5:37: Heretic
- 4) a certain Jew of Damascus, Acts 9:11: this may also be one of the others, although no title implies that he is not well known.
- 5) a prophet surnamed Barsabas, of the church at Jerusalem, Acts 15:22,27,32: No mention of "Barsabas" in the book of Jude, which would have been an easy identifier. Barsabas is not the brother of Jesus because the name means "Son of Sabas"
- 6) the apostle, Jn 14:22, who was surnamed Lebbaeus or Thaddaeus: see note on verse 17.
- 7) *the half-brother of Jesus*, Mt. 13:55, Mr 6:3,
- 8) Judas Iscariot, the apostle who betrayed Jesus: Dead.

Credentials: Referred to as early as 96 A.D. by Clement of Rome, as well as being accepted by Clement of Alexandria (155–215), Tertullian (150–222), and Origen (185–253). It was part of the Muratorian Canon (an important 2nd Century list of New Testament writings, c. 170) and was accepted by Athanasius (298–373) and the Council of Carthage (397). Eusebius (265–340) notes it as a questioned book but recognized that most consider it as being from Jude. Some did not accept it as inspired because of its use of Apocryphal literature, which should have no bearing, as long as the statement used is true. Jude (verse #Jude 1:14|) quotes from "Enoch" by name and says that he "prophesied." What he quotes is a combination of various passages in the Book of Enoch as we have it now. It used to be held that part of Enoch was later than Jude, but Charles seems to have disproved that, though the book as we have it has many interpolations. Tertullian wanted to canonize Enoch because of what Jude says, whereas Chrysostom says that the authenticity of Jude was doubted because of the use of Enoch. In verse #Jude 1:9| there seems to be an allusion to the Assumption of Moses, another apocryphal book, but it is the use of "prophesied" in verse #Jude 1:14| about Enoch that gave most offense. It is possible, of course, that Jude did not attach the full sense to that term.<sup>1</sup>

What's the difference between canon & apocrypha?

The Apocrypha has never been accepted as scriptures for the following reasons:

- a) The Jews never considered them part of their sacred canon.
  - b) Christ rejected them by citing the scriptures as the "Law, the Prophets, and the Psalms". The Jews would understand that to be what we now consider the 39 books of the Old Testament.
  - c) They are never quoted in the Bible.
  - d) They are unreliable and contradict known historical facts and doctrines in the Bible.
- John Gill wrote an excellent dissertation on the apocrypha and differences with actual inspired writings.

Written from: Unknown, but possibly near Rome, if Jude was connected with Peter at all, which he presumably was.

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<sup>1</sup>Word Pictures in the New Testament by A. T. Robertson

Written to: This epistle has a general audience, destination unknown. The similarities between it and 2Peter, esp. #4–8 & #2Pet. 2 link them, the longer letter, 2Peter probably incorporating the shorter, so then pre-68. Peter & Jude may well have known each other as well, and maybe they discussed the problem, or maybe Peter offered Jude some advice. We don't know.

Written when?: Within Jude's lifetime. Robinson dates before 62; Guthrie, 65-80. Probably on the early side if being quoted by Peter.

Written why?: It appears that Jude had intended to write a longer letter, but an outbreak of Antinomianism required an immediate response. There is no record of Jude ever writing a later letter, and if he did, it apparently wasn't inspired.

### Outline of Jude

- I. Salutation (1–2)
- II. Occasion for letter (3–4)
  - A. Change of subject (3)
  - B. Reason for change: Presence of godless apostates (4)
- III. Warning against false teachers (5–16)
  - A. Historical examples of judgment against apostates (5–7)
    - 1. Unbelieving Israel (5)
    - 2. Fallen angels (6)
    - 3. Sodom and Gomorrah (7)
  - B. Description of apostates in Jude's day (8–16)
    - 1. Slandorous speech deplored (8–10)
    - 2. Character graphically portrayed (11–13)
    - 3. Destruction prophesied (14–16)
- IV. Exhortation to believers (17–23)
- V. Concluding doxology (24–25)

### Specific Verse Notes

4: Who is ungodly?

Antinomianism:

5: Do we really know all things? What does this mean?

Who did God save from Egypt?

Who are “those without faith” in this example?

6: What dominion didn't the angels keep?

What does “the great day” have to do with angels?

7: What do Antinomians have in common with Sodom & Gomorrah?

Note the fire parallel.

- 8: Glorious things:
- 9: "body of Moses": some believe this to refer to the physical body of Moses; i.e. Satan wanted the Israelites to worship his corpse (Clement of Alexandria (Adumb. in Ep. Judae) says that Jude quoted here the Assumption of Moses, one of the apocryphal books. Origen says the same thing. Mayor thinks that the author of the *Assumption of Moses* took these words from Zechariah and put them in the mouth of the Archangel Michael.) There is a Latin version of the *Assumption*. Some date it as early as B.C. 2, others after A.D. 44.), but this text probably refers to the body of the teachings of Moses (cf. Jn 5:45, Ac 15:21, 21:21, 2Co 3:15) which contain the decalogue &c.

Why did Michael not rebuke Satan?

How is this like Jesus?

What does this mean to us?

- 10: What do they not understand? Why not?

How do they know it naturally? (cf. Ro 2:14-16)

How does this compare to the people of Isaiah's day (1:2-3)? of our day?

- 11: What is the way of Cain? (q.v. Ge 4:5-14):

What is the "error" of Balaam? (q.v. Nu 22:1-24:25) How does the incident with Balaam's donkey relate to v. 10?

Who was Korah? (q.v. Nu 16:1-35)

- 12: "blemishes":

"love feasts": These here seem to be the Agapae, or love feasts, of the primitive Christians; the design of which was to maintain and promote brotherly love, from whence they took their name; and to refresh the poor saints, that they might have a full and comfortable meal now and then: their manner of keeping them was this; they began and ended them with prayer and singing; and they observed them with great temperance and frugality; and they were attended with much joy and gladness, and simplicity of heart: but were quickly abused, by judaizing Christians, as observing them in imitation of the Passover; and by intemperance in eating and drinking; and by excluding the poor, for whose benefit they were chiefly designed; and by setting up separate meetings for them, and by admitting unfit persons unto them; such as here are said to be spots in them, blemishes, which brought great reproach and scandal upon them, being persons of infamous characters and conversations.<sup>2</sup> This also implies that they had Holy Communion together, which followed the feasts.

Why is feeding themselves so bad?

"clouds...":

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<sup>2</sup>An Exposition of the Old and New Testament by John Gill

“trees...”: (cf. Mt 7:15-20)  
“doubly dead”:

- 13: What does the “foaming” imagery remind you of? (cf. Mk 9:18-20, Lu 9:39)  
“Wandering Stars” (or planets): (cf. Isa 14:12)  
“Black darkness”:

14: Who was Enoch?

*The book of Enoch:*

The first trace of the existence of this work is found in the Epistle of Jude 1:14,15| An apocryphal book called Enoch was known at a very early date, but was lost sight of until 1773, when Bruce brought with him on his return from Egypt three MSS. containing the complete Ethiopic translation. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life. And are designed to offer a comprehensive vindication of the action of Providence. Notwithstanding the quotation in Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical Scriptures. Its authorship and date are unknown.<sup>3</sup>

Jude Quoting Enoch: It is entirely possible that his words may have remained through oral tradition and incorporated in the 1<sup>st</sup> Century B.C. apocryphal book, "The Apocalypse of Enoch." Or, Jude may have just been identifying the work (not knowing the true author's name or choosing to use the pseudonym for identification purposes) as if to say, "Well, at least part of it is right," or, "Propheesied" in the sense of predicting the future because of known facts (cf. Da 7:9-14, Zech 14:1-5). Or, Jude may have received the prophecy by divine inspiration, which isn't necessary but entirely possible.

That aside, what's the verse about?!?:

“7th Generation from Adam”:  
How many?  
“Holy ones”:

- 15: “judgment against all”:  
“Ungodly”(x4):  
Him:

16: Grumblers:  
What's wrong with a little flattery?

17: (cf. Ac 20:29, 1Ti 4:1, 2Ti 3:1-5)  
If Jude was written after 2Pet, verses 17-18 could be a reference to 2Pet 3:3, but this is not necessary

18: “In the last time”:

19: division makers:  
sensual: Living an animal rather than a spiritual life.<sup>4</sup>: cf. 1Co 2:14, Jas 3:15  
not having the Spirit: cf. John 3:5-6, Ro 8:9

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<sup>3</sup> Smith's Bible Dictionary

<sup>4</sup>The People's New Testament by B.H. Johnson

- 20: How can we build each other on our faith?  
What is "praying in the Holy Spirit"? (cf. Ro 8:26–27)
- 21: How can we keep ourselves in the love of God?  
Mercy: Past, present, or future?
- 22: doubting:
- 23: snatching them out of the fire: (cf. Zech 3:2)  
mercy with fear:  
spotted:
- 24: Who is able to keep us from stumbling?  
In the face of His glory:  
Without blemish: (contrast verse 23)  
In great joy:
- 25: only:  
our:  
Should there be a comma after "Savior"?  
ages: (cf. v. 21)  
Amen: