

THE BOOK OF JUDE Sunday, July 30, 2023

Gary Watson

GRACE DOCTRINE CHURCH
St. Charles, MO 63121

Introduction:

1. Jude is one of the shortest books in the Bible. Assigning an exact date for the writing of Jude is impossible; it is likely that the book was written between 65 and 70 A.D. It could have been written as early as A.D. 60 to 64 A.D. and it was almost certainly written before A.D. 70, since Jude does not make any reference to the fall of Jerusalem in A.D. 70. Since Jude resided in Jerusalem, if he wrote this epistle later it would seem he would talk about that particular situation particularly when it comes to the subject matter that he addresses.
2. The obvious similarities between Jude and 2 Peter seem to show that one has borrowed from the other. The vocabulary of the two books is similar; both books use the Old Testament for illustrations, but neither quotes it directly. The books deal with similar situations, though their approaches are different. Peter seems to be anticipating difficulty with false teachers, while Jude uses the past tense to describe the situation (v. 4).
3. Because of the more precise language in Jude, many scholars believe that Jude was first, and Peter borrowed from him, but this cannot be known for certain. However, the external evidence for the existence and authenticity of Jude is more complete than it is for 2 Peter.
4. So, if Peter borrowed from Jude and Jude wrote before Peter, he had to write this short epistle before A.D. 68 and a lot of scholars put the date of Jude's writing about A.D. 65.
5. So, Jude wrote this book well within the first generation or second generation of the church. Only 35 years after Jesus Christ had departed from the scene.
6. Finally, if Peter borrowed some of the verbiage from Jude's epistle, it would mean Jude wrote before 2 Peter was completed.
7. That means Peter would be the oldest witness to Jude and to its canonicity, which helps with dating Jude's epistle, as well. The Apostle Peter we know was martyred in the reign of Nero. Therefore, Peter's death occurred on or before A.D. 68, which is when Nero passed from the scene. So he had to write 2 Peter before A.D. 68.
8. We will, therefore, set the date of this short epistle of Jude at A.D. 65.

We should never ever doubt the authenticity and the necessity of this book, as short as it is. It is divinely inspired. It is just as much a part canon of the New Testament as 1st Corinthians, 2nd Corinthians, The Prison Epistles, or the Gospels. What Jude writes is divinely inspired, as is the entire Bible.

1. Divinely inspired means that the human writers of scripture, which include Jude, wrote without waving their human intelligence. None of the writers of the New Testament waived their intelligence, and they did not waive their vocabulary. They had a certain vocabulary and they used it. They also didn't waive their personality or their personal feelings, but they wrote so that God's message to man was accurately and permanently recorded in the original languages of the Bible.
2. Hence, man is the instrument of what we have today but not the author of the Word of God. God alone is responsible for what is in the Bible. This means the Bible is totally authoritative for all of us because it is the Word of God.

The late second century Muratorian Canon (a late second-century list of New Testament books) includes Jude as canonical. At about that same time, the Christian philosopher Athenagoras reflected an awareness of Jude's epistle in his defense of Christianity (which he addressed to Emperor Marcus Aurelius).

Later in the second century or early in the third, Tertullian referred to the epistle as Scripture and Jude as its author. At about that same time, Clement of Alexandria wrote a commentary on the Scriptures, including Jude. Clément's student, Origen, quoted Jude frequently. The third-century Bodmer papyrus P72 also contains Jude, indicating that the third-century church affirmed it to be part of the canon of scripture.

We will see Jude was written by the half-brother of Jesus Christ. "Jude" is an English form of the Greek word "Judas." The name was extremely popular, because of Judas, the hero of the Maccabean revolt against the Greek ruler Antiochus Epiphanies in the second century B.C.

Jude was not an Apostle, as indicated by the omission of the apostolic title.

Since the author does not claim apostolic authority, and since verse 17 indicates that the apostles are a group that does not include the writer, we are left with Jude the brother of James (v. 1). We also find a reference in a letter of Clement of Alexandria (around A.D. 153–217) that Jude the half-brother of Jesus Christ wrote this Epistle.

We might wonder why Jude did not assert that he was the brother of the Lord Jesus Christ, but his first readers would already have known this.

So, Jude differentiated himself from the other Judes or Judases in the New Testament by the mention of his brother (James), rather than his father (Joseph) or his half-brother Jesus. Most likely, Joseph was already deceased when Jesus started His earthly ministry and James his brother was much better known among his readers.

Jude's deep humility is reflected in the fact that he, like his brother James (James 1:1), referred to himself as a **"bondservant of Jesus Christ"** (v.1) rather than "the brother of Jesus".

Little is known about Jude apart from this epistle. According to 1 Corinthians 9:5, he might have been married. Church history relates the story (possibly legend) of how Jude's grandsons were brought before the Roman emperor Domitian. The emperor questioned their loyalty because they were descendants of the Davidic royal line. But upon learning that they were simple farmers, the emperor contemptuously dismissed them (Eusebius Ecclesiastical history, 3.19-20). Apart from that account, tradition is silent regarding Jude.

We do know that Jude was not convinced of the Deity of Jesus Christ until after the resurrection. Like his other brothers (including James), Jude did not believe in the deity and messiahship of Jesus Christ until after the Resurrection (John 7:5).

Few books in the New Testament have more to say to our generation than the Epistle of Jude. Distorters of the faith will find the book distasteful because of its warnings and uncompromising stance against defectors from the truth of Jesus Christ. Jude's words speak as clearly and forcefully today as they did almost two thousand years ago.

Although believers sometimes forget the importance of the truth, Satan never does. Ever since the fall, the father of lies (John 8:44) has done everything in his power to destroy, hide, and twist the truth – constantly attempting to replace it with falsehood and deception.

Ironically, his deadliest attacks do not come from those who openly reject the truth, but rather from those who profess to know and believe it but lie. Satan's most effective agents, like spiritual terrorists, secretly infiltrate the church where they pass themselves off as genuine shepherds.

This small epistle strikes the imagination with its vivid pictures of false teachers. The writer commands our attention with his appeals for defending the faith and growing in grace. The primary focus of the book is on the faith, the believers, and Jesus Christ – not on the errors and character of the heretics. It is notable that with all of the blunt descriptions of false teachers, Jude does not give us a command to confront these troublemakers, only to avoid them. He simply indicates they are under the condemnation of God.

The New Testament repeatedly warns of the danger that apostate false teachers pose to the church. Both Jesus (Matthew 7:15) and Paul (Acts 20:29) likened their deceptive savagery to the attacks of vicious wolves. **"Many false prophets will arise,"** Jesus warned, **"and will mislead many"** (Matthew 24:11). Paul cautioned Timothy, **"But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons"** (1 Timothy 4:1).

Peter and John also warned of these spiritual pretenders (2 Peter 2, 3; 1 John 4:1-3; 2 John 7; Revelation 2:14-15, 20-24), as does Jude in this brief one-chapter epistle.

Jude's concise letter is forceful condemnation of the Pastor/Teachers who were infiltrating the church in his day, and, by extension, all who were yet to come. In our postmodern culture, in which

truth is considered relative and tolerance is prized above all else, Jude's eloquent plea for sound doctrine is particularly applicable. In the end, failure to heed Jude's message results in compromising the very "faith which was once for all handed down to the saints" (v.3).

The apostasy that Jude is addressing is the same problem the Apostle Peter addresses in Second Peter.

2 Peter 1:20-21, again closely connected with Jude, says this, "But know this first of all that no prophecy of scripture is a matter of one's own interpretation." Then verse-21, "For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." (NASB) But by men moved or inspired by God the Holy Spirit spoke from God. That's the origin of what we are studying.

These two verses apply to Jude. Jude wrote absolute truth in "Koine" Greek guided by the inspiration of God the Holy Spirit. The Holy Spirit's inspiration through the writers reflects accurately and unerringly the Mind of Christ, and, in Jude's case, about the failure of servant leaders. So pastors in this country - pastors in every country - ought to take heed of this book.

It is God's viewpoint of our failure. The emphasis in Jude is on a fixed core of absolute truth and it brings to life the deviation from that truth which is so prevalent today. It needs to be taught by pastor teachers, and inculcated and applied by advancing believers – you, for instance.

What is the primary purpose Jude is writing about?

1. Jude wants to focus attention on the importance of believers growing in grace and he does so in a negative way in order that believers can recognize untruth. The way to recognize untruth is to know truth and, in recognizing untruth, you can protect yourself, you can live the spiritual life, and you can correctly represent Jesus Christ to others whether it's next door, somewhere in the nation, or in the world wherever you are.
2. The second thing that Jude tells us is the purpose and importance of the Pastor Teacher to accomplish his mission. So he not only tells us to recognize untruth, but it is a message to the Pastor/Teachers to teach it straight and not let up. Never quit!!! When Pastor/Teachers let up on teaching the Word of God, the results are what Jude will describe, and it's grim.
3. Jude also gives us a warning. It's a warning to stay focused on Bible Doctrine and keep driving towards spiritual maturity.
4. You must ignore the falsehoods, the humanism, the materialism, the licentiousness, and immorality that so easily creep into the minds and actions of believers, and of society in general.
5. In this epistle, Jude attacks error and Christian failure while commanding the need for Pastor/Teachers to teach and to inculcate the truth to all believers.

6. Jude does something else: he threatens judgment on those who perpetrate falsehoods and misguide believers. He warns believers against being hooked by the lure of degeneracy and of human viewpoint.
7. However, what Jude does not condone is direct confrontation with those who teach a different gospel and give erroneous instruction in doctrine. He stresses avoidance of them. Stay away from them. Don't become intimate associates of error. He does tell the Pastor/Teacher to stand firm against falsehood...defending truth. Jude calls it **“contending for the truth”**.

Let's get an outline of this epistle so that you can keep track of where we are as we study it.

1. Introduction and salutation. Jude 1 and 2
2. Jude presents the panorama of apostasy. Jude 4-16
 - a. He reveals the creeps who creep in.
 - b. He deals with apostate Israel as an example in verse 5.
 - c. The fallen angels in verse 6.
 - d. Sodom and Gomorrah in verse 7.
 - e. Description of the evil that these apostates perpetrate in verses 8 – 16.
3. Jude makes a defense against falsehood in verses 17 through 23.
4. In verses 24 and 25 he pens the most beautiful tribute to the Lord. (It's called a doxology.)

Jude 1: **“Jude, a bond-servant of Jesus Christ, and brother of James, to those that are called, beloved in God the Father, and kept for Jesus Christ:”** (NASB)

1. Jude names himself right from the beginning.
2. Jude starts out describing himself as what the disciples were supposed to be, and what we are mandated to be, by the Lord Jesus Christ. Luke 12:42-48
3. “Preserved for Jesus Christ” should give you encouragement.
4. Not only do you have eternal security, but He preserves you through every wind, every problem, every difficulty, both personally and nationally.
5. Jude in his epistle confirms you are “preserved” by one thing and that is Bible Doctrine in your soul.

“Jude, a bond-servant of Jesus Christ, and brother of James,”

We start with *“Ιούδας”* - *“Ioúdas”* in the Greek and transliterated as “Judas (Jude).”

1. Jude is Judas and is a very common name in Palestine at that time. It was about as common as John, David, or Peter.
2. Since Jude was a common name in the first century, we need to make sure which Judas (Jude) this is.
3. The Bible names about six Judases. We know it's not Judas Iscariot, one of the 12, because he committed suicide and is dead. We know it's not the Apostle Judas, also known as the Son of James, in Luke 6:16. He is also named Thaddeus in Matthew 10:3. It can't be him because in Jude 17, the author of Jude specifically says he is not an apostle.
4. The author Jude also tells us he is the brother of James, which would make him the half-brother of the Lord Jesus Christ.
5. If he wanted to impress people, he could be a name dropper and say, "Hey my bro is Jesus".
6. But Jude does not want to push his authority based on his human family relationship with Jesus Christ. He is a servant leader, so he identifies himself as "Jude, a bond-servant".
7. He wanted to be known as one under authority, but one who also carries authority for communication purposes. This is a perfect definition of a servant leader and that's why he emphasizes "bond-servant" – "*doulas*".
8. Jude did not want to be considered as if he was on some equal footing with the Lord Jesus Christ.
9. Physical birth gives Jude no advantage as a leader and a writer.

So, Jude is a communicator who represents the absent Christ and does so with authority. Jesus Christ has left us with His word and that's what Jude wants to focus on: I'm a slave to Christ. I'm not His brother but I have been designated as a servant leader and I must communicate to you.

I'm a "*doulas*," a faithful servant of the Lord Jesus Christ, so forget everything else.

"δοῦλος" – "*doûlos*" translated as "bond-servant" of Jesus Christ,

"bond-servant" of Jesus Christ, and brother of James,"

Jude emphasizes his enslavement to Christ. He was "*doulas*". Bond-servant is the way it is translated but it means "*slave*", so Jude emphasizes his enslavement, just as James had emphasized it in his epistle. (James 1:1)

In his title of bond-servant, he is emphasizing God's grace towards himself, not some high status to authenticate his authority.

Jude does not use “*doulos*” in the sense that refers to all believers. We are all slaves to Jesus Christ but that’s not the way Jude uses “*doulos*”.

1. “*Doulos*” is a special identification by Jude.
2. “*Doulos*” here names a group bound to Christ’s service in disseminating His word and doctrine to the early Church.
3. “*Doulos*” is the same Greek noun used in (Luke 12:43) – Servant Leader. Jude was in a special category of “*doulos*”.
4. Jude is emphasizing his role as a servant leader by calling himself a bond-servant.
5. He was doing what the Lord commanded in Luke 12:42: “Give rations to the servants of the Lord.” He was to feed them the truth so that they might metabolize it and grow to spiritual maturity and identify falsehood.
6. Jude, like his brother James, was a leader in the Jerusalem church, which at that time was the very center of Christianity, and he is presenting himself as a servant leader.

“Jude, a bond-servant of Jesus Christ, and brother of James,”

1. Joseph and Mary had other children after the virgin birth of our Savior Jesus Christ.
2. We know that Jesus had at least four half-brothers. Matthew 13:55-56 and Mark 6:3
3. There is no information in scripture to identify Jesus’s half-sisters (by proper name).
4. Jesus’s half-brothers are identified as James, Joseph, Simon, and Judas (Jude).
5. Even though the other children of Joseph and Mary were apparently responsive to the religion of the Jews, they did not believe in Jesus Christ until the resurrection. John 7:5 and Acts 1:14
6. Not much is known about any of Jesus’s half-sisters or the lines of James, Joseph, Simon, and Judas (Jude).
7. We find the most information on Jesus’s half-brother James.
 - a. James is listed first among the brother of Jesus, indicating, no doubt, that he is the oldest. Matthew 13:55 and Mark 6:3
 - b. Paul names him as one of the two leaders he met in Jerusalem three years after his own conversion. Galatians 1:19
 - c. He is mentioned by name only twice in the gospels and then only to reflect on Jesus’ humble origin. Matthew 13:55 and Mark 6:3
 - d. He is the author of the epistle that bears his name.
 - e. When Peter was in prison, James stepped in.

- f. He was included among those who saw a vision of the risen Lord. 1 Corinthians 15:5-7
- g. He occupied a prominent place in the church of Jerusalem. Galatians 2:9
- h. He was president of the first church council. Acts 15:13
- i. James, with the elders, received Paul upon his return from this third missionary journey in A.D. 57. Acts 21:18

In verse 1b Jude addresses the audience:

“to those that are called, beloved in God the Father, and kept for Jesus Christ:”

You have both the dative masculine plural of “*tois*” and “*klaytois*” and it literally means “*to the called*”. This book is addressed “*to the called*” and this is a standard terminology for believers in Jesus Christ.

The called are the target of this epistle. It is directed toward believers and, further, the dative “*klaytois*” is a “dative of advantage”. There is great advantage to being “*called*”. A great advantage to be believers in Jesus Christ.

What’s important about that is that Jude realizes there are a number of problems for those to whom he addresses his epistle.

Jude is encouraging his readers by giving them this name of “*klaytois*”. What is the advantage?

The advantage is “*beloved*” and “*kept*”. These two terms “*beloved*” and “*kept*” are “perfect, passive, participles”, which are also in the “dative plural” just like “*klaytois*”, so they all go together. These adjectival participles are simply modifying “*klaytois*”.

“*Beloved*” is the verb “*ἀγαπάω*” – “*agapáō*” which means to love. (We could easily take up the [Doctrine of Virtue Love right here.](#))

“*agapáō*” – is a perfect passive participle with results that continue into the present and the future.

This perfect passive participle is expressing the entire scope of the love God, including supplying all the resources for a spiritual life, and they are continually provided through the personal love and grace of God.

“Jude, a bond-servant of Jesus Christ, and brother of James, to the called (believers in the Lord Jesus Christ), who have been and are being loved by God the Father, and kept for Jesus Christ:”

Our next word is “*τηρέω*” – “*tērēō*.” This verb is also a perfect passive participle, just like “*agapao*,” and it means to guard, to preserve, or to keep what belongs to someone.

This would be better translated “we have been, and are being, guarded or preserved.” This is a guarding that is decreed and comes to fruition at salvation.

Let's get a few points on Eternal Security.

1. Eternal Security is the work of God that guarantees that the gift of salvation, once received, is forever and cannot be lost.
2. The concept of Eternal Security emphasizes God's activity in guaranteeing the eternal possession of the gift of eternal life.
3. Security focuses on God – it is God who secures our salvation.
4. When a person believes in Christ, he is brought into a relationship with God that assures his salvation is secure.
5. The English definition of “eternal” is “**having infinite duration; continual; without intermission; existing at all times**”. (Merriam Webster's Collegiate Dictionary, Eleventh Edition)
6. The Greek word used for “eternal” is “*αἰώνιος*” –“*aiōnios*,” and it's definition is “**eternal; forever; everlasting**.” (Vine's Expository Dictionary of Old and New Testament Words.)
7. God cannot cancel eternal life. (2 Timothy 2:13). What God gives; He does not take back. He has given us His righteousness and His life so that we are qualified to live with Him forever.
8. This does not imply, however, that we will succeed as believers. Whether we fail or succeed in executing the plan of God for our lives, whether we become invisible heroes or losers, depends entirely upon our attitude toward the Word of God.
9. Our relationship with God does not depend on our integrity, morality, virtue, or failure. It depends on His holiness and integrity.
10. The very concept of eternal security is the fact that the integrity of God is at stake. God gives and does not withdraw.
11. We have peace with God because he gave us His righteousness. We do not have peace with God because of our self-righteousness.
12. There is nothing the believer can do to cancel the one-second decision of believing in Christ. You don't have the power or ability to cancel it, no matter how evil we are.
13. Knowing you have eternal security doesn't cause you to go out and raise hell. Rather, it motivates you to want to know this wonderful God who has provided such fantastic things for you because of one non-meritorious decision you made in a few seconds.
14. Note in John 3:14, no conditions are added to “**shall never perish**”!

15. Once we accept Jesus Christ as Savior we are in the family of God. (Galatians 3:26)
16. Once we are born into a human family, we cannot be unborn and removed from that family.
17. So, once in the family of God, no believer can be removed from the Royal Family of God. Whether you succeed or fail is not the issue.
18. Every member of the human race has a father and a mother. Once in that family, he is always in that family. So, once in the family of God, you are always in the family of God. No matter how you turn out in your life, you will always belong to the same family. Some children of God turn out well and some don't, but they are all part of God's family.
19. All believers in Christ are born again into the same royal family of God. That is eternal security.
20. Therefore, every believer possesses an eternal inheritance, 1 Peter 1:4-5, **“To obtain an inheritance which is incorruptible and undefiled, that will not fade away, reserved in heaven for you who are guarded by the omnipotence of God through faith unto salvation, ready to be revealed in the last time.”** (NASB)
21. The believer cannot lose his inheritance through any sin, evil, or failure on his part. Since all believers are members of the same family of God and cannot lose their family identity, they also have an heirship. Romans 8:16-17, **“The Spirit Himself bears witness with our spirit that we are the children of God. And if children, then heirs, heirs of God and joint-heirs with the Son of God.”** (NASB)
22. You will always be an heir of God no matter how you fail or succeed. Galatians 4:7, **“Therefore, you are no longer a slave but a son, a child of God, and if a son, then an heir through God.”** (NASB) and Titus 3:7, **“That being justified by His grace, we might be made heirs on the basis of the confidence of eternal life.”**
23. Because God is immutable, eternal, infinite attributes of God, He cannot cancel the salvation of any believer, no matter how gross that believer may be. Jude 24, **“Now unto Him who is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power both now and forevermore.”** (NASB)
24. We do not keep ourselves from falling; God does as a matter of grace. This verse says that God has the ability to maintain the relationship, which He alone started.
25. The perfect integrity of God cannot be canceled by the failure or renunciation of any believer living on earth, according to 2 Timothy 2:13. **“If we are unfaithful (disbelieving, faithless), He remains faithful, for He cannot deny Himself.”**
26. The fact that we are unfaithful, and losers, does not change the faithfulness of God.