

# Hey Jude

Jude 1-2

Jude

a study of the epistle

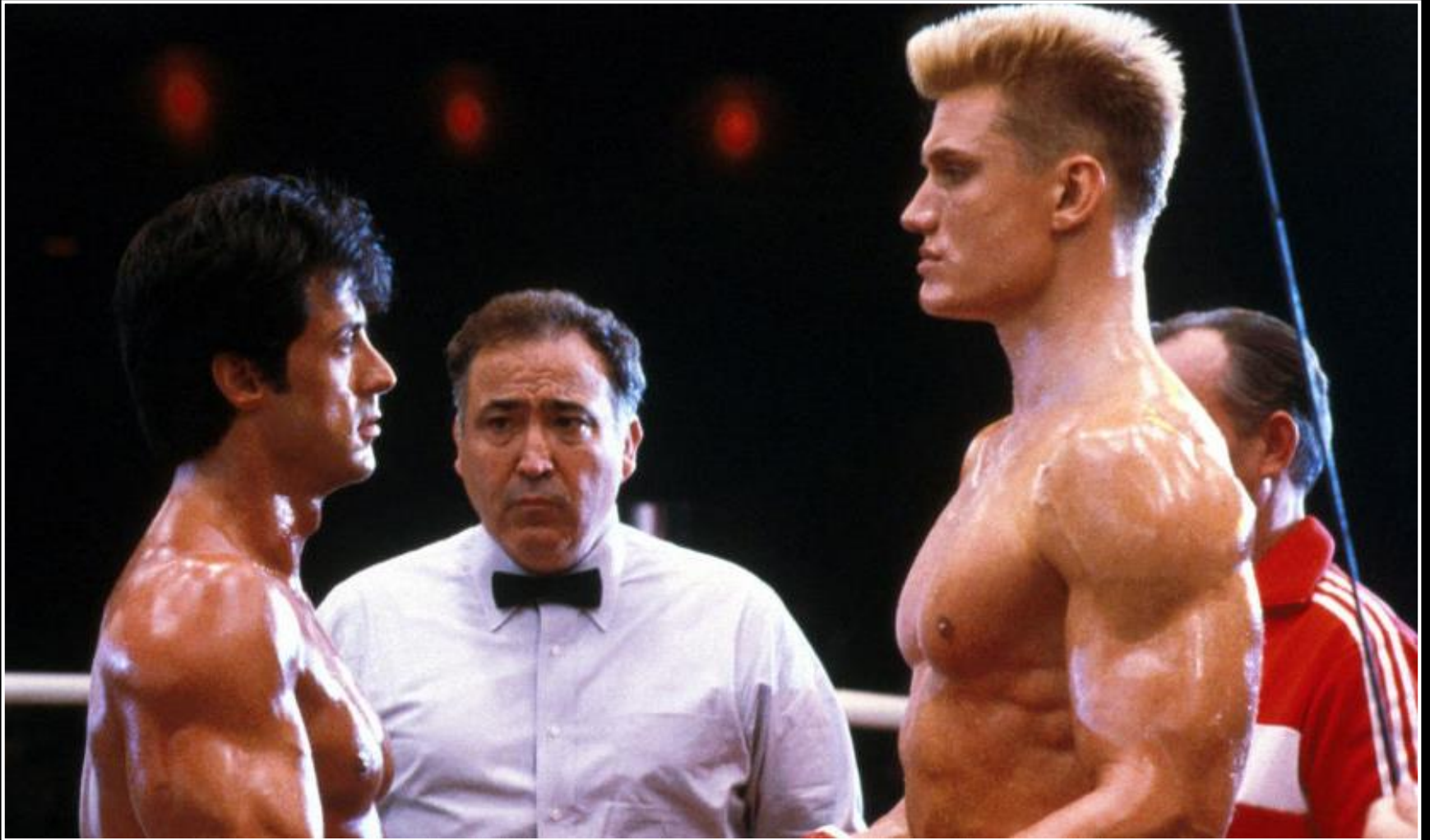
**Douglas Rowston says:**

**“The most neglected  
book in the New  
Testament is probably  
the book of Jude.”**



# It is Especially Neglected Today

- It is alien to many in the 21<sup>st</sup> century church.
- The message is clear: Judgment
  - Churches are prone to sentimentality
  - Churches don't want to be “legalistic”
  - Churches mis-define “love”
  - Churches do not “contend for the faith”



Us Against the World



# The Author: Jude

- Greek: Judas
- Hebrew: Judah (“praise”)
- A Jewish Christian
- A Hellenized Galilean Jew who wrote with a cultivated Greek style
- Jude normally alludes to the Hebrew Scriptures rather than to the Septuagint, unlike many of the New Testament writers.

# “Judes” in the New Testament

- “Judas the son of James” – Luke 6:16; Acts 1:13
  - Calvin and others held this view
- “Judas called Barsabbas” – Acts 15:22
  - Supporters argue that “brother” is not indicative of a relative



## Tradition Says:

- Jude, the half-brother of Christ and brother of James
- **Matthew 13:55** –  
“Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and *Judas*?”



# There is Little Debate

- With the introduction:  
“Jude, a bond-servant of Jesus Christ,  
and brother of James”

This points to a Jude who was well known (although he is not mentioned in Acts), and to a James who is also well known.

# Jude Was An Unbeliever

- John 7:5 –

“For not even His brothers were believing in Him.”

- 1 Corinthians 15:7 tells us James believed after the resurrection, and we can assume Jude does, as well.



# They Were Well Known In The Church

- Acts 1:14 –

“These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His *brothers*.”

- 1 Corinthians 9:5 –

“Do we not have a right to take along a believing wife, even as the rest of the apostles and *the brothers of the Lord* and Cephas?”



# Skeptics Attack Jude

- The Greek in the letter seems too polished to come from a rural Jew like Jude.
  - This underestimates the influence of Hellenism in Jesus' day
  - And if Jude was a missionary, his grasp of Greek would only increase

# Early References to Jude

- Muratorian Canon (late 2<sup>nd</sup> century)
- Tertullian (late 2<sup>nd</sup> century)
- Clement of Alexandria (late 2<sup>nd</sup> century)
- Origen (early to mid 3<sup>rd</sup> century)
- Eusebius (early 4<sup>th</sup> century)
- John Chrysostom (late 4<sup>th</sup> century)

Doubt rises later because of Jude's use of pseudepigraphal books, but that actually argues strongly for its authenticity.



# Jude's Audience: A Mixed Multitude

- Use of Jewish apocalyptic literature
- **Antinomianism was largely a Gentile problem**
- I believe the letter could have been circulated in Palestine, Syria, Asia Minor, and Egypt (the reason: inclusion in early canon)



# When Was Jude Written?

- Sidebottom: 160-170 A.D.
  - Kummel: 100-120 A.D.
  - Reicke: 90-110 A.D.
  - Horrell: 80-90 A.D.
  - Fuchs & Raymond: c. 100 A.D.
  - Paulsen: 100-120 A.D.
  - Cranfield: 70-80 A.D.
  - Vogtle: 90-100 A.D.
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# Jude and 2 Peter

1. 2 Peter is dependent upon Jude
  - 2 Peter “inauthentic”
2. Jude is dependent upon 2 Peter
  - Daniel Wallace is a proponent
3. 2 Peter and Jude are both dependent on either a written or oral source
  - Mainline liberal perspective

# Jude and 2 Peter

- While some argue the reverse, I believe that Jude borrows from 2 Peter.
- **Peter died in A.D. 67 in Rome.**
- I believe the NT canon is finished (outside of John's writings) prior to A.D. 70.
- **Therefore, I date Jude to A.D. 68-69.**



# Different (Similar) Warnings

## 2 Peter 2:1

“But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.”

## Jude 1

“For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.”

**The Real Issues at Hand:**

**Inspiration**

**&**

**Authority**



## Jude 1-2

**1** Jude, a bond-servant of Jesus Christ, and brother of James,  
To those who are the called,  
beloved in God the Father, and  
kept for Jesus Christ: **2** May  
mercy and peace and love be  
multiplied to you.

# Standard Opening

- **The sender:**

“Jude, a bondservant of Jesus Christ, and brother of James”

- **The recipients:**

“To those who are called, beloved in God the Father, and kept for Jesus Christ”

- **Greeting:**

“May mercy and peace and love be multiplied to you.”



# Identifying Jude

“a bondservant of Jesus Christ”

**bondservant = *doulos***

Jude does not commence the letter by emphasizing the privilege of his brotherly relationship to Jesus but his submission to Christ's lordship.

# *doulos* of the Lord

- **OT:** Abraham, Moses, Joshua, David, and the prophets
- **NT:** Paul, Peter, and James

It is an expression of honor,  
humility, and authority.



# Consider:

Few things tell more about people than the way in which they speak about themselves; few things are more revealing than the titles by which they wish to be known; immediately, this tells us two things about him.

1. Jude was a man happy to take second place; he is content to be known as the brother of James.
2. The only title of honor which Jude would allow himself was the servant of Jesus Christ; Jude regarded himself as having only one purpose in life—to be forever at the disposal of Jesus for service in His cause.

# Identifying Jude

“brother of James”

James apparently needs no further introduction.

Leader of the church at Jerusalem

Called a “pillar” of the church by Paul  
(Gal. 2:9)

Author of the epistle of James



## Notice Also...

- Jude never calls himself an apostle
- Paul does in all of his letters
- Peter does in both of his epistles
- And Jude references “the apostles”  
in v. 17

# Jude as “General” or “Catholic”

- Many letters in the NT specify the church or churches to which the epistle is addressed.
- Jude does not have a specific geographical reference to a church or churches.
- However, he most probably has a church or churches in mind.



# A “General” Epistle?



# Jude's Recipients

- **NASB:** “To those who are the called, beloved in God the Father, and kept for Jesus Christ”
- **KJV:** “to them that are sanctified by God the Father, and preserved in Jesus Christ, and called”
- **NET:** “to those who are called, wrapped in the love of God the Father and kept for Jesus Christ”



# Jude's Recipients

- “the called” (*klētos*)
  - Those powerfully and inevitably brought to faith in the gospel
- “beloved” (*agapaō*)
  - Believers have been loved by God the Father, and His effective love is the reason they belong to the people of God.
- “kept” (*tēreō*)
  - Commentators debate “by” or “for”; I would argue for Christ’s agency (see Rom. 8:1).

# The Implications Are Clear

- Those whom God has called to Himself are loved by Him and kept until the end (*kept* is used 5 times in the letter).
- And despite God's grace, we will see Jude in v. 21 argue against a passive and lax faith, much like his brother.



# God's Love and God's Calling

- **Hosea 11:1** – “When Israel was a youth I loved him, And out of Egypt I called My son.”
- **Ephesians 1:4** – “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”

# This “Calling”

- Sets before us a great hope (Ephesians 1:18, 4:4)
- **Binds us together by the conviction that we all have a part in the purpose of God (Ephesians 4:4)**
- Is an upward calling (Philippians 3:14)
- **Is a heavenly calling (Hebrews 3:1)**
- Is a holy calling, a consecration to God (2 Timothy 1:9)
- **Is a calling which does not alter, because God does not change his mind (Romans 11:29).**
- Knows no human distinctions and cuts across the world's classifications and judgments (1 Corinthians 1:26)
- **Is something of which Christians must be worthy (Ephesians 4:1; 2 Thessalonians 1:11)**
- Says all life must be one long effort to make it secure (2 Peter 1:10)



## **A Really, Big Deal**

The calling of God is  
the privilege, the  
challenge, and the  
inspiration of the  
Christian life.

# Jude's Greeting

“May mercy and peace and love be multiplied to you.”

Jude likes sets of 3 😊

The order may be significant: mercy given by God is the foundation of our relationship with Him, which leads to peace with God, and which in turn manifests itself in love.



# Side Note: Jude is a Trinitarian

The mercy of Christ, The peace of the Holy Spirit, and The Love of the Father

**And then:**

**20** But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, **21** keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

CONTENDING

FOR THE

FAITH





# Jude's Readers Need 3 Things

- Mercy
  - They, like us, are sinners, and will resist false teaching only through God's mercy, and they will need mercy in dealing with others who have been taken in by false teaching.
- Peace
  - False teachers cause division and strife.
- Love
  - False teachers care only for themselves and abuse the brethren.

**J.W.C. Wand writes:**

“They are not self-acquired Christian virtues, but the gifts of God, which, the author prays, may be abundantly bestowed upon his readers.

Nevertheless, by a divine alchemy, the gifts of God are transformed into human characteristics.”



# In the Coming Weeks

- Dangerous false teachers
- Numerous OT examples
- Apocryphal examples
- Seriousness of sin
- Remembering the Apostles' Doctrine
- Judgment for the unbeliever
- Hope for the believer

