

Epistle of Jude

JUDE	65 AD?
<i>"Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life." 21</i>	
Author: Jude	
Written From: Unknown	
Sent To: Unknown	
Purpose: Warn believers about immoral men traveling and teaching false doctrine that perverted the grace of God into a license to sin	
Theme: Confront apostasy	
Basic Outline: • Verses 1-4, Statement of <u>Jude's intent</u> in writing • Verses 5-7, <u>Past judgments</u> on apostasy, rebellion and immorality • Verses 8-13, <u>Present condition</u> and character of false teachers • Verses 14-16, <u>Prophesied future judgment</u> of current false teachers • Verses 17-23, <u>Defense against false teachers and apostasy</u>	
Memorable Verses: • "Although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints." 3 • "For certain men . . . have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality." 4 • "Though you already know all this, I want to remind you . . ." 5 • "These men are blemishes at your love feasts." 12 • "Enoch, the seventh from Adam, prophesied about these men." 14 • "Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life." 21 • "Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh." 22, 23	
Greek Words: • ἄγγελος – <i>aggelos</i> – messenger, angel, 6. • ἁρπάζω – <i>harpazo</i> – to seize, to snatch, catch away, pluck, pull, take by force, 23 (also Acts 8:39; 2 Cor. 12:2, 4; 1 Thes. 4:17; Rev. 12:5). • ἐπαγωνίζομαι – <i>epagonizomai</i> – struggle for, contend for, to exercise great effort and exertion for something. It is a word from the Greek gymnasium used to refer to the struggle and effort put forth by athletes in an athletic contest, 3. • κυριότης – <i>kuriotes</i> – dominion, government, 8 (also Eph. 1:21; Col. 1:16; 2 Pt. 2:10).	
Healthy Doctrine: • Angels • Judgment • Apostasy • Inspiration of Scripture	

Jude wanted to write about the salvation that belongs to the believers but saw a greater need and was inspired by the Holy Spirit to defend orthodox Christian doctrine. False teachers were infiltrating the Christian ranks with bad doctrine which led to bad morals. Jude quotes from the book of First Enoch and refers to an exchange between Satan and Michael recorded in the book the Assumption of Moses. Since Jude was writing under the inspiration of the Holy Spirit we should assume that at least these two portions of extra biblical writings are accurate and true. Paul does the same thing in Acts 17:28; 1 Corinthians 15:33 and Titus 1:12.

Notes:

1. Jude is Judah in Hebrew and Judas in Greek.
 - a. The name Jude is only used by Jews in the ancient world.
 - b. The name Jude would be used in place of Judas in Christian circles for obvious reason
2. Jude (Judah, Judas) the half-brother of Jesus and brother of James
 - a. This is the accepted and most probable author of this letter
 - b. Jude identifies himself with a brother who is simply called James. This brother James was well-known enough to simply be “James”. This is the way the author of the book of James identifies himself, simply as “James”.
 - c. It would appear that Jude and James (brothers) are well-known to the readers of this letter
 - d. Jude is the youngest of the brothers
 - e. In John 7:5,
“For not even his brothers believed in him,”
during Jesus’ ministry, but after the resurrection they were with the believers in Acts 1:14,
“All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.”
 - f. Jude was based in the church in Israel, but traveled and taught as did Peter and Paul according to 1 Corinthians 9:5 –
“Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?”
 - g. Eusebius records an account from Hegesippus
(wrote notes on the history of the church around 165-175 AD, see here <https://www.earlychristianwritings.com/text/hegesippus.html>)
concerning the grandsons of Jude who still lived and farmed near Nazareth. Here are Hegesippus’ words:

“There still survived of the kindred of the Lord the grandsons of Judas, who according to the flesh was called his brother. These were informed against, as belonging to the family of David, and Evocatus brought them before Domitian Caesar (81-96 AD): for that emperor dreaded the advent of Christ, as Herod had done.

So he asked them whether they were of the family of David; and they confessed they

were. Next he asked them what property they had, or how much money they possessed. They both replied that they had only 9000 denaria between them, each of them owning half that sum; but even this they said they did not possess in cash, but as the estimated value of some land, consisting of thirty-nine plethra only, out of which they had to pay the dues, and that they supported themselves by their own labor. And then they began to hold out their hands, exhibiting, as proof of their manual labor, the roughness of their skin, and the corns raised on their hands by constant work.

Being then asked concerning Christ and His kingdom, what was its nature, and when and where it was to appear, they returned answer that it was not of this world, nor of the earth, but belonging to the sphere of heaven and angels, and would make its appearance at the end of time, when He shall come in glory, and judge living and dead, and render to every one according to the course of his life.

Thereupon Domitian passed no condemnation upon them, but treated them with contempt, as too mean for notice, and let them go free. At the same time, he issued a command, and put a stop to the persecution against the Church.

When they were released, they became leaders of the churches, as was natural in the case of those who were at once martyrs and of the kindred of the Lord. And, after the establishment of peace to the Church, their lives were prolonged to the reign of Trajan.”

- “plethora” was about 950 to 1,000 square meters or 0.247 acres or ¼ of an acre.
- “denaria” - In 100 AD, the value of a Roman denarius was equivalent to a skilled laborer's daily wage which is about \$50 today. 9,000 denaria
 1. **9,000** denaria x \$50 = **\$450,000** today
 2. Using this online ancient money calculator/converter
(<https://testamentpress.com/ancient-money-calculator.html>)
9,000 denaria = **\$391,500** figuring minimum wage per hour at \$7.25

Place of Writing

Since Jude and his family remained in Israel it is likely he wrote from Israel, even Jerusalem, as did James.

Recipients

1. Jewish because of OT illustrations:
 - a. Exodus (5)
 - b. Death of many Israelites in wilderness (5)
 - c. Sodom and Gomorrah (7)
 - d. Moses' body (9)
 - e. Cain (11)
 - f. Balaam (11)
 - g. Korah (11)

- h. Enoch (14)
- i. Adam (14)
- 2. Referred not only to the Jewish text of Scripture, but also to the Jewish apocryphal text that were known by Jews:
 - a. Book of Enoch
 - b. Assumption of Moses
- 3. It would seem these were Jews in the churches in Israel
- 4. Jude was a traveling teacher, so he could be addressing Jews throughout the Syria, Egypt since he is writing in excellent Greek in a Hellenistic style.
- 5. The recipients could have been Jewish believers living in Gentile society.
 - a. The text of the letter is filled with Jewish references
 - b. The sins and lawless behavior match that of Gentile society and the corrupt philosophies of the pagans

Date of Writing

- 1. General estimate is Jude was written sometime between 40-80 AD
- 2. If Peter used Jude then Jude had to be written 40-63 AD.
 - a. This would make Second Peter the earliest testimony to the existence of the book of Jude.
- 3. If Jude used Second Peter then it was written 64-80 AD.
- 4. False teaching that Jude was addressing was already in the churches in 55 AD (think Corinth) and 57 AD when Paul wrote to the Romans that some had twisted Paul's teaching into an excuse to sins:

"And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just." (Romans 3:8)

"It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will correspond to their actions" (2 Corinthians 11:15, 57 AD)

- 5. A good date for the book of Jude would be 55 AD.

Who were the apostates?

- 1. Denying the lordship of Christ (4)
- 2. Practicing unrestrained sinful desires (4, 8, 16)
- 3. Rebelling against authority (8, 11, 18)
- 4. Sexually Immoral - Following their own desires (16, 19)
- 5. Greedy - Shepherding only themselves, or concerned only with gain for themselves (11-12, 16)
- 6. Divisive (19)
- 7. Finding fault (16)
- 8. Boasting (16)
- 9. Claim to be leaders in the Christian community and had been accepted by Christians
- 10. They had nothing useful to offer the people

11. They abused the teaching of God's grace to turn forgiveness into a chance to continue in their lawless lifestyle (4)

JUDE	SIMILAR:	2 PETER
4	False teachers' condemnation <u>from the past</u>	2:3
4	<u>Deny</u> the Sovereign Lord	2:1
6	Angels confined for judgment; "gloomy" (Peter) and "darkness" (Jude) both translated the Greek word <u>zophos</u>	2:4
7	<u>Sodom and Gomorrah</u>	2:6
8	<u>Reject or despise</u> authority and slander celestial beings	2:10
9	Angels do not bring slanderous accusations	2:11
12	Apostate teachers are <u>blemishes</u>	2:13
12	Jude: "clouds with out rain, blown <u>blown by the wind</u> " Peter: " <u>springs without water</u> and mists <u>driven by a storm</u> "	2:17
18	<u>Scoffers</u> following their own evil/ungodly desires	3:3

Full verse-by-verse teaching series in twenty classes in both video and audio with notes here →
https://www.generationword.com/audio_series/jude.html

1. In the midst of false teachers and heretics the beloved are to not retreat in fear for self-preservation, but to stay engaged knowing that the Lord will keep them from stumbling and blameless.
2. This doxology in these last two verses encourages the believer to trust the work and preservation of God who is able for eternity past, now and for all future ages.
3. This letter ends with a doxology, and not:
 - a. Not a prayer
 - b. Not a benediction
 - c. Not the typical common closing of a Hellenistic letter which included a secondary greeting(s), a wish for health, a farewell wish, date, a closing formula and postscript.
 - i. Hellenistic and Aramaic letters did not conclude with doxologies
 - ii. We see this happening in Romans 16:25-27; 2 Peter 3:18; 1 Clement 65:2; Martyrdom of Polycarp 22:3)
4. Letters like these from apostles were read aloud to the gathering of believers during worship
 - a. Colossians 4:16 – *"When this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea."*
 - b. 1 Thessalonians 5:27 – *"I put you under oath before the Lord to have this letter read to all the brothers."*
5. In Christian worship gatherings there would be readings from the Old Testament Scripture and from these letters from the apostles. This is why the book/letter ends with a statement of faith in this doxology followed by the reader and hearers saying "Amen".
6. Other doxologies:
 - a. Romans 16:25 – *"Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages"*
 - b. Ephesians 3:20-21 – *"Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen."*
7. The situation and the letter:
 - a. Verse 4 – this letter is a convincing argument against the heretics and their teaching which has perverted the gospel and denied the Lord.
 - b. Verses 5-16 – the judgment that has come to previous heretics in other generations is a pattern for these heretic's future judgment
 - i. The coming of these heretics was anticipated and warned of in the past in the OT, by Jesus and by the apostles
 - ii. Likewise each of these predicted the same fate of these spiritual losers.
 - c. Verses 3, 22-23 – the church needs to:
 - i. Content for the Faith once for all established with them
 - ii. Build themselves up in faith and prayer; stay in the love of God; hope in the return of Christ
 - iii. Continue in an organized and serious rescue mission among those who have fallen to the heretical teaching