



# THE EPISTLE OF JUDE

Rev. Todd Weedman

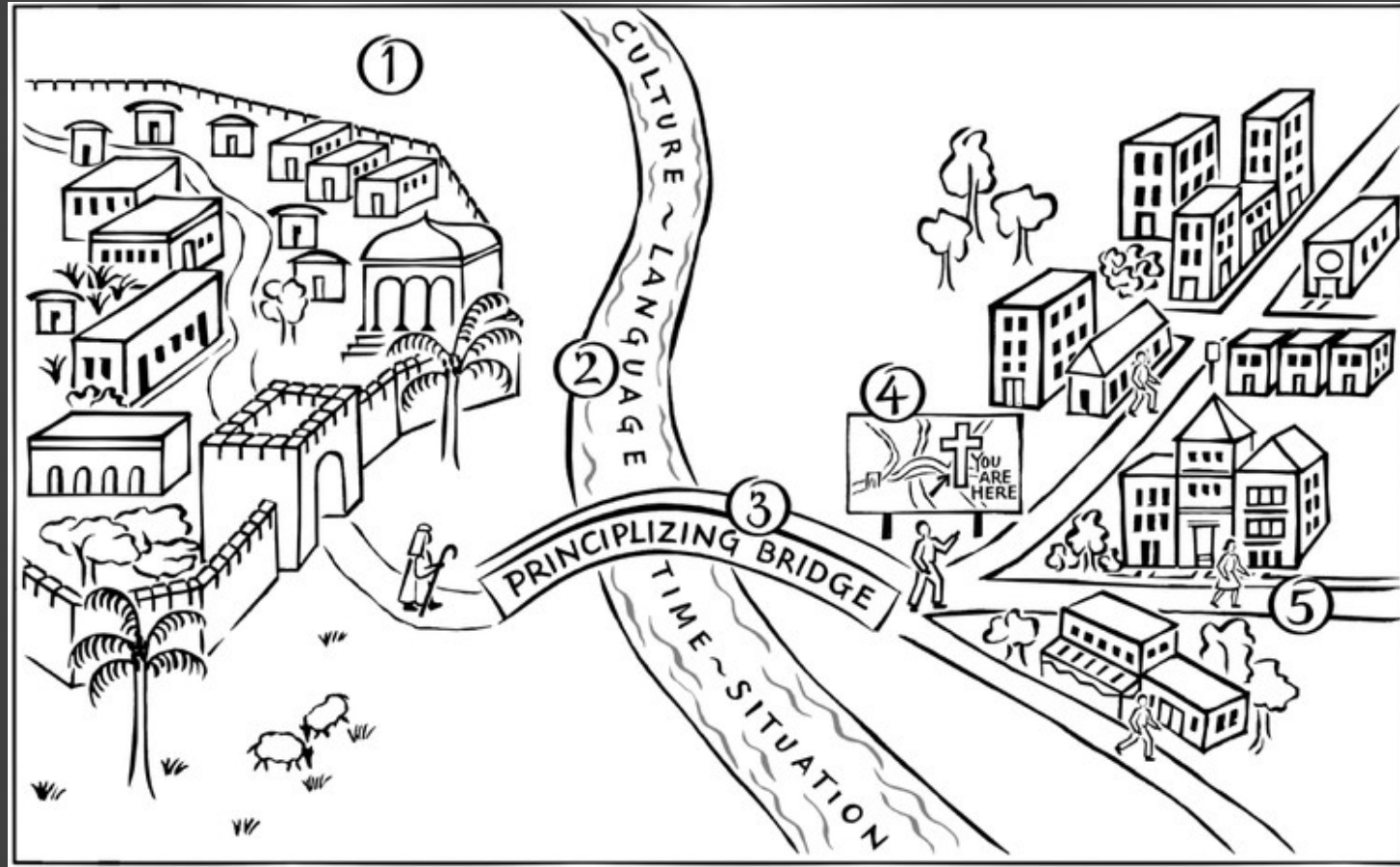


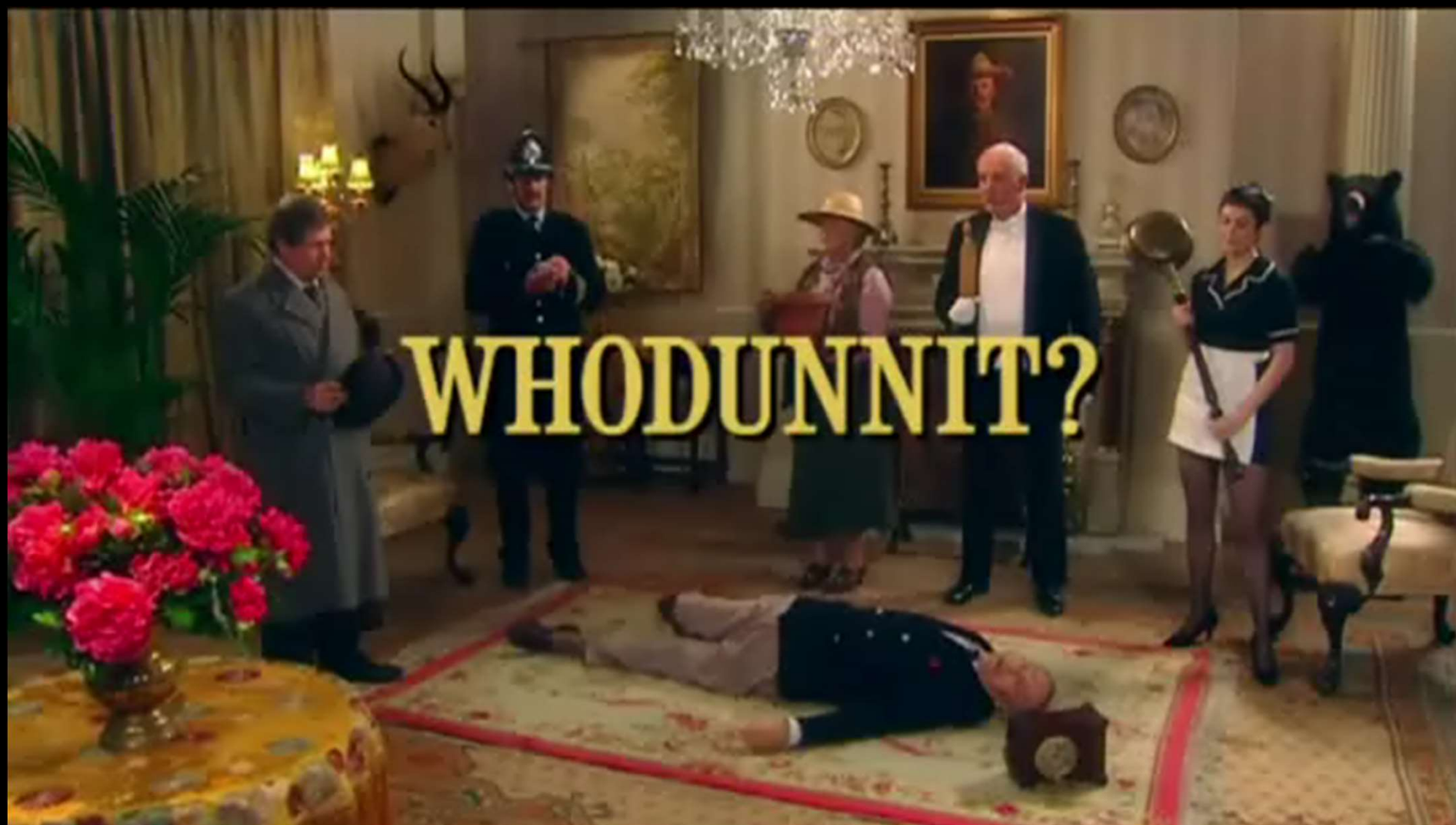


# GRASPING GOD'S WORD

Duvall J. Scott & J. Daniel Hays. *Grasping God's Word : A Hands-On Approach to Reading Interpreting and Applying the Bible*. Fourth ed. Zondervan Academic 2020.

## 1. Grasp the Text in Their Town.

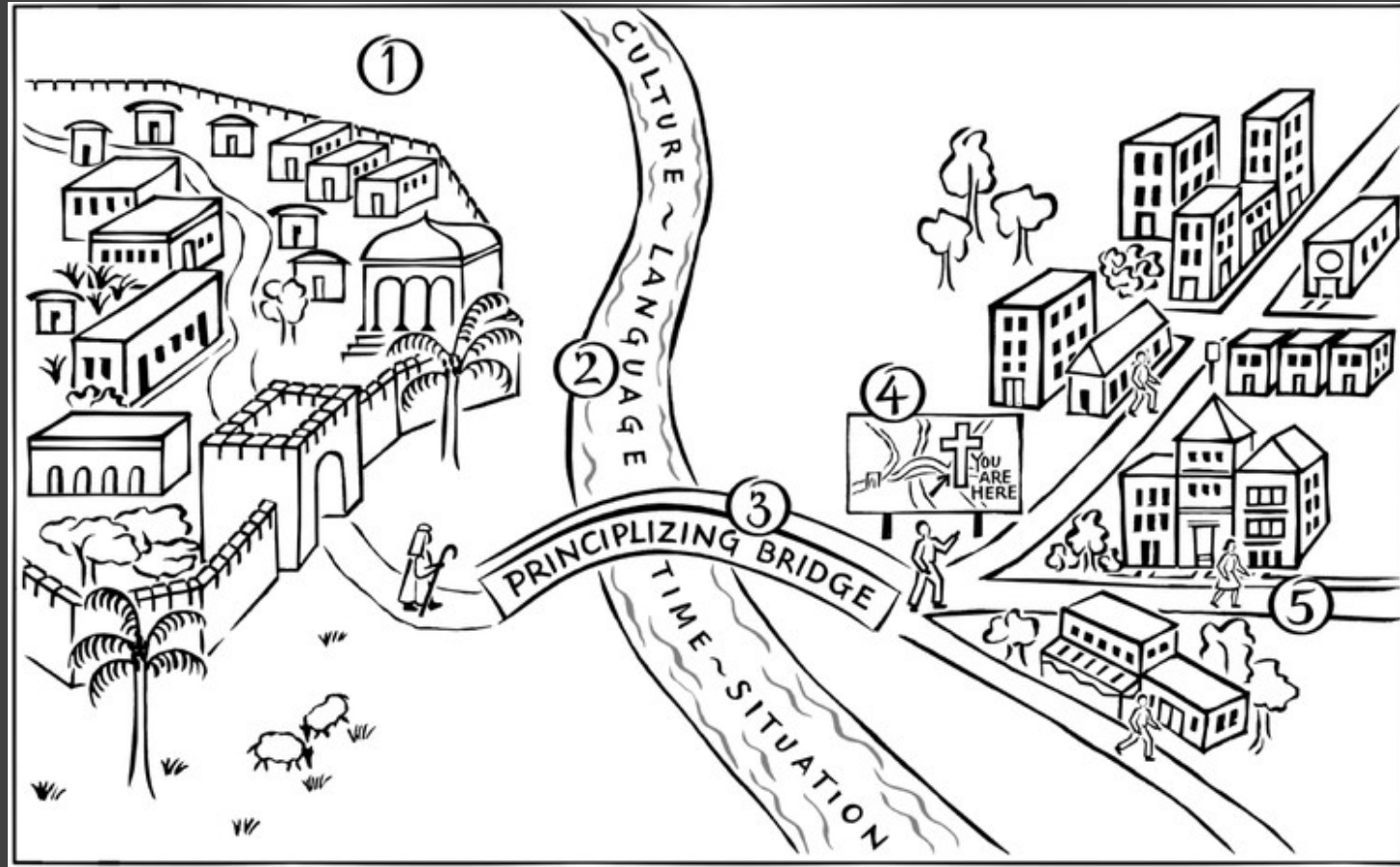




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2. Measure the Width of the River to Cross.

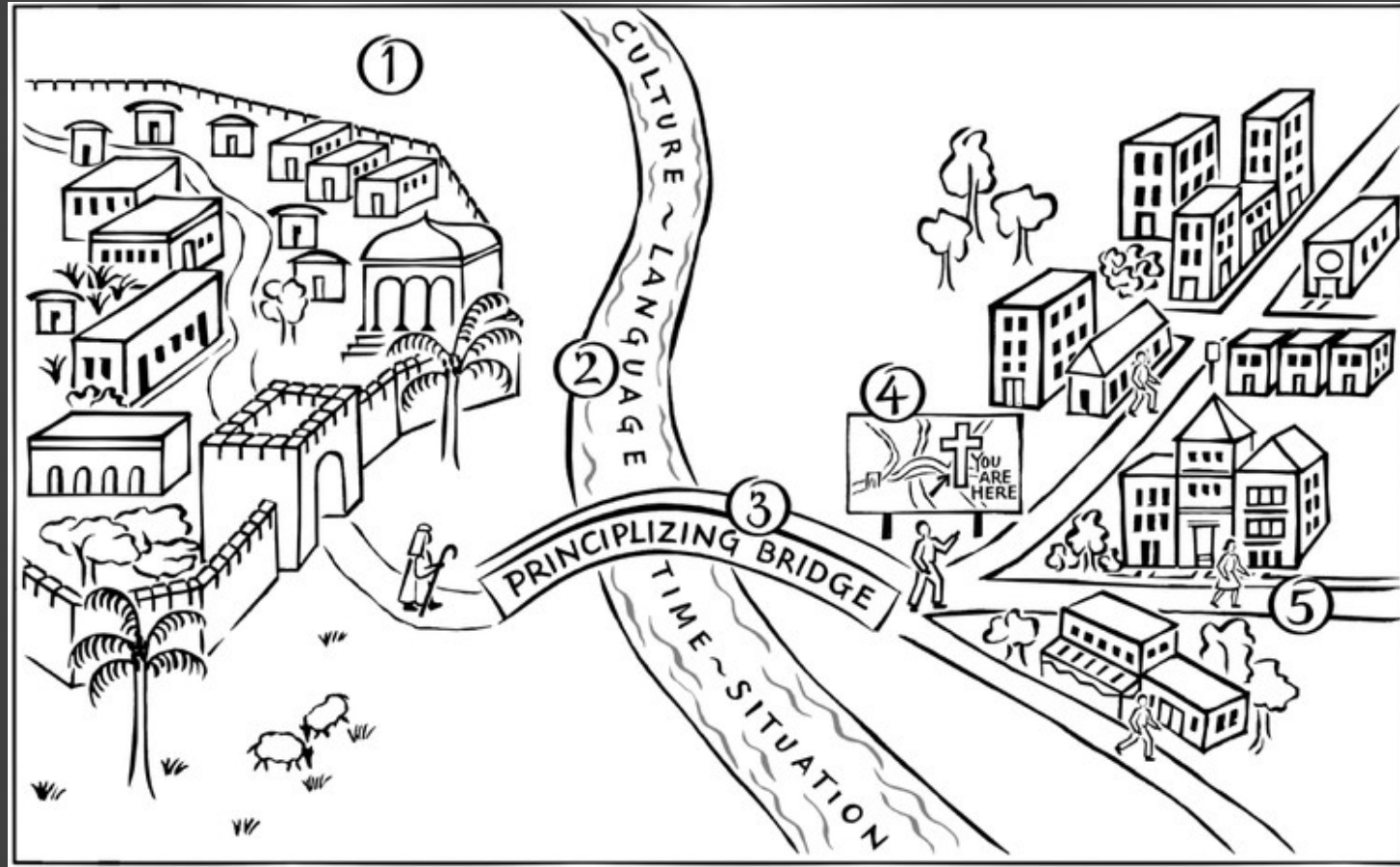




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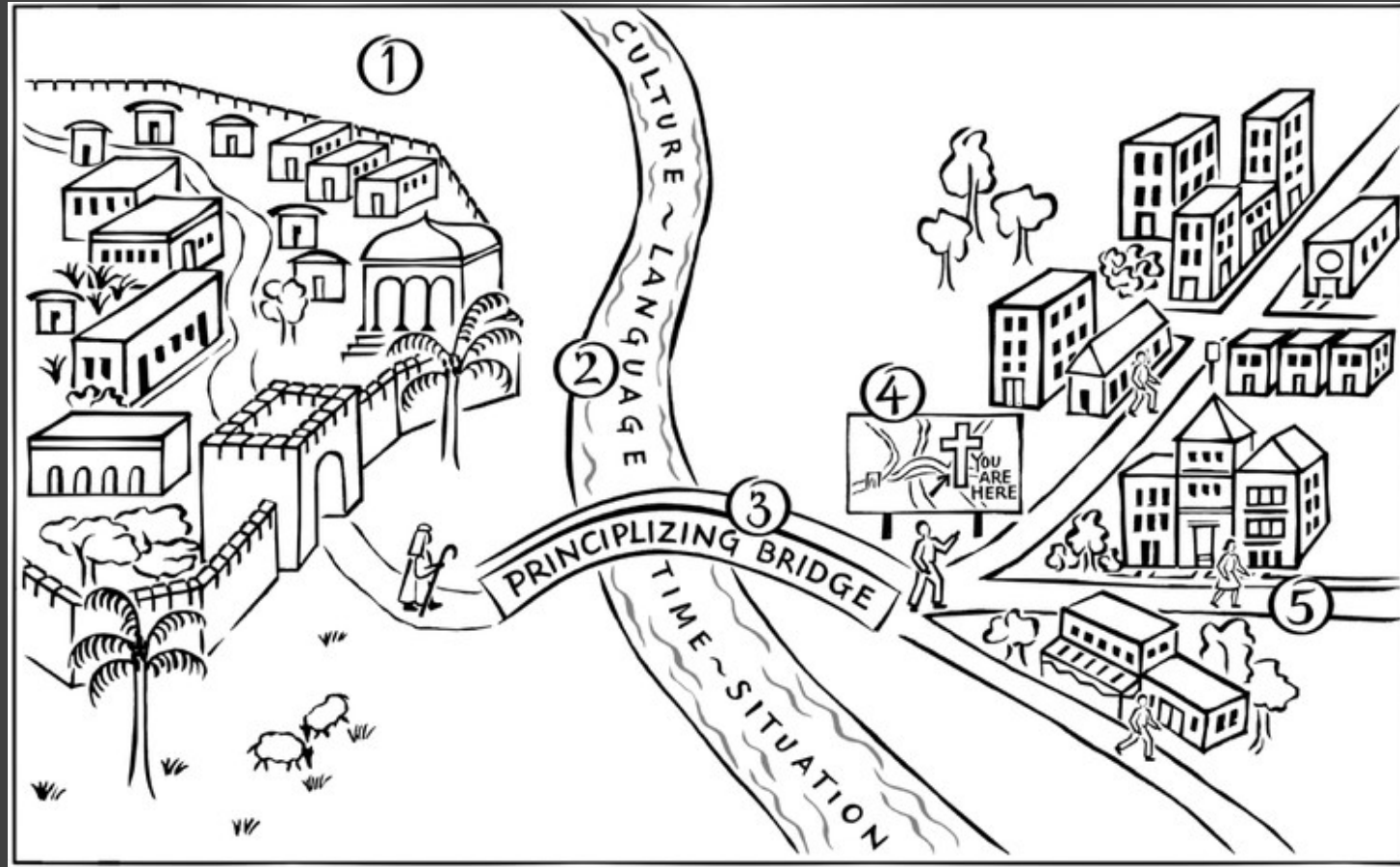
1. Grasp the Text in Their Town.
2. Measure the Width of the River to Cross.
3. Cross the Principizing Bridge.



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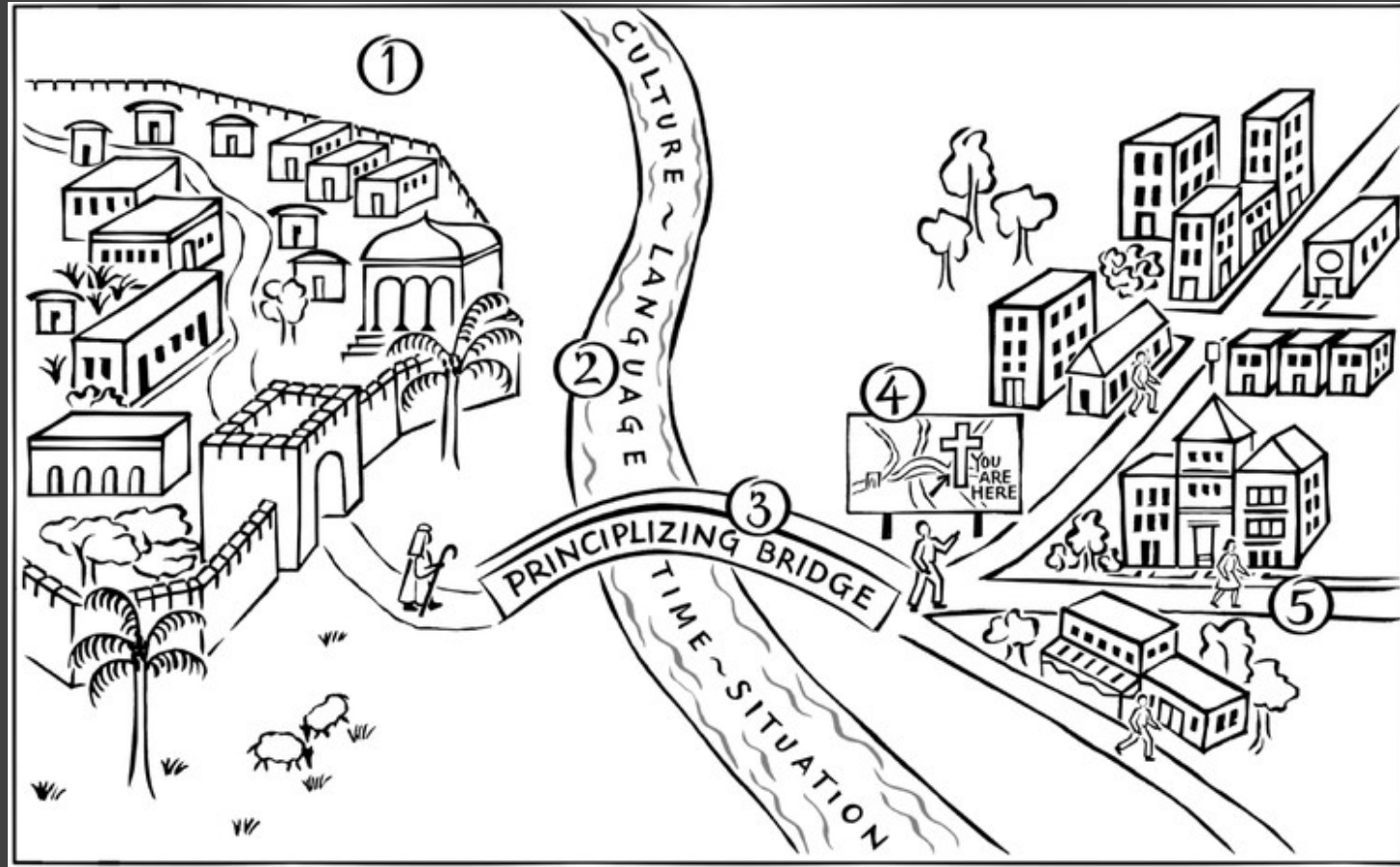
1. Grasp the Text in Their Town.
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4. Consulting the Biblical Map.



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1. Grasp the Text in Their Town.
2. Measure the Width of the River to Cross.
3. Cross the Principizing Bridge.
4. Consulting the Biblical Map.
5. Grasping the Text in Our Town.








## JUDE


Jude, a servant of Jesus Christ and brother of James,

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

May mercy, peace, and love be multiplied to you.


Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.






Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said,









"The Lord rebuke you." But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all









and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.


But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, "In the last time there will be scoffers, following their own ungodly passions." It is these who cause divisions, worldly people, devoid of the Spirit. But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. And have mercy on those who doubt; save others by





snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.


Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.







## THE TEXT IN THEIR TOWN

1. Who is the Author?
  2. Who was Jude's intended audience?
  3. What is the genre of Jude?
  4. When was Jude written?
  5. What was Jude's purpose for writing?
- 






## AUTHORSHIP

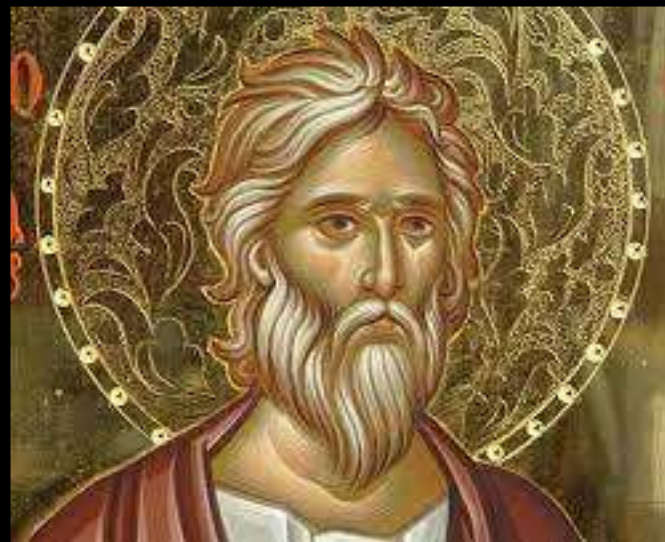
The author of the Epistle provided three hints as his identity at the introductory salutation (verse 1):

*"Jude, a servant of Jesus Christ and brother of James..."*

1. "Jude."
  2. "Servant of Jesus Christ"
  3. "Brother of James"
- 

## "JUDE"

יהודה (Hebrew) / Ἰούδας (Greek) was a common Jewish name in Palestine in the 1<sup>st</sup> century AD.








## "JUDE"

- ~~Judas Iscariot.~~
- Judas Barsabbas (Acts 15:22, 27, 32)

*Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings."*

*Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. We have*








*therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."*

*So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. And when they had read it, they rejoiced because of its encouragement. And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words.*



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- Judas "of James" [Ἰούδας Ἰακώβου] (Lk. 6:16; Jn 14:22; Acts 1:13) / Thaddeus (Mk. 3:18; Mt. 10:3)

*And when day came, he called his disciples and chose from them twelve, whom he named apostles: Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, and Judas of James, and Judas Iscariot, who became a traitor.*

- Judas, Jesus' brother (Mt. 13:55; Mk. 6:3)
  - *He went away from there and came to his hometown, and his disciples followed him. And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon?"*






## "SERVANT OF JESUS CHRIST"

Ἰησοῦ Χριστοῦ δοῦλος

The word translated "servant" is better translated "slave."

This formula is common in the NT, especially in the greetings in letters.

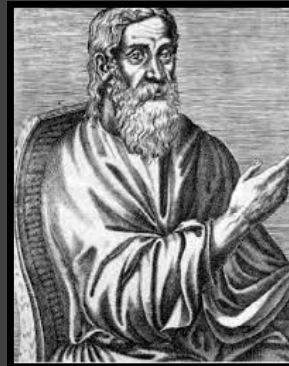
- "Paul, a servant of Christ Jesus" - Rom. 1:1
  - "Epaphras, who is one of you, a servant of Christ Jesus, greets you" - Col. 4:12
  - "Paul, a servant of God and an apostle of Jesus Christ" - Titus 1:1
  - "James, a servant of God and of the Lord Jesus Christ" - James 1:1
  - "Simeon Peter, a servant and apostle of Jesus Christ" - 2 Peter 1:1
- 



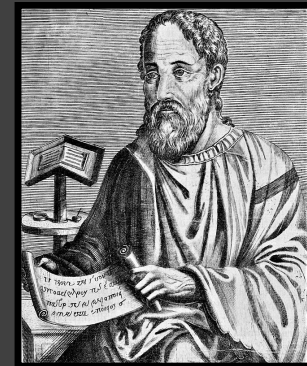
## "BROTHER OF JAMES"

ἀδελφὸς δὲ Ἰακώβου

- James, son of Alphaeus (Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13)
- James, son of Zebedee (Mt. 4:21, 10:2, 27:56; Mk. 1:19, 10:35; Lk. 5:10)
- James, Jesus' brother (Mt. 13:55; Mk. 6:3)



Clement of  
Alexandria  
150-250 AD



Eusebius of  
Caesarea  
260-339 AD




## JUDE: WHAT WE KNOW

- According to John's Gospel, Jude and Jesus' other brothers did not believe him to be the messiah during his preaching ministry. (Jn. 7:2-5)

*Now the Jews' Feast of Booths was at hand. So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." For not even his brothers believed in him.*

- It seems that, following the resurrection, James, Joses, Jude, and Simon had come to believe. (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.*





## B10 Israel During the Time of Jesus

Birth of Jesus 2 B.C.E.  
Death of Jesus 33 C.E.

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.

■ Ruled by Herod Archelaus,  
later by Roman Governor  
Pontius Pilate

■ Ruled by Herod Antipas

■ Ruled by Philip

● Cities of the Decapolis

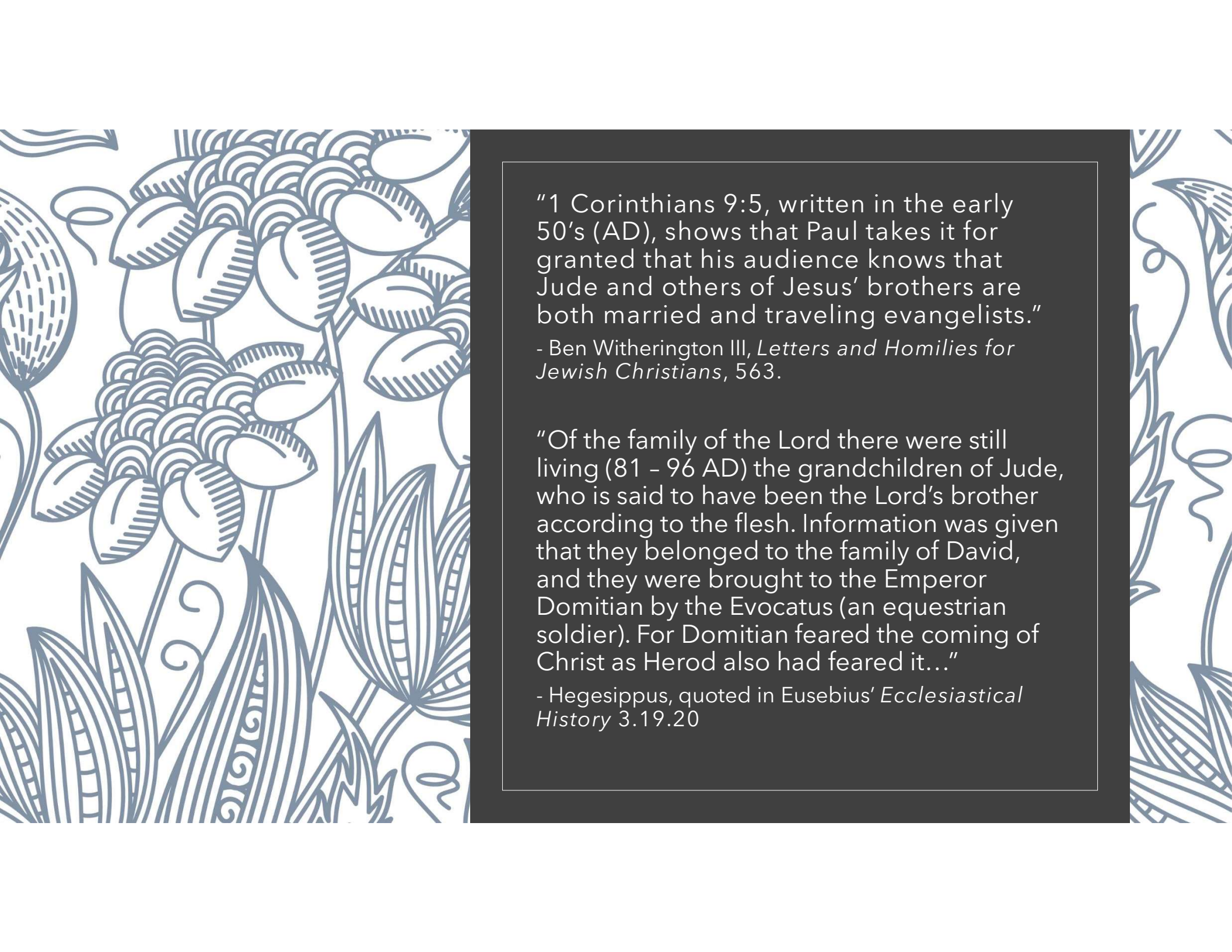


From the Jewish villages of Nazareth and Kokhba they [the relatives of Jesus] traveled around the rest of the land [of Israel] and interpreted the genealogy they had and from the Book of Days as far as they went on their travels.

– Julius Africanus, quoted in Eusebius' *Ecclesiastical History* 1.7.14

- We can glean from the Apostle Paul that Jude was an itinerant Jewish missionary who was married and traveled with his wife. (1 Cor. 9:3-5)

*This is my defense to those who would examine me. Do we not have the right to eat and drink? 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?...*



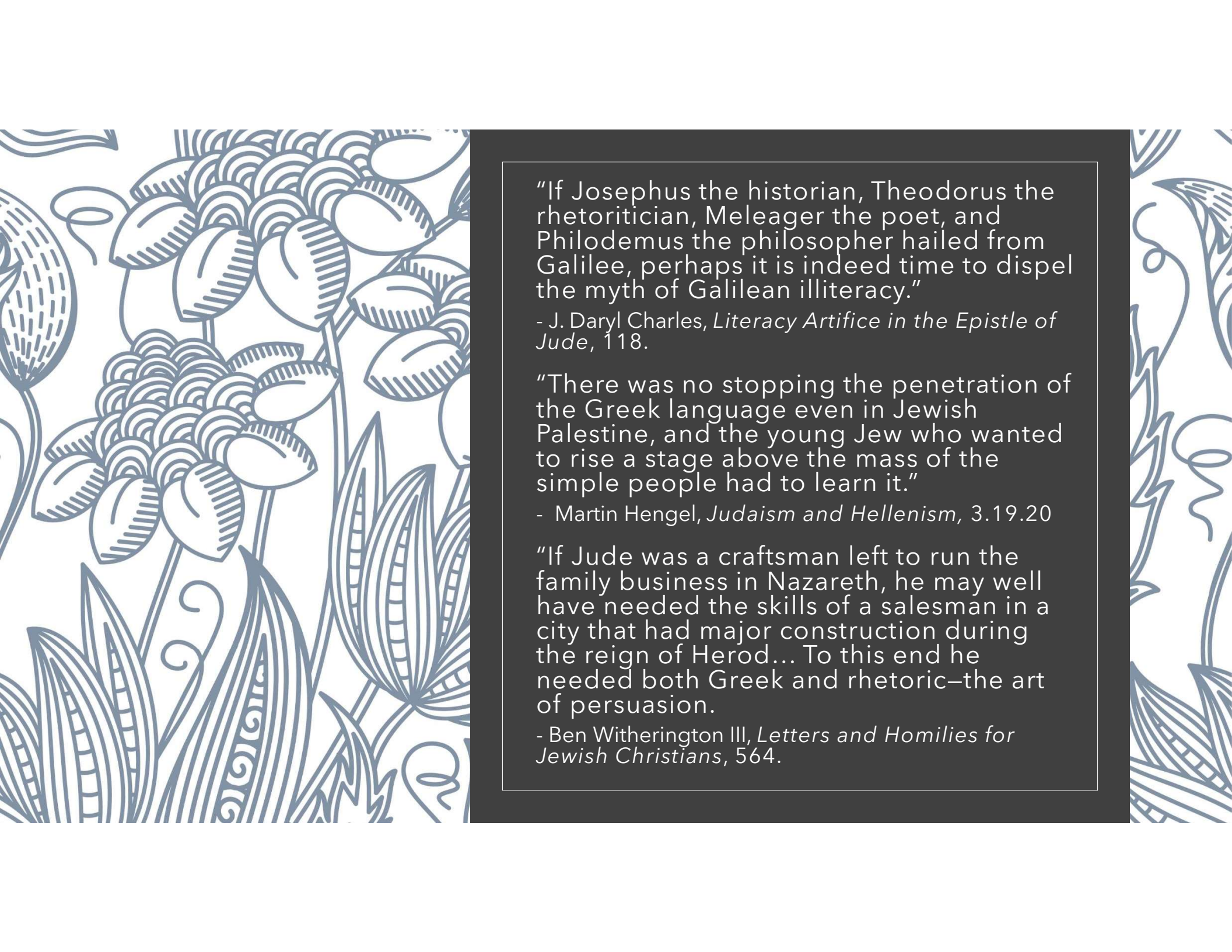
"1 Corinthians 9:5, written in the early 50's (AD), shows that Paul takes it for granted that his audience knows that Jude and others of Jesus' brothers are both married and traveling evangelists."

- Ben Witherington III, *Letters and Homilies for Jewish Christians*, 563.

"Of the family of the Lord there were still living (81 - 96 AD) the grandchildren of Jude, who is said to have been the Lord's brother according to the flesh. Information was given that they belonged to the family of David, and they were brought to the Emperor Domitian by the Evocatus (an equestrian soldier). For Domitian feared the coming of Christ as Herod also had feared it..."

- Hegesippus, quoted in Eusebius' *Ecclesiastical History* 3.19.20





"If Josephus the historian, Theodorus the rhetorician, Meleager the poet, and Philodemus the philosopher hailed from Galilee, perhaps it is indeed time to dispel the myth of Galilean illiteracy."

- J. Daryl Charles, *Literacy Artifice in the Epistle of Jude*, 118.

"There was no stopping the penetration of the Greek language even in Jewish Palestine, and the young Jew who wanted to rise a stage above the mass of the simple people had to learn it."

- Martin Hengel, *Judaism and Hellenism*, 3.19.20

"If Jude was a craftsman left to run the family business in Nazareth, he may well have needed the skills of a salesman in a city that had major construction during the reign of Herod... To this end he needed both Greek and rhetoric—the art of persuasion.

- Ben Witherington III, *Letters and Homilies for Jewish Christians*, 564.



## INTENDED AUDIENCE


The author of the Epistle provided three hints as his identity at the introductory salutation (verse 1):

τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ  
τετηρημένοις κλητοῖς

*"To those who are called, beloved in God the Father and kept for Jesus Christ..."*

And another hint in verses 17 & 18:


*"But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you..."*







It is generally accepted that the intended audience were Jewish Christians.

- In Syria - though this is quickly dismissed due to the fact that Jude's canonicity was not accepted until rather late.
  - In Asia Minor - though it is unlikely that they would have been familiar with 1 Enoch or the Book of Moses.
  - In Egypt - where we have the earliest record of Jude's acceptance as canon. (Though there are no hints of Alexandrian thought, and James tended to be less revered in Egypt).
  - In Galilee / Eastern Mediterranean - where Jude had likely done most of his ministry, his audience would know his source material, yet have been surrounded by Gentiles / Hellenistic culture.
- 



## GENRE / LITERARY CONTEXT

- Jewish Apocalyptic style, popular in first century Palestinian Judaism, before 70 AD.
- Steeped in both Greek speech-rhetoric and Jewish Peshar and Midrash exegetical methods. This is a speech act captured in writing, intended to be read aloud to an auditory (rather than literary) audience.

"Jude offers us a sermon in rhetorical form that has only an epistolary opening to indicate that it came to the audience in a written form, though it was likely delivered orally at the point of destination. We must think constantly in terms of the oral majority of the culture and how literate persons like Jude were trying to speak into their situations."

- Ben Witherington III, *Letters and Homilies for Jewish Christians*, 560.

- Assumes instant familiarity with both Old Testament and Jewish Apocryphal literature (esp. Assumption of Moses, Book of Enoch).
- 





## DATE /CONTEXT

Hints at a date:


- Jewish Christian apocalyptic style (1<sup>st</sup> c.)
- First person recollection of Apostolic teaching (33 - 68 AD)
- No early catholic style markers (1<sup>st</sup> c.)
- Jude as source for II Peter (<68 AD)
- Inferred that James still living (<62 AD)
- No sense of Pauline influence (<55 AD)
- Presence of anti-nomianism (AD 50 - AD 90)
- Phrase "The faith" in Jude - (>50 AD)

Conclusion: Approximately 48 - 60 AD





## PURPOSE

*"Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ."*

- Jude indicates his longstanding intention to communicate with them, which has been made more urgent by a crisis in the churches.
  - His intention to exposit the finer details of the Gospel has been set aside to address this crisis.
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- “Contend for the faith” evokes imagery of the athletic contests of the Greek games. It is an interesting choice, given that Jude’s opponents have so embraced (all that is wrong about) Greek culture and ethics. This is the first of many such examples of Greek ideas turned on their heads.
  - “the faith that was once for all delivered to the saints.” – Jude is making clear that the Apostolic revelation of the Gospel is complete and unchanging.



## JUDE'S SOURCE MATERIAL

- Apostolic oral tradition.
- Old Testament.
- Book of Enoch.
- Assumption of Moses.

### XXXIX Articles of Religion, Article 6:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church... And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.

