



THE EPISTLE OF JUDE

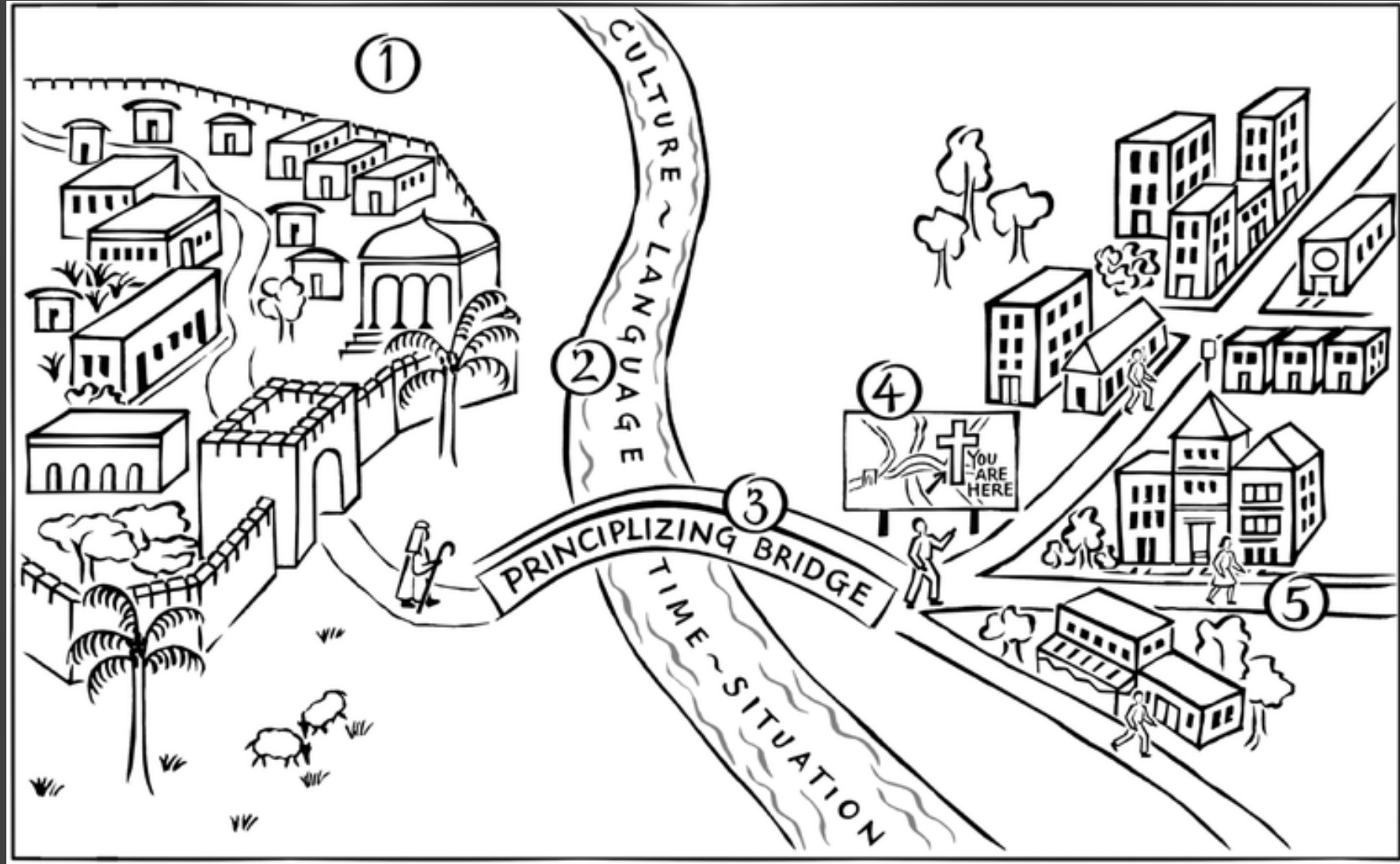
Rev. Todd Weedman



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.
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.






REVIEW FROM WEEK ONE

1. Who is the Author?

- Jude, brother of James (Bishop of Jerusalem), and our Lord Jesus.
- Came to believe in Jesus as Messiah sometime after the resurrection, before Pentecost.
- Married with children and grandchildren, serving as an itinerant preacher among the churches in Galilee.
- Well educated, quite capable in Greek and the art of rhetoric, very familiar with the Scriptures.

2. Who was Jude's intended audience?

- First-generation Jewish Christians living in Galilee, among the churches that had been planted by the Apostles themselves.
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1. What is the genre of Jude?

- 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.

2. When was Jude written?

- Approximately 48 - 58 AD

3. What was Jude's purpose for writing?

- Jude indicates his longstanding intention to communicate with them, which has been made more urgent by a crisis in the churches. He wishes to urge his audience to contend for *the* faith, once for all handed down.
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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.






Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**





JUDE'S OPPONENTS

"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."

- Long ago designated for this condemnation
 - "Ungodly people"
 - Pervert grace into sensuality
 - Deny Jesus Christ
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LONG AGO... CONDEMNED

"The false teachers and their condemnation have been recorded in the heavenly books."


- Clement of Alexandria, 150-250 AD


The concept of reprobation (election to judgment) appears in I Enoch, which is referenced later in Jude's sermon.

Jude seems to believe that his opponents' misdeeds and ultimate judgment were prophesied long ago, though he does not (explicitly) cite the source of this prophecy here.



"UNGODLY" PEOPLE

- ἀσεβείς
 - "ungodly, wicked, impious" (Mounce)
 - "destitute of reverential awe towards God, condemning God, impious" (Thayer)
 - Appears fourteen times in the LXX, usually in contrast to the righteous.
 - Appears ten times in the NT, always to describe those outside the covenant community.
 - This word also appears frequently in the Greek manuscript of I Enoch. It is fair to connect the dots and conclude that Jude believes his opponents are the fulfilment of Enoch's prophecies, and the objects of the judgment described in that book.
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"The word is appropriate to Jude's purpose because it sums up the antinomianism of the false teachers: unrighteous behavior stemming from an irreverent rejection of the moral authority of God's commandments. It describes, not theoretical atheism, but practical godlessness."


- Richard Bauckham, Commentary on Jude (p.38)









TURN GRACE INTO SENSUALITY

τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς
ἀσέλγειαν

- μετατιθέντες – to transpose two things, one of which is put in place of the other (Thayer)
 - ἀσέλγειαν – unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence (Thayer)
 - “Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.” – Rom. 13:13
 - “I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, sexual immorality, and sensuality that they have practiced.” – II Cor. 12:21
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- "Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God." - Gal. 5:19-21
 - "Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!" - Eph. 4:17-20
 - "For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry." - I Pet. 4:3

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- "...and if [God] rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority." - II Pet. 2:7



DENYING JESUS

καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἀρνούμενοι.


- ἀρνέομαι - to deny, disown, renounce, repudiate. (Mounce)
- Jesus was explicit in his message:
 - ""Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." - Matthew 5:17-20






καὶ τὸν μόνον δεσπότην καὶ κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

- Δεσπότης - master, Sovereign Lord. (Mounce)
- "A few of the careful, however, having obtained private records of their own, either by remembering the names or by getting them in some other way from the registers, pride themselves on preserving the memory of their noble extraction. Among these are those already mentioned, called δεσπόσυνοι, on account of their connection with the family of the Savior. Coming from Nazareth and Cochaba, villages of Judea, into other parts of the world, they drew the aforesaid genealogy from memory and from the book of daily records as faithfully as possible." - Eusebius, *Ecclesiastical History*, I.7.14



καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἀρνούμενοι.


- ἀρνέομαι - he to whom a person or thing belongs, about which he has power of deciding; master, lord. (Thayer)
 - In the Jewish mind, there was only one “lord,”
יְהוָה, and that is the Lord יהוה.
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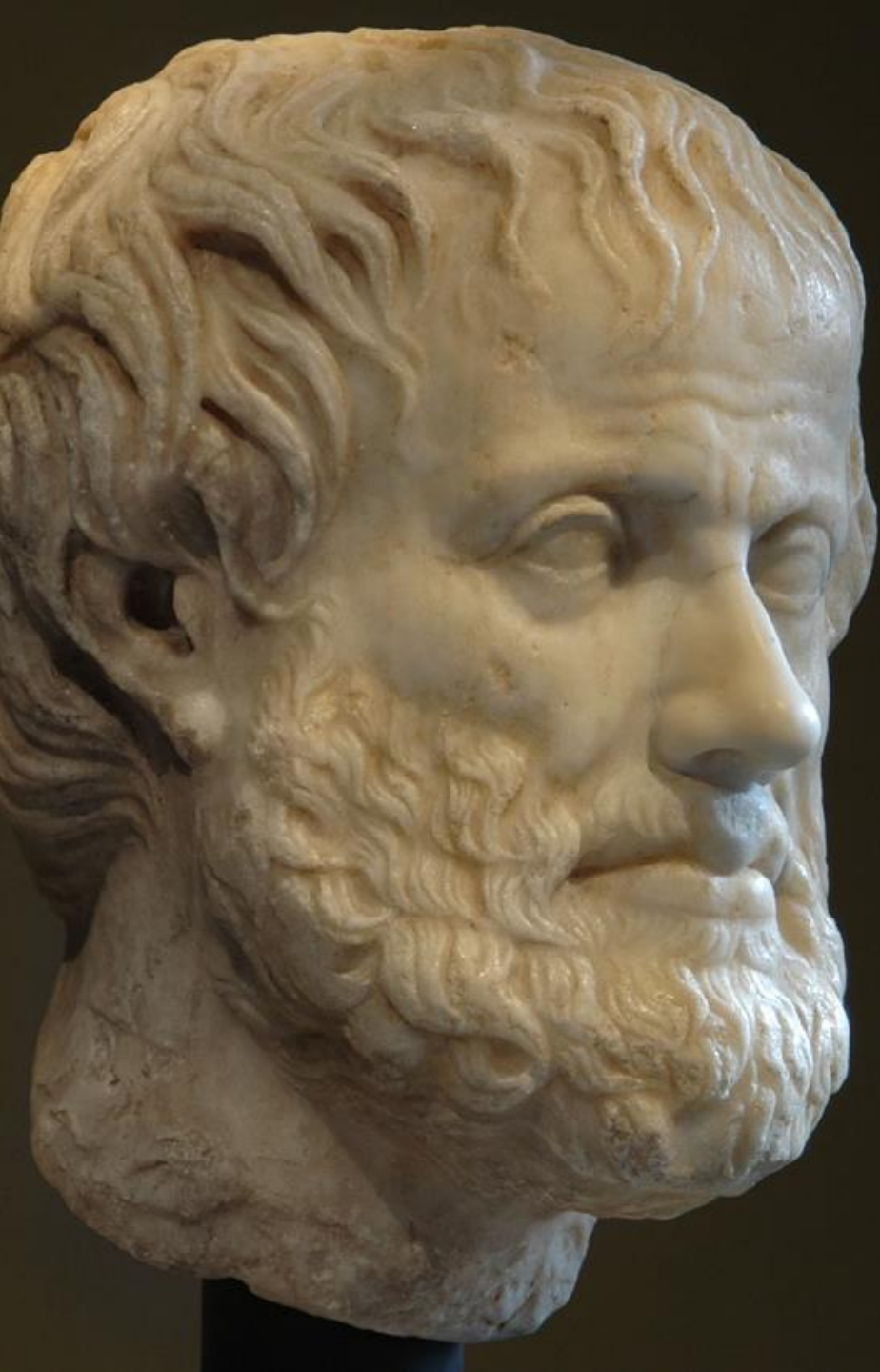
A WORD ABOUT "TONE"

"In a general way Jude is a more spontaneous and vigorous piece of writing, and also *harsher in tone*... Both [Jude and II Peter] catalog examples (mostly the same ones) from Biblical history, but while Jude is careless of their correct chronological order, II Peter observes it scrupulously. Both appeal to these incidents in order to emphasize God's severity in dealing with sinners, but II Peter softens the denunciatory tone..."

- J.N.D. Kelly, Commentary on the Epistles of Peter and of Jude, 227.




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- “Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.” – Colossians 4:5-6
 - “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.” – Matthew 5:13
 - “Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.” – Titus 2:6-8




Aristotle (4th cent. BC) famously divided the means of persuasion in rhetoric into three categories:

- Logos - Logical Appeal
- Ethos - Credibility/Ethical Appeal
- Pathos - Emotional Appeal



"What rhetorical function does the invective or pejorative language serve?... To warn the audience to change behavior and stop associating with and being hospitable to those who have 'crept in' to their assemblies... It is sufficient to say that we can see Jude as a deliberative discourse, with the polemical volume turned up in places, from start to finish."

- Ben Witherington III, *Letters and Homilies for Jewish Christians*, 597





NEXT WEEK...

Read and mark observations about Jude's three illustrations in vv. 5-7:

- Rebellion after the Exodus
 - Heavenly rebellion & fallen angels
 - Sodom & Gomorrah
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