

HHBC



Jude

Overview and Greetings:

Jude 1-2

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.

I. Epistle of Jude Overview:

- a) Written in 66-69 A.D.; Constable expands it to 67-80 AD
- b) Jude's Audience; is general, not specific to any local assembly or group; e.g. letter to the Hebrews, or Peter's ***"To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are called"***
- c) However: Constable says Jude had a targeted audience in mind; one that knew well the Jewish O.T. characters depicted in the letter of engaging in acts of apostasy
- d) Epistle of Jude is a 'B Side' letter; a 'Second Draft' or a 'Second Unit' letter: Jude did not intend to write about the topic of apostasy or the moving away from the true gospel of Jesus Christ: ***"Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints."*** Vs. 3. [McCalley]
- e) It's message about warning about apostasy is divinely placed: The penultimate book just prior to the Letter to the Seven Churches of: Ephesus, Smyrna, Perganum, Tyatira, Sardis, Philadelphia, Laodicea [Revelation 1-3]
- f) Peter's 2nd Letter, written concurrently (66 AD- McGee); 2 Peter Chapter 2 very similar to Jude. Paul's 2nd letter to Timothy (67 AD) just prior to his death; and John's 1st epistle (90-100 AD) all sound the warning bell of the coming of apostasy and false teachers within the true church of Christ.



II. Theme of the letter of Jude:

1. Major Theme: WARNING!!! About present Apostasy
2. Minor Theme: at letter's end: how to **contend/fight** against it
3. McCalley: Jude is a Battleground
4. McCalley: emphasizes two groups of people in direct conflict in the letter:
 - (1) **Beloved** (v. 1,3,17,20) (his audience)
 - vs.**
 - (2) **Certain men**; 'ungodly persons'; **'these men'** (8,10,14); **'these'** (7,12,16,19)



III. Outline of the letter of Jude:

1. Introduction: (v 1-2)
2. Purpose of the Letter (v 3-4)
3. 4 Reasons WHY the 'beloved' should contend for the Faith: (McCalley)
 - I. **God always judges apostasy** (5-7): examples- Israel, angels, Sodom & Gommorah;
 - II. **Consequences of Apostasy** (8-11): 'Woe!' destruction; perishing to those who apostatize; AVOID this
 - III. **Results of Apostasy:** (12-13): a poetic description of the emptiness, darkness, wandering that apostasy brings about
 - IV. **Doom of the Apostates** (14-16): certain judgment
5. '**How**' to Contend for the faith section (McCalley) (vs 17-23); by doing FOUR verbals:
 - a) **Building**: yourselves up on your faith (Vb; pres. Act. Participle)
 - b) **Praying** in the spirit; (Vb;pres;midd;participle)
 - c) **Keep**: yourselves in the love of God; (Vb;aor;act; IMP)
 - d) **Have mercy** on some: (vb;pres;act;IMP)
 - e) **Save/rescue** who you can: (vb;pres;act: IMP)
6. Conclusion: Ending prayer; benediction (vs 24-25)

[McCalley; Constable]



IV. Who Wrote the Book of Jude:

Jude: Written 66 to 69 AD				
Chart: Possible Brotherhood relations	Judas Iscariot: Apostle 1	Judas a/k/a Thaddeus: Apostle 2; "Son of James"; " Not Iscariot "	Judas: (Jude) Brother of James; (Jesus 1/2 brother; not disclosed)	
JAMES: Son of Zebedee; The Greater; Apostle 1; Brother of John (d. 44)				
JAMES Son of Alphaeus; James The Lesser; Apostle 2		H.A. Ironside: Has <u>this</u> Jude as the writer	Possibility	= 'Judah' in Hebrew; ='Judas' in Greek; = 'Jude' in English
JAMES: Brother of the Lord; Writer of Book of James; "The Just"; Bishop/Pillar of Jerusalem church (d. 62)			Authorship Proponents: Wm. Kelly; J.V. McGee; Constable; Wuest; Scofield; Ryrie, McCalley; Merryman	
JAMES: the Father of Judas/Thaddeus		<i>Father/ Son relationship; nothing more known</i>		
				Matthew 13:55 John 7: 3-5

Jude 1

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:

1. Jude: the half brother of the Lord Jesus Christ, I believe with many is the identity of the writer
2. Jesus's other family: James, Simon, Joses (Joseph, Jr.) and very likely two sisters (Salome?) and (Mary?)
3. *“Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?” [MAT 13:55]*
4. Jude and James: were not believers when Jesus was doing His ministry (John 7:5); and must have become believers upon seeing Him resurrected and living after witnessing Him crucified
5. Of Importance: Jude does not mention his familial relationship with the Lord— only like other apostles, describes himself as His bond-servant; slave (***doulos***). Regarding James, his brother: he became a pillar of the church in Jerusalem; Paul visited him after his conversion. James was a strong moral character; even-keeled and wise: James ‘The just’
6. Ironside: *‘What a withering rebuke are these two lovely examples (James’ introductory words to his letter) of devotion to Christ to those who thoughtlessly speak or write of “our brother Jesus,” or use similar terms, all calculated to detract from the glory of Him who, once a lowly man in this scene of His humiliation, is now, as man, by God exalted to be a Prince and a Saviour, made, in resurrection, both Lord and Christ.’*



Jude 1

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:

7. Jude, instead of attaching himself in the flesh to the Lord, attaches himself to his older, revered natural brother. One commentator put forth that Jude could have been ashamed of his unbelief in the flesh
8. James and Jude were not Apostles; Jude 17 is where Jude mentions ‘the apostles’ in the third person
9. James and Jude had a very intimate, unique view and first-hand knowledge of Christ’s humanity, like no Apostles had, knowing Him before he revealed His Diety in His formal ministry. When they met Him resurrected from the dead they must have really, truly known Him in high-definition

Jude 1

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:***

1. The **called** = ***klētos***; (adj.) ones who are given an invitation (ie. to a banquet); invited to an eternal salvation in the Kingdom of Christ; divinely selected and appointed. An effectual call (with Godly effect) [Vines]. Same word as “called according to His purpose” in Rom. 8:28. ‘Called’ is given ***emphasis*** in the Greek text: YLT: ***‘to those sanctified in God the Father, and in Jesus Christ kept -- called,***’ Kelly: “called” is left at the end in the Greek, “hanging” there.
 - a) Gr Inter: ***“Jude of Jesus Christ a slave, brother and of James, to the ones by God (the) Father having been loved and for Jesus Christ having been kept called.”***
1. More, those who He calls He predestines to be conformed to His Son’s image... And justifies and glorifies... (Rom 8:30)
2. The called ones he addresses are **beloved** in God the Father: ***agapaō*** is a perfect, passive participle. Completed / accomplished action in the past, once and for all time (perfect). We are the objects of God’s unique divinely sourced love- (agape) once and for all time, with abiding permanence.
3. Note: beloved ***in*** God, not beloved ***by*** God (though true as well), giving us a permanent, fixed position in Him secured by being placed in the death, burial and resurrection of the Lord Jesus Christ
4. **Kept** for Christ Jesus: ***tēreō*** (perfect passive verb); guarded and attended to carefully by God, preserved. KJV has ‘preserved in Christ Jesus’



Jude 1

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:***

5. More on **Kept** for Christ Jesus: ***tēreō*** –
 - a) is also used in I Peter 1:4: “**to an (our) inheritance** incorruptible, and undefiled, and unfading, reserved (***tēreō***) in the heavens for you,”
 - b) And in I Thes. 5:23: “Now may the God of peace Himself sanctify you entirely; and may **your spirit and soul and body** be preserved (***tēreō***) complete, without blame at the coming of our Lord Jesus Christ.
 - c) Therefore: our inheritance is safeguarded, our body, soul and our spirits are safeguarded and we ourselves (in Jude 1) are safeguarded by God for Christ Jesus in the heavenlies.
 - d) While our inheritance is being kept guarded in heaven under the watchful eye of God, we are being garrisoned about by God's protecting care for it. The guard is never changed. It is on duty twenty-four hours a day, year in and year out until we arrive safe in heaven. [Wuest]
6. A Student of Constable's give a powerful argument that the theme of Jude is that God's beloved are “Kept” through the other's falling away and wickedness, and that the main theme is the warning in v. 11: ‘Woe unto them!’



Epistle of Jude in Chiasm based on God's 'Keeping' us (*tēreō*)

FROM: NOTES ON
JUDE, 2003 ED., DR.
THOMAS L.
CONSTABLE. CHIASM
BY BRIAN BAKER, 1995

- A To you who are *kept* in Jesus Christ (1) ← *tēreō*
- B *Mercy* to you (2)
- C Common *salvation* (3a)
- D *Contend earnestly for the faith* (3b)
- E *Licentious* people (4)
- F I *remind* you (5a)
- G The Lord *destroyed unbelievers* (5b)
- H Angels in *darkness* for rebelling (6) ← *tēreō*
- I *Sodom and Gomorrah* an example (7)
- J Defilement during *sleep* (8)
- K Michael and Satan *argued about Moses* (9)
- L Like *unreasoning animals* (10)
- M Destruction for *ungodly actions* (10)
- N *Woe to them!* (11)
- M' Cain punished for *ungodly actions* (11)
- L' Balaam's *unreasoning animal* (11)
- K' Korah *disputed with Moses* (11)
- J' Hidden reefs present *unseen danger* (12)
- I' Open exhibition of *shame* (12-13)
- H' Stars wander in *darkness* (13)
- G' Enoch prophesied *judgment on the ungodly* (14-15)
- F' *Remember* the apostles' warning (17)
- E' *Mocking* people (18-19)
- D' *Build yourselves up in the faith* (20)
- C' Wait for *eternal life* (21) ← *tēreō* *Keep yourselves in the love of God* (21)
- B' Have *mercy* on some (22-23)
- A' To Him who *keeps* you from from falling (24) ← *tēreō*

Chiasm: pinned
on Vs. 11's 'Woe'

Angels did not 'keep' their own domain (6)

God: is able to keep you from stumbling (24)



Jude 2

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

1. 'Be multiplied' verb phrase is aorist, passive, optative. And we've learned very recently that the optative expresses only a strong wish or desire, hence the addition of the "wish word" may. Optative = 4th class conditional statement.
 - a) 'be multiplied' = **plēthynō** – to cause to increase, but in an exponential manner
 - b) 3 of God's characteristics are being multiplied here, may they be made plenteous to you: mercy (**eleos**), peace (**eirēnē**) and the love that is sourced by God Himself: **agapē**
 - c) Gr. Intlineary says it well: **"Mercy to you and peace and love, may it be multiplied"**
2. Observation: love and peace are 2 of the Eph. 5:22 fruit(s); so they are supplied by the Holy Spirit
3. Mercy, **eleos**: Wuest, quoting Trench, gives that mercy has to do with the ministry of Christ in mitigating or assuaging and removing our **misery**, e.g. the misery of the consequences of sin/sinfulness
 - a) He says: *eleos* preceeds *charis* (grace) in salvation. God had pity on the pitiful world with a pitying love (agape), so He gave in *charis* His only begotten
 - b) The 'mercy' rule in Little League is a very good definition and application of the word, *eleos* and fits well with the Wuest statement above. When applied, the winning coach is applying some tenderness and taking pity on the losing team, lessening their misery and pain.
4. Verse 2 is so simple, even Wuest's expanded translation is the exact same as the above.

