

Jude 1:1-2
The Greeting/Salutation

1) The historical context of the book's writing

- a) Theological turmoil—2nd Peter predicts that false teachers will come (2 Pet. 2:1), Jude says they have already arrived (1:4).
- b) Political turmoil—Nero persecuted Christians from 64-68 AD. Rome was ruled by military emperors from 68-96 AD. The Jews in Israel rebelled against Rome from 66-70 AD.

2) The humble writer—¹ *Jude/Judas*, (from Judah “praise”)

- a) Submission and privilege—*a bondsman of Jesus Christ*
 - i) But he is still the half-brother of Jesus (by a different father)
- b) Appropriate clarification—*and brother of James/Jacob*, (same father)
 - i) James was the pastor of the Jerusalem congregation (Acts 12, 15, 21; Gal. 2)
 - ii) Jesus had at least 7 half-siblings (Matt. 13:55-56)
 - (1) Four brothers: James/Jacob, Joseph, Simon, and Judas/Jude/Judah
 - (2) At least three sisters: note “all”, not “both”
- c) According to Eusebius, Jude had sons and grandsons. The grandsons farmed approximately 40 acres. (book 3, chapter 20)

3) The privileged recipients—*to the called*, (by God's sovereign, effective call)

- Because of the OT illustrations (1:5-7, 9, 11, 14) and references to recognized Jewish writings (1:9, 14-15), these were most likely Jewish believers
- a) What is true of every Christian?
 - i) Sanctification—*those having been* (and remaining) *sanctified* [pf. pass. ptc.] *in God the Father*
 - (1) Some translations will read “loved”
 - ii) Preservation—*and having been* (and remaining) *kept* [pf. pass. ptc.] *for Jesus Christ*.
 - (1) Note the repetition of “kept/keep” in 1:6, 13, 21
 - (2) Being kept for what reason? Cf. 1:24-25
 - b) What is Jude's wish-prayer for them?
 - i) What does he desire? (only NT greeting omitting grace)
 - (1) Compassion—*mercy*—cf. 1:21, 22 (some texts also in 1:23)
 - (2) Completeness—*and peace*
 - (3) Commitment—*and love* [agape]
 - ii) To what extent?
 - (1) ² *May ... be multiplied* (lavished) *to you^{pl}*.

4) Things to remember:

- a) God has called, sanctified, and preserved me regardless of my feelings or circumstances.

Jude 1:3-4
The Purpose of the Letter

- 1) **To whom does Jude write?** ³ *Beloved*, (cf. “the called” in 1:1; see also 1:17, 20)
 - a) A favorite description by Peter (7 x, including 1 Pet. 2:11; 2 Pet. 3:1)
- 2) **What was Jude’s original intention for writing?** *while making every effort to write to you^{pl} concerning our common salvation,*
- 3) **Why does Jude write this letter as he does?**
 - a) The obligation to maintain established sound doctrine is a higher priority—*I had the necessity to write to you^{pl} exhorting [parakaleo] to be contending [epagonizomai] for the faith* (the traditional body of sound doctrine) *having been delivered once-for-all to the saints,*
 - i) How? “That ye should defend the faith by all the might you can, both in wholesome doctrine and good example of life.” (Geneva)
 - b) The nearly imperceptible, sinister danger of a doctrinal crisis—⁴ *because certain people have sneaked in,* (like water in your basement; cf. Gal. 2:3-5)
 - He warns of threatening wolves and dangerous shepherds (cf. Acts 20:29-30)
 - i) They are no surprise to God—*those who long ago have been written beforehand for this verdict,*
 - (1) A reference to previous revelation from God
 - (a) OT revelation of coming judgment
 - (i) E.g. Jer. 5:12-14; Prov. 16:4
 - (b) NT revelation of coming judgement
 - (i) 2 Thess. 1:7-10; 2:6-10; 2 Pet. 2:1-22
 - (2) Illustrated in 1:5-16
 - ii) They lacked reverential awe for God—*ungodly people*
 - (1) Distort God’s grace—*who are altering the grace of our God into unrestraint*
 - (a) Just like Peter said (cf. 2 Pet. 2:2, 7, 18)
 - (b) Grace is easily misunderstood by those who would abuse it. (NET)
 - (2) Deny God’s Son—*and who are denying our only Sovereign [despotes] God and Lord, Jesus Christ.*
 - c) Unregenerate people had infiltrated the membership of the church by stealth and were now causing serious problems.
- 4) **Things to remember:**
 - a) The local congregation as a whole is the custodian of revealed truth in this age. ... Corporate bodies as such cannot repent or maintain true doctrine except as the constituent individuals do so. (McCune, *Systematic Theology*, 3:233)
 - b) The positive side of heresy is that it forces the church to respond to it by articulating in a more precise and coherent manner the “faith that was once for all delivered to the saints”. (Wellum, *God the Son Incarnate*, 257)
 - c) Historically, indifference to Christian doctrine has produced heretics, but attention to doctrine has crowned heroes. (MacArthur & Mayhue, *Biblical Doctrine*, 132)

Jude 1:5-16 (part 1, 1:5-7)
The Certainty of God's Judgment

- 1) **Jude begins to remind them—1:5a** ⁵ *Now, I intend to remind you^{pl}, ... that the Lord (God the Son),*
 - a) They had received previous revelation on this: *though you^{pl} know all things once for all,*
 - i) Knowing the truth does not make reminders unnecessary.
 - b) They need to be reminded to rely on previous revelation from God to address their current circumstances.

- 2) **Three things God the Son judged in the Old Testament—1:5b-7**
 - a) The ungrateful unbelief of professing believers—1:5b (cf. Num. 13-14; Deut. 1:19-45; 1 Cor. 10:1-12; Heb. 3:7-4:13)
 - i) What was the situation? *after saving a people out of the land of Egypt,*
 - ii) What did God the Son do? *subsequently destroyed those who did not believe.*
 - Don't presume that one can escape the irreparable loss that comes from unbelief in God's Word.
 - b) The shocking rebellion of fallen angels—1:6 (cf. 2 Pet. 2:4)
 - i) What was the situation? ⁶ *And the angels—*
 - The angels did two things by their own self-determination
 - (1) Negatively—*the ones who did not **keep** their own domain* (of delegated authority)
 - (2) Positively—*but abandoned their own dwelling place—*
 - (3) Many see this as referring to Gen. 6:1-7. Jude later refers to the Jewish book First Enoch in 1:9, 14-15
 - ii) What is God the Son doing? *He has **kept** in eternal bonds under gloomy darkness for the judgment of the great day,*
 - (1) Angels are morally accountable to God (cf. Matt. 25:41)
 - Don't presume there is no accountability to God.
 - c) The pervasive sexual immorality of Sodom and Gomorrah—1:7 (cf. Gen. 19; 2 Pet. 2:6-10)
 - i) What was the situation? ⁷ *as Sodom and Gomorrah and the cities around them* (cf. Deut. 29:23; Hos. 11:8) *in like manner as these* (fallen angels)—
 - The cities did two things, perhaps 2 aspects of the one sin of homosexuality
 - (1) *having indulged in flagrant immorality*
 - (2) *and having gone after other flesh—*
 - ii) What is God the Son doing? *... are being displayed as an example, undergoing the penalty of eternal fire.*
 - (1) The Roman-Jewish historian Josephus (37-100 AD) noted that evidence of their destruction was still visible in his time (*Wars of the Jews*, 4:484-485)
 - Don't presume you can live carelessly before God.

Jude 1:5-16 (part 2, 1:8-11)

Description of the Judgment on False Teachers—Their Daring Nature

- 1) **The audacity—1:8-9** ⁸ *Yet in the same way also* (cf. 1:5-7), *these dreaming ones* (subjective revelation, not depending on the God's objective revelation) (cf. 2 Pet. 2:10-11; Jer. 23:13-29)
 - a) They are doing three things
 - i) Immoral—*on the one hand, are defiling the flesh,*
 - ii) Insubordinate—*on the other hand, they are rejecting lordship,*
 - iii) Irreverent—*and on another hand, are blaspheming glorious ones,*
 - b) They stand in contrast to an unfallen angel—1:9 ⁹ *but Michael the archangel—*
 - i) Who is Michael (meaning “who is like God”)?
 - (1) Culturally, Jewish literature saw Michael as one of seven archangels
 - (2) Biblically, he is God's angelic protector of Israel (cf. Dan. 10:13, 21; 12:1; Rev. 12:7).
 - ii) When did this take place? *when he was arguing concerning the body of Moses while disputing with the devil—* (@ 1405 BC, cf. Deut. 34:6)
 - iii) What did Michael do?
 - (1) Negatively—*did not dare to pronounce a defaming judgment,* (against a fallen, yet still superior, cherub)
 - (2) Positively—*but said, “The Lord rebuke you!”*
- 2) **The contrast—1:10** (cf. 2 Pet. 2:12)
 - a) The ignorant verbal abuse from self-declared experts—¹⁰ *But these people, on the one hand, are blaspheming whatever things they do not understand,*
 - b) The destruction of those who live by animal instincts—*and, on the other hand, whatever things they know instinctively like irrational animals, by these things they are being destroyed.*
- 3) **The root—1:11** ¹¹ *Woe to them, because ...*
 - a) Shameless self-seeking—*they have traveled the way of Cain,* (cf. Gen. 4:3-8; 1 John 3:12)
 - They teach others to seek their own ways rather than God's and to reject God's warning
 - b) Shameless covetousness—*and for wages they have poured forth into the error of Balaam,* (cf. Num. 22-25; 31:16; 2 Pet. 2:15-16)
 - They teach others that sin against God's holiness does not matter and to reject God's warning
 - c) Shameless insubordination—*and have been ruined in the rebellion of Korah.* (cf. Num. 16)
 - They teach others to be insubordinate to God's delegated leaders and to reject God's warning
- 4) **Things to remember:**
 - a) We need to recognize that false teachers are not merely well-intentioned people who get it wrong occasionally. False teaching is dangerous to both teacher and student.

Jude 1:5-16 (part 3, 1:12-13)
Description of the Judgment on False Teachers—Their Vivid Description

- 1) **The beginning of a description**—¹² *These are...* (cf. 1:16, 19)
- 2) **Five-fold description—1:12-13**
 - a) Deceptively dangerous, with no sense of accountability, and self-oriented—*hidden reefs* (some translate as “stains”) *in your^{pl} love feasts* (often associated with the Lord’s Supper), *feasting together without fear* (no reverence for either God or man), *tending to/shepherding themselves*;
 - i) Jude gives these false teachers 3 attributes.
 - b) ATMOSPHERE—Temporarily promising a harvest but ultimately full of false hope and instability—(These are) *waterless clouds being carried along by winds*;
 - i) All show and no substance, all hat and no cattle, all website and no delivery (cf. Prov. 25:14; Luke 12:54)
 - ii) Their only accomplishment is to hide the sun. (Fruchtenbaum, *Messianic Jewish Epistles*, 438)
 - c) AGRICULTURE—Barren because of their deadness—(These are) *autumn trees without fruit having died twice, having been uprooted*;
 - i) Jude gives these trees 4 attributes, emphasizing that they are dead in sin and cut off from Christ, the source of life. No fruit, no roots. (cf. Prov. 2:22)
 - d) OCEANOGRAPHY—Temporarily impressive but ultimately their filth will be exposed—(These are) ¹³ *wild/untamed waves of the sea foaming up their* (repulsive) *shames*;
 - i) Like the seaweed and other scum and carcasses one finds on the shore (cf. Is. 57:20)
 - e) ASTRONOMY—Temporarily exciting but ultimately unpredictable, disastrous guides—(These are) *wandering/misleading [planetes] stars, for whom the gloom of the darkness has been reserved forever*.
 - i) No sailor would dare plot his course across the ocean based on a shooting star, a meteor, or a comet.
 - ii) The punishment of false teachers will be eternal separation from God’s presence in eternal darkness
- 3) **Things to remember:**
 - a) The character of their suffering will be exactly proportional to the crimes they’ve committed. (MacArthur and Mayhue, *Biblical Doctrine*, 469)
 - b) These apostates were not unfruitful believers, who would not receive rewards in heaven at the judgment seat of Christ. Instead they were imposters who would be judged according to their evil deeds. (*Bible Knowledge Commentary*, 922)

Jude 1:5-16 (part 4, 1:14-16)
Old Testament Prophecy of their Coming Judgment

1) Jude describes their coming judgment—1:14-15

- a) What is the prophecy? ¹⁴ *But indeed Enoch, ... prophesied about these, saying,*
- b) Who was Enoch? *the seventh from Adam,* (cf. Gen. 5:3-24; 1 Chron. 1:1-3)
- c) What did Enoch prophesy?
 - This is taken from 1 Enoch 1:9, a book that is part of the Pseudepigrapha (books which are falsely attributed to someone; counterfeits).
 - i) The reality of His Second Coming—“*Behold, the Lord comes*”
 - (1) Cf. Matt. 25:31; 2 Thess. 1:7-10
 - ii) The number of those who accompany His Second Coming—*with His holy myriads*
 - (1) A reference to saints or angels
 - iii) The judicial purposes of His Second Coming
 - (1) Universal evaluation—¹⁵ *to execute judgment [krisis] against all*
 - (2) Undeniable verdict—*and to convict [elengcho] all the ungodly*
 - (a) Of their works—*concerning all their ungodly works which they have done godlessly,*
 - (b) Of their words—*and concerning all the harsh things which ungodly sinners have spoken against Him.*”
 - (c) Note the use of the same word-group: 2 Pet. 2:5, 6; 3:7
 - (3) This takes initially at the end of the Tribulation and ultimately at the end of the Millennial Kingdom.
 - (4) These people are aweless, devoid of any restraining reverence for God.

2) Jude further describes their ungodly words and works—1:16

- a) Hypercritical people discontent with God—¹⁶ *These are grumblers, faultfinders,*
 - i) Caused by their animalistic wandering—*proceeding according to their desires,* (cf. 1:6-8)
- b) Hypocritical loud-mouths against God—*and their mouth is speaking pompous words,* (cf. 1:8-10, 15)
 - i) Caused by their seductive flattering—*admiring faces for the sake of advantage.*

3) Things for us to remember:

- a) This demonstrates that false teachers do not serve God's people but are always self-serving in their motives. (*Moody Bible Commentary*)
- b) Beware of people, especially Bible teachers, who give you excessive compliments and who seem to demonstrate intense interest in your personal affairs. Cf. Prov. 20:19; 26:28; 28:23; 29:5

Jude 1:17-23 (part 1, 1:17-19)
Warnings to Jude's Readers

1) The contrast of Jude's readers with the false teachers—1:17a

a) ¹⁷ *But you^{pl}* (emphatic), *beloved*,

2) What are his readers supposed to do?—1:17b-18a

a) The command—*remember*

i) This is the first of four commands addressed to the readers (cf. 1:21, 22, 23)

b) What are they to remember?

i) Specific revelation—*the words* [rhema]

ii) Prophetic revelation—*that were spoken beforehand*

iii) Authoritative revelation—*by the apostles of our Lord, Jesus Christ*,

(1) Cf. 2 Pet. 3:2 apostles on the same level of authority as OT prophets

iv) Abundant revelation—given through more than one apostle

(1) Cf. Acts 20:29-30; 1 Tim. 4:1-5; 2 Tim. 3:1-5; 4:1-4; 1 John 2:18-19; 2 John 1:7-

11

v) Practical revelation—¹⁸ *that they were saying to you^{pl} that*,

c) Remember that “remember” is not merely an intellectual exercise, but rather something intended to change the way we live.

3) What did the apostles prophesy?—1:18b

a) What will happen in the future? *there will be mockers*, (cf. 2 Pet. 3:3)

i) Guaranteed this will happen

ii) There will be a plurality of mockers

b) When will the mockers appear? *“In the last time*

i) From Jesus' first coming to His second coming

c) What will the mockers do? *proceeding according to their own desires of ungodliness.”*

i) They live according to their aweless, animalistic appetites

4) Jude applies the prophecy of the apostles to the unsaved mockers—1:19

a) They are determining boundaries—¹⁹ *These are the ones causing divisions*,

b) They are driven by appetites consistent with the world—(These are) *natural* [psuchikos] *ones*,

i) Cf. 1 Cor. 2:14; James 3:15

c) They are devoid of the Spirit—(These are) *not having the Spirit*.

i) Cf. Rom. 8:9

5) Things we need to remember:

a) This is the basic guideline for avoiding the teaching errors of apostates. Return to the Word!

Jude 1:17-23 (part 2, 1:20-21)
Obligations of Jude's Readers (part 1)

- 1) **Jude commands believers to be diligent in our love for God the Father—1:20a, 21a**
 - a) ²⁰ *But **you**^{pl}* (in contrast to the false teachers), *beloved, ...²¹ keep yourselves in the love of God* (the Father),
 - i) They are kept by God (1:1, 24) but must keep themselves as well.
 - b) This does not seem to be God's love for them but rather their love for God.

- 2) **How do we maintain a diligent love for God?—1:20**
 - a) Word-oriented one-anothering—*while/by building yourselves up* [pres. act. ptc.] *on your^{pl} most holy faith*, (cf. 1:3)
 - i) Jude is emphasizing how blazingly pure this divine revelation (i.e. the Christian faith) is. Such holiness/purity is in sharp distinction from the licentiousness of the wicked teachers attacked by Jude (vv. 8, 12-16). (*Digging Deeper with New Testament Greek*, 146-147)
 - ii) The appropriate foundation of sound doctrine will help you stand against the flood of false teaching.
 - We cannot defend against false teachers independently of other believers.
 - b) Spirit-oriented prayer—*while/by praying* [pres. dep. ptc.] *in the Holy Spirit*,
 - i) Remember that the false teachers do not have the Spirit (cf. 1:19)
 - ii) Note that this prayer is **not** directed to God the Spirit. (cf. Eph. 6:18)
 - iii) This may be prayer associated with discernment of and protection from the false teachers.
 - We cannot defend against false teachers independently of God.

- 3) **What are we to do while we keep ourselves in the love of God?—1:21**
 - a) Christ-oriented expectation for the future—*while waiting for/anticipating* [pres. dep. ptc.] *the mercy of our Lord Jesus Christ unto eternal life*.
 - i) Christ's kindness is guaranteed to be expressed to those in misery when Jesus returns and we will ultimately be ushered into eternity.

- 4) **Things we need to remember:**
 - a) Note how the Tri-unity of God is involved in our sanctification.
 - b) Note the 3 facets of time: grounded on past revelation, engaged in current prayer, and expectation for the future

Jude 1:17-23 (part 3, 1:22-23)
Obligations of Jude's Readers (part 2)

Introduction: There is a Greek text issue in 1:23. Some Bibles will show a repeated command to show mercy, thus making three groups instead of two.

Do these verses refer to being involved in the lives of others in the sphere of sanctification or evangelism or both?

1) Be showing mercy to those in misery because of the false teachers—1:22

- a) Do what? ²² *And on the one hand be showing mercy*
 - i) When the heart's door is open in the right way to God's mercy (cf. 1:21), it is also open to others in need of mercy. (Rosscup)
 - ii) These people need to be worked with gently, quietly, carefully, and in a manner that is calculated to set their doubts at rest. (Adams)
- b) To some: *on some*
- c) How are we to show mercy? *while discerning*
 - There is a Greek text issue here.
 - i) Some read **diakrinomenoi**: referring to those showing mercy
 - (1) Discernment is needed in dispensing mercy
 - (a) Or as Tyndale said, "separatynge them"
 - ii) Others read **diakrinomenous**: referring to those who are wavering and thus in need of mercy, honest doubters (if you will)
 - (1) These are not fully convinced of false teaching and need to be dealt with accordingly.

2) Be rescuing those what have become followers of the false teachers—1:23

- a) Do what? ²³ *and on the other hand be saving/rescuing others,*
 - i) It is not always possible to be tactful; emergency situations call for emergency measures. (Adams)
- b) How?
 - i) *snatching them out of the fire, in fear/awe*, (cf. Zech. 3:1-3: Amos 4:11)
 - (1) It is an awe of God that begets a reverence for His will which is more compelling than giving way to men's sins, and impressed by the eternal difference God's saving action can make. (Rosscup)
 - (2) Such reverential awe, springing out of a strong sense of God's holiness, is the best immunization against infectious evil. The closer to God we live, the less appealing sin becomes. (Hiebert)
 - ii) *hating even the (under)garment stained by the flesh.*
 - (1) The things closest to the sinning one are contaminated by their sin. (NET)

3) Things we need to remember:

- a) People can be impacted differently by false teachers, and thus we must address each person separately.

Jude 1:24-25
Doxology and Benediction

1) To whom is this doxology expressed?—1:24, 25a

- a) The Omnipotent God the Father—²⁴ *Now, to Him who is able*
 - Cf. other references to God being able: Rom. 16:25; Eph. 3:20-21; Phil. 3:21; Heb. 2:18; 7:25
 - i) Preservation in the present—*to guard them from stumbling* [aptaistos],
 - (1) The saving power of Christ preserves all true believers from the seducing lures of apostasy. (Lawson)
 - (2) Remember 1:1, 6, 13, 21
 - (3) This is not sinless perfection.
 - ii) Presentation in the eternal future—*and to present them blameless* [amomos] *before the presence of His glory* (shining splendor of perfection) *in great joy*,
 - (1) Cf. John 17:24; Heb. 12:2
 - iii) None of God's called ones will fail to reach their final destination—a fully realized standing before the glory of God above. (Lawson)
- b) The Omnisapient God the Father—²⁵ *to the only wise God our Savior*,
 - i) Some Greek texts omit “wise”. The majority of Greek texts omit “through Jesus Christ our Lord”
 - ii) In the NT, “Savior” refers to the Father 8 times and to the Son 11 times.
 - (1) **Father**: 1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4; 2 Pet. 1:1; Jude 1:25
 - (2) **Son**: Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Titus 1:4; 2:13; 3:6; 2 Pet. 1:11; 2:20; 3:2, 18; 1 John 4:14
- c) No matter how tumultuous things may be theologically or politically, God still rules.

2) What does Jude desire for God the Father?—1:25b

- a) What?
 - i) *be glory* [doxa]—superlative honor and splendor
 - ii) *and majesty* [megalosune],—prominent greatness
 - iii) *dominion* [kratos]—unchallenged supreme power
 - iv) *and authority* [exousia],—right to rule without waiting for approval
- b) For how long?
 - Some Greek texts add “before all time”
 - i) In the present—*both now*
 - ii) In the eternal future—*and forever. Amen.*
 - (1) Literally “unto all the ages”

3) Things we need to remember:

- a) However dark the night of difficulty seems now, those who trust God have immense joy to beckon them onward. (Rosscup)
- b) Questions to consider:
 - i) How secure is the salvation of believers?
 - ii) Does the final success of salvation depend upon man or Christ?
- c) He commendeth them to the grace of God, declaring sufficiently that it is God only that can give us that constancy which he requireth of us. (Geneva)