

Jude

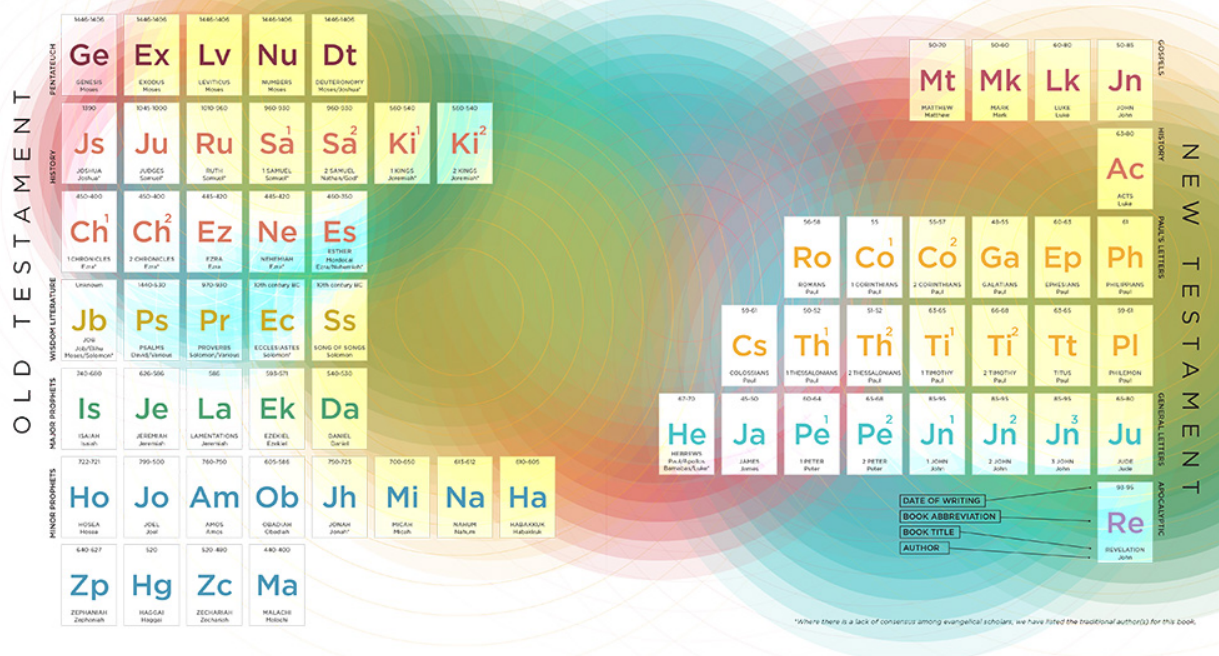
Introduction of [Jude](#) & Greeting to the Called & Contend for the Faith ([Jude 1:1-4](#))

Part 1: Introduction of Jude

Where is Jude in the Bible? (source: [Challies.com](#))



THE BOOKS OF THE BIBLE



Jude is one of the **General** Epistles (it is not addressed to a single person/church).

What is Jude about? (let's read it to find out)

Greeting to the Called

1 Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

Contend for the Faith

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this

condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Old and New Apostates

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Apostates Depraved and Doomed

12 These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; 13 raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, 15 to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Apostates Predicted

16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. 17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: 18 how they told you that there would be

mockers in the last time who would walk according to their own ungodly lusts. 19 These are sensual persons, who cause divisions, not having the Spirit.

Maintain Your Life with God

20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And on some have compassion, making a distinction; 23 but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

Glory to God

**24 Now to Him who is able to keep you from stumbling,
And to present you faultless
Before the presence of His glory with exceeding joy,
25 To God our Savior,
Who alone is wise,
Be glory and majesty,
Dominion and power,
Both now and forever.
Amen.**

Who was Jude?

Likely a younger half-brother of **Jesus** (see **Matthew 13:55; Mark 6:3**). Compare **Jude** with **John 1:1-5** to see Jude had come a long way—to the point of calling himself Jesus' slave.

Where was Jude? Who did he write to?

We're not sure, but he was probably writing to Jewish believers (based on the heavy volume of Jewish literature he references) likely in many different locations (given that this message would resonate with virtually all Jewish believers).

When was Jude written?

Likely between the mid 50s AD (since Paul's writings on grace were widely held in Christendom by the mid 50s AD and Jude refutes an overextension of some of what appear to be Paul's teachings) and mid 60s AD (since Peter uses **Jude** extensively in **2 Peter**—which was likely written around 64-68 AD).



What is our schedule?

Date	Lesson
06/24/2018	Jude 1:1-4: Greeting to the Called & Contend for the Faith
07/01/2018	Jude 1:5-11: Old and New Apostates (1/2)
07/08/2018	Jude 1:5-11: Old and New Apostates (2/2)
07/15/2018	Jude 1:12-15: Apostates Depraved and Doomed
07/22/2018	Jude 1:16-19: Apostates Predicted
07/29/2018	Jude 1:20-23: Maintain Your Life with God
08/05/2018	Jude 1:24-25: Glory to God

Part 2: Greeting to the Called & Contend for the Faith (Jude 1:1-4)

Our approach each week will be REAP (read, explain, apply, personalize).

Read: Greeting to the Called & Contend for the Faith (1:1-4)

Greeting to the Called

1 Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

Contend for the Faith

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Explain: Greeting to the Called & Contend for the Faith (1:1-4)

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

From a purely structural perspective, today's text includes the greeting of the letter and the purpose of the letter: to combat false teachers. Jude will expand the issues later in **Jude**, but the principal issue is that false teachers are living sinfully and should be contended against.

Dauids: First . . . there is no thanksgiving. . . Second, the letter closing only has a benediction. There are no greetings, summary, health wish, or purpose statement as we find in many NT letters.¹ This lack of detail furthers the idea that this is a General Epistle intended for the entire church.

Jude communicates in **threes**. He gives three things in **1:1** that are provided by God. He prays for three things in **1:2**. He provides multiple sets of threes later in **Jude** as well. Be on the lookout for them as it will help our understanding of **Jude**.

What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

Greeting to the Called

1 Jude [he shall be praised; Juda(-h, -s); Jude; his name can be translated as Judas, so English translators use 'Jude' to distinguish between the two], **a bondservant** [*doulos*; a **slave** (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant] **of Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**], **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **brother** [*adelphos*; from G1 (as a connective particle) and *delphys* (the womb); a brother (literally or figuratively) near or remote: brother] **of James** ["supplanter"; James was the leader of the church at Jerusalem—an incredibly famous and important person in the early church—and the half-brother of Jesus],

To those who are called [invited, i.e., appointed, or (specially), a saint: called], **sanctified** [*hagiazō*; **perfect** passive participle; to make holy, i.e., (ceremonially) purify or consecrate; (mentally) to venerate: hallow, be holy, sanctify] **by** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on,

¹ *The Pillar New Testament Commentary, The Letters of 2 Peter and Jude*, Peter H. Davids (2006), page 24

by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **the Father** [a "father" (literally or figuratively, near or more remote): father, parent], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **preserved** [**perfect** passive participle; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to **detain** (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21**] **in Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**]:

2 Mercy [compassion (human or divine, especially active): (tender) mercy; used in **1:2, 21**], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **peace** [peace (literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at **one** again], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**] **be multiplied** [aorist passive optative; to increase (transitively or intransitively): abound, multiply] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**].

Contend for the Faith

3 Beloved [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **while I was** [present middle participle (i.e., repeatedly was); to make or do (in a

very wide application, more or less direct): abide, agree, appoint, band together, be, bear, bewray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, , keep, lay wait, lighten the ship, make, none of these things move me, observe, ordain, perform, provide, have purged, purpose, put, raising up, , shew, spend, take, tarry, transgress the law, work, yield; used in **1:3, 15** **very** [all, any, every, the whole: all (manner of, means), always(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **diligent** ["speed," i.e., (by implication) dispatch, eagerness, earnestness: business, (earnest) care(-fulness), diligence, forwardness, haste] **to write** [present active infinitive; to "grave", especially to write; figuratively, to describe: describe, write(-ing, -ten); used twice in **1:3**] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **concerning** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **our common** [*koinos*; common, i.e., (literally) **shared** by all or several, or (ceremonially) profane: common, defiled, unclean, unholy] **salvation** [*soteria*; rescue or safety (physically or morally): deliver, health, salvation, save, saving], **I found** [second aorist active indicative; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:3, 19**] **it necessary** [constraint (literally or figuratively); by implication, distress: distress, must needs, (of) necessity(-sary), needeth, needful] **to write** [aorist active infinitive; to "grave", especially to write; figuratively, to describe: describe, write(-ing, -ten); used twice in **1:3**] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **exhorting** [*parakaleo*; present active participle (i.e., **repeatedly** exhorting); to call near, i.e., invite, invoke (by imploration, hortation or consolation): beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray] **you to contend earnestly** [*epagonizomai*; present middle or passive deponent infinitive; to struggle for: earnestly contend for; this is the root word for our modern word **'agonize'**] **for the faith** [*pistis*; persuasion, i.e., credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher),

especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: assurance, belief, believe, faith, fidelity; used in **1:3, 20** **which was once** [one (or a single) time (numerically or conclusively): once; used in **1:3, 5** **for all delivered** [aorist passive participle; to surrender, i.e., yield up, entrust, transmit: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend] **to the saints** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**]. **4 For** [properly, assigning a reason (used in argument, explanation or intensification; often with other particles): and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet] **certain** [some or any person or object: a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one, ought, partly, some (man, -body, -thing, -what), (that no-)thing, what(-soever), whom(-soever), whose(-soever)] **men** [man-faced, i.e., a human being: certain, man] **have crept in unnoticed** [*pareisdyno* (puh-rice-DO-no); aorist active indicative; to **settle in** alongside, i.e., lodge stealthily: creep in unawares; **Green: It is a sinister and secretive world. Diogenes Laertius used it of a secret return to a country; Plutarch of the insidious decline of good laws and the stealthy substitution of inferior ones.**²], **who** [the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.; used in **1:4, 17** **long ago** [(adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient: any while, a great while ago, (of) old, in time past] **were marked out** [**perfect** passive participle; to write previously; figuratively, to announce, prescribe: before ordain, evidently set forth, write (afore, aforeside)] **for** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **this** [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore); used in **1:4, 5**] **condemnation** [*krima*; a decision (the function or the effect, for or against ("crime")): avenge, condemned, condemnation, damnation, go to law, judgment], **ungodly men** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15**], **who turn** [present active participle (i.e., **repeatedly** turn); to transfer, i.e., (literally) transport, (by implication) exchange, (reflexively) change

² Tyndale New Testament Commentaries, 2 Peter and Jude, Michael Green (2009), page 185

sides, or (figuratively) pervert: carry over, change, remove, translate, turn] **the grace** [*charis*; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): acceptable, benefit, favor, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy)] **of our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **into** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **lewdness** [*aselgeia*; licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness; **Green: *Aselgeia, a license for immorality, means in Greek literature, and particularly in Aristotle's Ethics, 'unrestrained vice.' . . . It is hardly surprising that men accepted the indicative of pardon and forgot the imperative of holiness.***³] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **deny** [present middle or passive deponent participle (i.e., **repeatedly** deny); to contradict, i.e., disavow, reject, abnegate: deny, refuse] **the only** [*monos*; remaining, i.e., sole or single; by implication, mere: alone, only, by themselves; used in **1:4, 25**] **Lord** [*despotes*; an absolute ruler ("**despot**")]: Lord, master] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**]

³ Tyndale New Testament Commentaries, 2 Peter and Jude, Michael Green (2009), page 187

Jesus ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**].

Apply (What is the point?)

1. Some inside the church will deny God's grace
2. Grace is not a license to sin
3. Our salvation is the same as the apostles' salvation

Personalize (What do we do with that?)

1. Contend for the faith
2. Challenge teachers who abuse grace
3. Don't mess with the gospel

Next week: Old and New Apostates (1:5-11) (1/2)

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:5-11**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Extra Credit

Watch: The Bible Project video on **Jude** ([youtube.com/watch?v=6UoCmakZmys](https://www.youtube.com/watch?v=6UoCmakZmys))

Resources

The Pillar New Testament Commentary, The Letters of 2 Peter and Jude, Peter H. Davids (2006)

Tyndale New Testament Commentaries, 2 Peter and Jude, Michael Green (2009)

Quotes & Observations

Darla Skinner: I hear we are headed into Jude this week. Have you made time to read it? I didn't get very far in before a certain phrase grabbed me and took me back to Gary's sermon on Sunday. "Earnestly contend" for the faith. Did you hear the passion in his heart as he encouraged us to keep our kids on God's side? It struck me that the best place to contend for the faith is at home! What better venue for agonizing for the faith than the families that God has given us? The definition of earnestly content means to enter a contest and struggle with difficulties and dangers. I don't know about you, but that pretty much describes my parenting days. Another def - endeavor with strenuous zeal. The devil plays for keeps!