

Exegetical Notes for Jude 1-2

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Carson, Moo, Morris = An Introduction to the New Testament (D.A. Carson, Douglas Moo, Leon Morris).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of

Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Parsing Verbs and Declining Nouns

Verbs:

ποιμάνατε (ποιμαίνω = to tend, shepherd || Verb: Aorist Active Imperative, Second Person Plural).

ἀποκαλύπτεσθαι (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns:

παθημάτων, (παθημά = suffering || Noun: Genitive Plural Neuter).

Participles:

μελλούσης (μελλω = to be about to || Participle: Present Active Singular Genitive Feminine).

Adjectives:

(ἐπιεικής = gentle, kind || Adjective: Dative Plural Masculine).

Pronouns:

ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).

ὑμῖν (σύ = you || Second Person Independent Personal Pronoun: Dative Plural).

αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).

(τοῦτο = this || Near Demonstrative Pronoun: Neuter Nominative Singular).

Basic English Diagram

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

ENGLISH TRANSLATION:

Jude, a slave of Jesus Christ, and brother of James, to those who have been called, beloved in God the Father and kept for Jesus Christ:

May mercy and peace and love be multiplied to you.

PASSAGE OUTLINE: N/A

SERMON OUTLINE:

Message One:

The Address (where the letter is going)

The Return Address (where the letter is from)

The Stamp (is the letter official)

The Post-Mark (Answering the question of when)

The Contents (what the letter is about)

The Style (how the letter is put together)

Message Two:

I. The Obstacle Course Which is the Christian Life (v. 1)

A. The Starting Line: Your Call to Run

B. The Motivation: God's Unfailing Love

C. The Prize: Christ's Ultimate Possession

II. The Fuel to Run (and Finish) the Course (v. 2)

A. Mercy

B. Peace

C. Love

PASSAGE SUBJECT/THEME (what's t/passage talking about): Overall theme relates to “contending for the faith”

PASSAGE COMPLEMENT/THRUST (what's the passage saying about what it's talking about):
NA

PASSAGE MAIN IDEA (central proposition of the text): NA

CENTRAL PROPOSITION OF THE SERMON: See below

SERMONIC IDEA/TITLE: “Hey Jude: An Introduction to the Book” (first message on v. 1)
“You Can't Finish What You Never Started” (second message on vv. 1-2)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Authorship

Clearly a Jewish Christian (familiar with Jewish writings such as the Assumption of Moses and the Apocolypse of Enoch). He ID himself as Jude, the brother of James. The fact that he doesn't specify which "James" implies that he references James, the brother of Jesus, who would need no qualification. Jude is himself, the brother of Jesus (Mark 6:3).

Ἰούδας, Judah; LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.—The indecl. form Ἰουδά, which occasionally occurs in the LXX [e.g. Gen 29:35; 2 Macc 14:13 Swete; Thackeray 163] is not to be postulated for our lit., not even Mt 2:6; Lk 1:39) *Judah* (Hebr.), *Judas* (Gk.), *Jude* (s. 8); cf. BI-D. §53, 1; 55, 1a; Mlt.-H, 143f.

1. Judah, son of the patriarch Jacob—a. in pers.: in the genealogy of Jesus Mt 1:2f; Lk 3:33. κατὰ τὸν Ἰούδαν *through Judah* 1 Cl 32:2.

b. the tribe of Judah (Judg 1:2) ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος Hb 7:14. Also φυλὴ Ἰούδα Rv 5:5; 7:5.

c. the country belonging to the tribe of Judah (Josh 11:21; 2 Ch 28:18) Βηθλεέμ γῆ Ἰούδα Mt 2:6a; cf. Lk 2:4 D; ἡγεμόνες Ἰ. Mt 2:6b; πόλις Ἰ. (2 Ch 23:2) Lk 1:39 (cf. CCTorrey, HTR 17, '24, 83-91). ὁ οἶκος Ἰ. (w. ὁ οἶκος Ἰσραήλ) the inhabitants of the land Hb 8:8 (Jer 38:31).

2. Judas, a name in the genealogy of Jesus Lk 3:30.

3. Judas, called ὁ Γαλιλαῖος, a revolutionary in the time of Quirinius 'in the days of the census' (cf. Jos., Bell. 2, 118;433; 7, 253.—Schürer I⁴ 420f; 486f; 526f; 532; 542) Ac 5:37.—WLOdder, J. de Galileër: NThSt 9, '26, 3-15.—**4. Judas** of Damascus, Paul's host Ac 9:11.

5. Judas, an apostle, called Ἰ. Ἰακώβου *son of Jacob* or *James* (linguistically speaking, ἀδελφός might also be supplied: Alciph. 4, 17, 10 Τιμοκράτης ὁ Μητροδώρου, i.e., his brother), to differentiate him fr. the betrayer. He is mentioned in lists of apostles only in the Lucan writings, where two men named Judas are specifically referred to Lk 6:16 and presupposed Ac 1:13; cf. J 14:22.

6. Judas, several times called Ἰσκαριώθ or (ὁ) Ἰσκαριώτης (s. this entry), the betrayer of Jesus Mt 10:4; 26:14, 25, 47; 27:3; Mk 3:19; 14:10, 43; Lk 6:16; 22:3, 47f; J 12:4; 13:29; 18:2f, 5; Ac 1:16, 25; GEb 2; Agr 23b; MPol 6:2. Manner of his death Papias 3. His father was Simon J 13:2, and this Simon is also called Ἰσκαριώτης 6:71; 13:26. On Judas himself and the tradition concerning him s. Papias (in EPreuschen, Antileg.² '05, 98. Lit. on it in EHennecke, Ntl. Apokryphen² '24, 124) as well as GMarquardt, D. Verrat des J. Isch.—eine Sage '00; WWrede, Vorträge u. Studien '07, 127-46; FKFeigel, D. Einfluss d. Weissagungsbeweises '10, 48ff; 95; 114; WB Smith, Ecce Deus '11, 295-309; KWeidel, StKr 85, '12, 167-286; GSchläger, Die Ungeschichtlichkeit des Verräters J.: ZNW 15, '14, 50-9; MargPlath, ibid. 17, '16, 178-88; WHCadman, The Last Journey of Jesus to Jerus. '23, 129-36; JMRobertson, Jesus and J. '27; DHaugg, J. Isk. in den ntl. Berichten '30 (lit.); JFinegan, D. Überl. d. Leidens-u. Auferstehungsgesch. Jesu '34; FWDanker, The Literary Unity of Mk 14:1-25, JBL 85, '66, 467-72. Esp. on the death of J.: RHarris, AJTh 4, '00, 490-513; JHBernard, Exp. 6th Ser. IX '04, 422-30; KLake, Beginn. V '33, note 4, 22-30; PBenoit, La mort de Judas, AWikenhauser-Festschr. '53, 1-19; KLüthi, Judas Iskarioth in d. Geschichte d. Auslegung von d. Reformation bis zur Gegenwart '55; MEnslin, How the Story Grew: Judas in Fact and Fiction: FWGingrich-Festschr., ed. Barth and Cocroft, '72, 123-41; and s. on πρηνής.

7. Judas, called Βαρσαββᾶς (s. this entry), a Christian prophet in a leading position in the

Jerusalem church Ac 15:22, 27, 32 (34).

8. *Judas*, the brother of Jesus Mt 13:55; Mk 6:3. Prob. the same man is meant by the *Jude* of Jd 1. M-M.*¹

Which one?

Ἰούδας t/apostle

Ἰούδας also called Βαρσαββᾶς t/leader in CH at Jerusalem.

Ἰούδας the brother of Jesus.

Only 2 of those 3 are ID with another man named “James” - Jude t/Apostle and Jude t/Lord's half-brother.

Luther thought it was t/Apostle named Jude - who is rather obscure. Only mentioned in Lk. (unless he also went by name Thaddaeus who's listed in Mt. & Mk).

That J. is called t/son of James in Luke. Here, this Jude refers to James as his brother. Problem is, in Luke t/word “son” isn't there, it's assumed. It could be translated, “Jude the brother of James.”

We don't know for sure which Jude. Which isn't a big deal. human authorship is in ? for several books of t/Bible – Divine A. is not.

But it has been generally held that t/author of this letter is Jude who was t/brother of Jesus. I will go with that assumption.

Why do neither James (James 1:1) nor Jude say that Jesus was their brother?

. . . it seems that the brothers preferred to see themselves as servants of Christ rather than to claim kinship. In a spirit of true Christian humility, they preferred to class themselves with other believers rather than to take up a position that might be thought to assume a specially close connection with Jesus. [Carson, Moo, Morris. *An Introduction to the New Testament*, 459]

Clearly no reason for pseudonymity (as some claim). The name of Jude was not of great import in the early church.

There were two other “Judes” in the NT. A member of the apostles (Mark 6:3) and another who had the name “Barsabbas” added (Acts 15:22). “. . . but there is no reason for seeing the author as either of these. The probability is that the writer was Jude the brother of Jesus; if not, we have no other way of knowing which Jude he was.” [Ibid., 460]

¹ Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979). *A Greek-English lexicon of the New Testament and other early Christian literature : a translation and adaptation of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*. Chicago: University of Chicago Press.

Date

Difficult to date this letter with any degree of certainty. There was a rather developed false teaching, so it was not likely among the earliest of Christian writings. Some (Kummel) see it as having been written around the turn of the century, but this would make Jude very old. Verse 17 would imply an earlier (65-80) rather than later (post-apostolic) date.

Guthrie discusses the evidence under three headings: the apostolic age; the latter part of the first c.; the first part of the second c.

The early date = before AD 70. Issues brought up against this early of a date include:

“The faith” (v. 3) presupposes a later date when there was a solidified body of Christian doctrine. This presupposes too much. See Romans 6:17 for Paul's statement regarding a specific body of teaching the Romans held to.

Verse 17 is said to imply that the apostolic age was past. However, Jude is referring to apostolic predictions of apostasy and those would not necessarily require a long passing of time. Some interval of time is assumed and it may be that Jude is borrowing from Peter (see below). However, 2 Peter 3:3 is a natural (not necessary) antecedent to v. 17.

A range of 15 years between AD 65 – 80 is suggested.

No tentative guess can, however, avoid the fact that the conditions reflected in the epistle are more in favour of an early than a late date. [Guthrie, 909]

Circumstances

Jude states his own purpose in v. 3. However, his focus is more on the ramifications of apostasy than on defining “the faith.” He does not systematically define the nature of the false teaching, other than it is one that induces godlessness (cf. the licentious heretics of 2 Peter). He also emphasizes that false teaching is nothing new (we need to hear this today); it goes back to the OT (he cites the days when God delivered his people from Egypt and the days of Sodom, vv. 5-7, cf. v. 11).

This letter speaks to the modern world as to every previous age. In our century it is the fashion to be tolerant of anything that calls itself Christian, no matter how wide of the gospel it may be. Clearly tolerance is important, and there is danger whenever Christians are so sure of their own rectitude and sound faith they proceed to sit in judgment on all who differ with them, even in comparatively minor matters. There are many ways of looking at the Christian life, and genuine Christianity finds a variety of forms of expression in the modern church. It is important not to be judgmental; it is important that we treat as brothers and sisters people whose thinking and practice form somewhat differing manifestations of the authentic gospel. But Jude reminds us that there are limits. The modern church must realize that it is possible to refashion the gospel so radically that the heart is taken out of it. It is possible to reinterpret the Christian life so that it

ceases to be too demanding and degenerates into a way of living indistinguishable from that of the world. In the face of such attitudes Jude's warnings are of continuing significance. [Carson, Moo, Morris, 463]

Carson, Moo and Morris comment on what is thought by some as Jude's contribution to "early catholicism" or early catholic Christianity. They define that movement as being characterized by three things: 1) The fading hope of an imminent Parousia; 2) An interest in the church as an institution; 3) The use of creedal forms to summarize the faith. However, as they observe, Jude doesn't fit these categories.

The False Teaching

Some claim that Jude was addressing Gnosticism, which wasn't around until the mid-2nd c. The false teachings may have had incipient correlations to Gnosticism, but this would not be a surprise since the Gnostics drew heavily from false doctrines that were around in the first c.

Verse 4 fits with 2 Peter 3? and Colossians (license).

Their moral culpability is much more plainly illustrated. Indeed, it seems to have been of such a character that Jude is deeply shocked by it. The people are acting worse than irrational animals (verse 10). They are licentiously indulging in unnatural lust (verses 4,7,16,18). Their passions apparently rule them. They have consequently become defiled (verses 8,23). Not only so, they are also discontented, arrogant, avaricious (verse 16). In some way, they were using their very errors to further their own financial gains. [Guthrie, 910]

Guthrie goes on to give the opinion that they were members of the local church who were infecting it from within. They would have destroyed the church, hence Jude's severity.

They were libertines who thought that grace had no constraints and thought immorality to be perfectly allowable.

They preferred experience to Scripture (v. 8). Ecstatic messages?

Their doctrine of the Holy Spirit was in error (v. 19).

Angels (v. 8)?

The mention of Cain and Balaam may connect to Revelation 2:14 and the false teaching in Pergamum. However, Balaam may also have become an inclusive symbol for heretical doctrines and practices.

'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.

Paulinism?

Some scholars have connected the heresy Jude addresses to second c. Gnostic groups. Included are the

Carpocratians, a mid-2d c. sect known for immorality / sexual indulgence. Clement of Alexandria noted the parallel calling Jude's words prophetic to that group (Strom. iii. 2. 6-10).

Other 2d c. groups – the Ophites and a branch of the Ophites, the Cainites.

Readership

Were they Jews or Gentiles? Jude quotes from the Jewish pseudepigrapha but this doesn't necessitate that all his readers are Jewish, though it supports the fact that he was (which of course was certain if he were Jude the Lord's brother).

Some letters give us a more precise address (Eg. 1 Peter 1:1). We don't have any such indicator here. Why Jude is numbered among catholic, or general epistles – these are letters that have a universal scope.

But Jude addresses a specific sit. so I don't think it was a circular letter. But we don't know (sugg. included Xns living in or around Jerus.; Syria; Egypt; Asia Minor).

Jude probably writes to a mixed group of Jews and Gentiles living in a largely gentile region, sim. to those whom Peter addresses, Xns in Asia Minor.

Overall theme relates to “contending for the faith”

Wallace (Bible.org):

Jude opens his letter by greeting his audience with three indicatives of the faith: they have been “called,” “loved,” and “kept” (1). This word of perseverance sets the tone for the whole epistle and concludes it as well.

Jude began to write to these believers something of a treatise on soteriology, probably as a reminder that the gospel as they learned it from Paul was the true gospel—hence, “our common salvation” (3). But news of heretics infiltrating the church changed his plans: he now wrote to them, appealing to them to stand their ground and fight for the faith they had learned (3-4). These heretics who now threatened them were antinomian, abusing God’s grace (4).

Similarities to 2 Peter

Most of 2 Peter 2 is reproduced in Jude:

Jude	2 Peter
<p>OT precedent for these false teachers in the church who deny the Master and are characterized by sensuality 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. 5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.</p>	<p>OT precedent for these false teachers in the church who deny the Master and are characterized by sensuality 1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. 2 And many will follow their sensuality, and because of them the way of the truth will be maligned;</p>
<p>Example of sinning angels 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.</p>	<p>Example of sinning angels 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;</p>
<p>Example of Sodom and Gomorrah 7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.</p>	<p>Example of Sodom and Gomorrah 6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter;</p>
<p>These false teachers reject authority and revile angelic majesties – something angels greater in might do not dare 8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. 9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you."</p>	<p>These false teachers reject authority and revile angelic majesties – something angels greater in might do not dare 10 and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, 11 whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.</p>
<p>They are like unreasoning animals 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.</p>	<p>They are like unreasoning animals 12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,</p>
<p>Example of Balaam 11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.</p>	<p>Example of Balaam 15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness,</p>
<p>They fellowship with the church and are unashamed of their sin 12 These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;</p>	<p>They fellowship with the church and are unashamed of their sin 13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,</p>
<p>Judgment is reserved for them 13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.</p>	<p>Judgment is reserved for them 17 These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.</p>
<p>They will exploit people in the church for their own gain 16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage. 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit.</p>	<p>They will exploit people in the church for their own gain 3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. 18 For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error,</p>
<p>The Lord's inspired spokesmen predicted the arrival of these mockers who follow after their own lusts 17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts."</p>	<p>The Lord's inspired spokesmen predicted the arrival of these mockers who follow after their own lusts 3:2-3 2 that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. 3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,</p>

Speaking of 2 Peter (and denying Petrine authorship) Perrin writes:

2 Peter is based on Jude 4-16. This evidence makes it impossible for the apostle Peter to have written it, and it is universally recognized as pseudonymous. . . . a date about AD 140 would be appropriate. (Norman Perrin). *The New Testament: An Introduction (Proclamation and Parenthesis, Myth and History)*. New York: Harcourt Brace Jovanovich, Inc. 1974), 262.

Peter's use of Jude?

"It is argued that an apostle would not have made use of a writing by a nonapostolic person, and this writer's use of Jude thus rules out the possibility of Peter's being the author. But there are two assumptions here. The first is that Jude's the source of the of the corresponding passages in 2 Peter. This is not impossible, but not certain, and some have felt that the dependence was the other way (see discussion below in "Relation of 2 Peter to Jude"). The second assumption is that an apostle would not use a non-apostolic writing. But we are in no position to say what writings an apostle would or would not use. There is no reason for holding that Peter would not incorporate any useful words, no matter where he found them." [Carson and Moo]

Which came first, Jude or Peter (chicken and the egg)?

Options: Jude first; Peter first; Both borrowed from a third source. Some scholars have proposed that Jude wrote both letters, the letter of Jude under his own direction and 2 Peter under Peter's direction. Most likely that Jude was written first, but there's no way to know for sure. See Guthrie who outlines the options and arguments.

As far as Jude is concerned, Carson and Moo write:

"Most of Jude is included in 2 Peter, no less than nineteen of his twenty-five being represented in the longer writing. It is difficult to hold accordingly that there is no relationship, although exactly what is the relationship is not easy to determine. While the subject matter of Jude is almost all to be found in Peter the wording is rarely identical. Guthrie has done some word counts and observes that the passages containing matter common to the two letters run into 297 words in 2 Peter and into 256 words in Jude but that only 78 were common to the two accounts. Thus if 2 Peter was the borrower, he has changed 70 percent of Jude's words and added some of his own, while if Jude took over a section of 2 Peter, he has changed a somewhat higher percentage and has reduced the length of the excerpt. Guthrie says that of twelve parallel sections, Jude is longer than Peter on five occasions, which means that neither writer is consistently more concise than the other. Whichever writer borrowed from the other, there was no slavish copying; the borrower shaped what he borrowed to make it fit his purpose.

Most writers hold that 2 Peter used Jude, largely on the grounds that it is difficult to imagine that a writer who on this hypothesis had so little to say as Jude would take an extract from the longer writing and do no more than simply add a few words. But such a procedure cannot be ruled out as impossible. Jude tells us that he wrote in a hurry (v. 3), and it may have suited him to make use of whatever material he happened to have by him." [437-38]

Both Peter, in 2 Peter, and Jude focus on the condemnation of the false teachers, over against their heresies, which were largely libertine.

“Jude does not give any reasoned refutation of the tenets held by the false teachers, as Paul did when dealing with the Colossian heresy. Their moral lapses were too blatantly obvious to need such refutation.” [Guthrie, 913]

Destination

Was it an encyclical? Verse 1 indicates that Jude was addressing those whom he knew in a real situation, so it appears directed toward a singular group.

Guthrie believes that the recipients were largely Jewish in a Gentile setting. Others have argued for Syria (interestingly, the last church to accept the canonicity of this epistle), Antioch. Comes down to guesswork since the author doesn't indicate where.

The Text

Verse 5 contains the puzzling reading that Jesus delivered Israel from Egypt (most reject this reading). There are also difficulties with vv. 22-23 where some MSS give 3 classes of people and some 2. Most scholars accept three classes.

As far as canonicity is concerned, there seem to be traces of this letter in Clement of Rome, Hermas, Polycarp, Barnabas, and the Didache. Carson, Moo and Morris add that “none is so definite that we can say with certainty that the writer was citing Jude as sacred scripture.” [461] There may be allusions. Jude is mentioned in the Muratorian Canon (see Carson, Moo, Morris for details). It is quoted by Tertullian and Clement of Alexandria. The church in Rome, Africa and Egypt were using the book with wide acceptance circa AD 200. It seemed to “wane in popularity” (so Carson, Moo, Morris) after that date, but was used by Origen (who implies that some people did not). Eusebius classes it among the disputed books. It was later accepted by the Syriac Canon. Questions of authenticity revolved around Jude's use of Apocryphal books.

The big issue....

Jude's use of Apocryphal books. Jude alone cites a Jewish apocryphal book, 1 Enoch. Verse 14 is nearly a direct quote of 1 Enoch 1:9. Jude assumes his readers are familiar with the book (lend to the idea that they were at least partially Jewish). The word Jude uses in v. 14, , is only used once in citing the Old Testament and the Jews didn't consider the Apocryphal works canonical anyways. They were used and edifying (even the KJV originally had the Apocrypha in it and the Reformers believed them to be helpful).

1 Enoch was traditionally ascribed to Enoch, the great-grandfather of Noah. It is not part of the biblical canon as used by Jews. The only segment of the Christian church that considers it part of the canon is the Ethiopian Orthodox and Eritrean Orthodox Churches (both in Africa). Enoch was probably written

between 300 and 100 BC.

This has been a point of stumbling for Christians t/o history, even today. Tertullian maintained that Enoch was of the canon. Jerome (who rejected the Apocrypha) states that the problems arise from Jude's use of the book in an authoritative way (which is why Jude was of later acceptance). Others have said that Jude is citing an oral tradition that lies behind the book (which would have to be the case if Enoch was written in the 4th c. BC).

No difficulties if Jude isn't citing Enoch as Scripture. "He seems rather to be recognizing that what Enoch had said has turned out to be a true prophecy in view of the ungodly conduct of these false teachers. . . . [I]t is clear that Jude regards the words he cites as invseted with some authority, although this need give no indication of what he thought of the rest of the book." [Guthrie, 915-16]

Jude doesn't view Enoch as Sacred Scripture, but he does view it as important (weighty / having a degree of authority). Christians do the same, from confessions of faith (WCF, LBCF) to weighty books written on the Christian life. Even preaching has aspects which are extra-biblical (or else we would just read the Scriptures and not coment and apply them), though none ought be unbiblical. Problem w/the citing of the pseudepigrapha is that there's no parallel in the canonical writings.

However,

Paul refers to a rabbinical midrash in 1 Corinthaisn 10:54, a heathen poet in his speech at Athens (Acts 17:28), and names the magicians who withstood Pharaoh as Jannes and Jambres (2 Tim. 3:8), evidently drawn from some non-canonical source, but his epistles are not for that reason regarded as of inferior value as inspired literature. [Guthrie, 916]

Jude also alludes to the pseudepigraphal work, the Assumption of Moses. But we have no extant original text of this work. Clement, Origen, and Didymus all assumed that Jude used a book by that name. He may be citing a traditional story which became the basis of the apocryphal book.

Jude's use of the Greek language has been characterized by Chase: "The writer's Greek is a strong and weighty weapon over which, however, he has not a ready command." [cited by Guthrie, 925]

Along with 2 Peter, Jude is considered by scholars to be the most neglected of NT books. "The dark corner of the NT."

Structure

*From Wendland, “Structure of Jude” as reproduced by Schreiner, 425:

A Epistolary Introduction: Participants and Threefold Characterization of Receptors (1)

B Salutation—Threefold Benediction (2)

C Purpose Introduced—Appeal (3)

D Motivation, First Mention—False Teachers (4)

E Reminder—Warning from OT Times (5-7)

F Description—Heretics: 3 Attributes (8)

G Extracanonial Example (Ancient)--Michael (9)

H Description—Heretics: 3 Attributes (10)

I Woe Oracle: 3 Archetypes from OT (11)

H' Description—Heretics: 3 Attributes (12-13)

G' Extracanonial Prediction (Ancient)--Enoch (14-15)

F' Description—Heretics: 3 Attributes (16)

E' Reminder—Warning from NT Times (17-18)

D' Motivation, Final Mention—False Teachers (19)

C' Purpose Elaborated—Appeal (20-21)

B' Commission—Threefold Assignment (22-23)

A' Epistolary Conclusion (24-25)

1 EXEGESIS

GREEK TEXT:

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

Ἰούδας (Ἰούδας = Jude || Noun: Nominative Singular Masculine). Nominative of Appellation.
Ἰησοῦ Χριστοῦ (--- || Noun: Genitive Singular Masculine). Genitive of Possession.
δοῦλος, (--- || Noun: Nominative Singular Masculine).
ἀδελφὸς (--- || Noun: Nominative Singular Masculine).
δὲ Ἰακώβου, (Ἰακώβος || Noun: Genitive Singular Masculine). Genitive of Relationship.
τοῖς ἐν θεῷ (Noun: Dative Singular Masculine).
πατρὶ (πατήρ || Noun: Dative Singular Masculine).
ἠγαπημένοις (ἀγαπαω || Participle: Perfect Passive Plural Dative Masculine).
καὶ Ἰησοῦ Χριστῷ (--- || Noun: Dative Singular Masculine). Dative of advantage.
τετηρημένοις (τηρεω = to keep, protect || Participle: Perfect Passive Plural Dative Masculine).
κλητοῖς: (κλητος = called || Adjective: Dative Plural Masculine).

ENGLISH TRANSLATION:

Jude, a slave of Jesus Christ, and brother of James, to those who have been called, beloved in God the Father and kept for Jesus Christ:

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

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

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου,

See Intro. Notes....

John MacArthur:

At least let's look at the first word of this epistle. "Jude." I remember years ago when I taught Romans, the first sermon in Romans, "Paul...let me stop there," and we did for a while. "Jude." In Hebrew that's Judah, in Greek it's Judas. Isn't it interesting that a book written on apostasy bears the same name as the all-time apostate? The writer's name is Judas, that very name is cursed. Do you know anybody named Judas? Personally I don't like the name Jude because it's a form of that. I should like it more because I should associate it with this guy. But the stigma that Judas has left with it is so strong. But this is Judas, Jude, Judah. And God in His wonderful grace, of course, has chosen a man who has the same name to write the epistle on apostasy illustrated by the greatest apostate of all time, Judas.

This is a very different man, he is a bondservant of Jesus Christ. I like that. He is a bondservant of Jesus Christ. You know what that means, he is a slave to the Lord. He is also a brother of James, brother of James. Just who is this man? Well there are several men named Jude or Judas or Judah in the New Testament, several of them. Two of them are apostles. There is Judas Iscariot and Judas not Iscariot, you remember? And there are others. In Acts 9:11 there was a Judas of Damascus. And then there is Judas Barsabas. According to Acts 15 Judas Barsabas was a leading man in the early church who with Silas carried the decision of the Jerusalem council to Antioch. So there is Judas of Damascus who helped Ananias find Saul after his conversion. Then there's Judas Barsabas who was involved in the Jerusalem council and giving the basic decision of the council of Antioch. Then you have Judas Iscariot, the apostate. Then you have Judas not Iscariot. You know, he had other names? If you read Twelve Ordinary Men his name was also Labbaeus and his name was also Thaddaeus. It's not any of those who are in view here, however. Here you see this Judas is the brother of James.

And who is James? James is the brother of our Lord. James is the Lord's half brother. That is to say, Joseph and Mary were mother and father of the half brothers, we call them that, of Jesus because Joseph was not the father of Jesus, so He was only a half brother being virgin born. But if you look at Matthew 13:55 it says there that Mary was the mother of Jesus and His brothers name were James and Joseph and Simon and Judas. James and Joseph and Simon and Judas...so we know this Judas who is the brother of James must then be the brother of the James who is the half brother of our Lord. Also in Mark chapter 6, I believe it's in the beginning of the chapter, yes in verse 3, "Is not this the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon?"

And so he introduces himself in the first verse as the brother of James which makes him the brother of Jesus. Listen to Galatians 1:19, Paul says, "I did not see any other of the apostles except James, the Lord's brother." So here again this James is identified specifically in Galatians 1:19 as the Lord's brother. He's the head of the Jerusalem church. Now what is so fabulous about this, so wonderful about this is the fact that these brothers of Jesus didn't believe in Him, remember that? In John chapter 7 it says they didn't believe in Him, and, of course, we know later they believed in Him, after His resurrection, remember that? Two of them then were used by the Spirit of God to write New Testament books; James writing the book of James, Jude writing the book of Jude. And both of them critical to the revelation of God. James also became head of the Jerusalem Council, as we well know. [J. MacArthur, www.gty.org/resources/sermons/65-1/the-enemy-within]

Excursus: The Romans Catholic teaching that Jesus didn't have brothers.

NAB accessed off the Vatican website:

Matt 12:46-47 While he was still speaking to the crowds, his mother and his brothers appeared outside, wishing to speak with him. (Someone told him, "Your mother and your brothers are standing outside, asking to speak with you.")

Matt 13:55-56 Is he not the carpenter's son? Is not his mother named Mary and his brothers James, Joseph, Simon, and Judas? Are not his sisters all with us? Where did this man get all this?"

Gal 1:19 But I did not see any other of the apostles, only James the brother of the Lord.

Gal. 1:19 has a footnote that reads;

James the brother of the Lord: not one of the Twelve, but a brother of Jesus (see the note on ⇒ Mark 6:3). He played an important role in the Jerusalem church (see the note on ⇒ Gal 2:9), the leadership of which he took over from Peter (⇒ Acts 12:17). Paul may have regarded James as an apostle.

NAB footnote on Mark 6:3:

3 [3] Is he not the carpenter?: no other gospel calls Jesus a carpenter. Some witnesses have "the carpenter's son," as in ⇒ Matthew 13:55. Son of Mary: contrary to Jewish custom, which calls a man the son of his father, this expression may reflect Mark's own faith that God is the Father of Jesus (⇒ Mark 1:1, ⇒ 11; ⇒ 8:38; ⇒ 13:32; ⇒ 14:36). The brother of James . . . Simon: in Semitic usage, the terms "brother," "sister" are applied not only to children of the same parents, but to nephews, nieces, cousins, half-brothers, and half-sisters; cf ⇒ Genesis 14:16; ⇒ 29:15; ⇒ Lev 10:4. While one cannot suppose that the meaning of a Greek word should be sought in the first place from Semitic usage, the Septuagint often translates the Hebrew *ah* by the Greek word *adelphos*, "brother," as in the cited passages, a fact that may argue for a similar breadth of meaning in some New Testament passages. For instance, there is no doubt that in v 17, "brother" is used of Philip, who was actually the half-brother of Herod Antipas. On the other hand, Mark may have understood the terms literally; see also ⇒ Mark 3:31-32; ⇒ Matthew 12:46; ⇒ 13:55-56; ⇒ Luke 8:19; ⇒ John 7:3, 5. The question of meaning here would not have arisen but for the faith of the church in Mary's perpetual virginity.

There are three views, that Svendsen ("Who is My Mother: The Role and Status of the Mother of Jesus in the New Testament and Roman Catholicism", Calvary Press) refers to as following:

1. The Helvidian View (Jesus had natural brothers / sisters after his miraculous birth).

Arguments in support of this view are as follows: First, the gospel writers would have avoided phrases such as "first born son" (Luke 2:7), "did not know her until" (Matt. 1:25), "before they came together" (Matt. 1:18), and "brothers and sisters" (of Jesus) had they known of Mary's perpetual virginity. Such phrases would only have served to confuse their readers. Indeed, Luke goes out of his way to let his readers know that Joseph was only the "supposed" father of Jesus (*ὡν υἱὸς ὡς ἐνομιζέτο, Ἰωσήφ*; Luke 3:23). Yet he gives no such qualification when speaking of the brothers and sisters of Jesus. [Svendsen, 80]

2. The Hieronymian View (Jesus supposed brothers and sisters were cousins or relatives). Held by Jerome (who also was practically a dualist when it came to marriage and sex). The typical position held by Romans Catholics.

This view is lacking in exegetical support, not only as it relates to the word for brother in the Greek text, but also contextually. One example of the latter is Matthew 12:46-50:

46 While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him. 47 And someone said to Him, “Behold, Your mother and Your brothers are standing outside seeking to speak to You.” 48 But He answered the one who was telling Him and said, “Who is My mother and who are My brothers?” 49 And stretching out His hand toward His disciples, He said, “Behold, My mother and My brothers! 50 “For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.”

The argument loses force if we were to understand that who does the will of God is Jesus 'cousin' or distant relative. The use of mother-brothers is seen as a close family unit, those of the same household. This verse forms an even stronger argument against the view that Jesus' brothers were step-brothers as they would not be blood relatives making Jesus' argument here without force.

Also, John 7:3-5 “not even his cousins were believing in Him” ?

Grammatical argument. The words αδελφος / αδελφη have a semantic range that encompasses spiritual brethren, countrymen, relatives, associates, tribesmen, etc., a range demonstrated in the LXX. However, the use in the NT is much narrower, limited to spiritual brothers/sisters and physical brothers/sisters. The NT writers made careful distinctions between brothers, sisters, relatives, cousins.

For example:

Luke 14:12 Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίου, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

Luke 21:16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,

Colossians 4:10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου καὶ Μᾶρκος ὁ ἀνεπιός Βαρναβᾶ (περὶ οὗ ἐλάβετε ἐντολάς, εἰάν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν)

Paul would have certainly used the word ανεπιος (cousin), as he does above, not αδελφος, if he were trying to tell us that Jude and James were Jesus' cousins rather than brothers in Gal. 1:19; 1 Cor. 9:5.

3. The Epiphonian View (Jesus brothers were step brothers from Joseph's previous marriage). Not held by many today other than some in the Eastern Orthodox church. Problems with this view are many,

including the fact that ἀδελφος nowhere has within its semantic range the meaning of 'step brother,' and that the NT nowhere implies that Joseph was widowed before his marriage to Mary.

The gnostic roots of Mary's perpetual virginity.

Jude uses the term δουλος (slave), not διακονος (servant). In humility and recognition of the Messianic role of JC, Jude doesn't emphasize fraternal privilege of a brother, but a servant's submission to a Master. Cf. James 1:1.

In the OT those called to special service to the Lord were known as His slaves, men such as Abraham, Moses, Joshua, David. In the NT the same can be said of those like Paul, Peter, James, Jude – and all who are born of God's grace in Christ. Cf. 1 Cor. 7:17-23. Jn. 8:32 – we who know the truth are truly free, those who do not are truly slaves (Rom. 6:18, 22).

Ephesians 6:6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

Frankly, most professed Christians today are slaves of themselves.

to those who have been called, beloved in God the Father and kept for Jesus Christ:

τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

3 participles: 1) Called; 2) Loved; 3) Kept.

Called.

English readers, when asked to define the word 'called,' might give the definition 'invited.' Such a definition would misunderstand radically what Jude intended. The term 'called' does not merely mean that God invited believers to be his own. Those whom God calls are powerfully and inevitably brought to faith in Jesus Christ through the proclamation of the Gospel. The call of God is extended only to some and is always successful, so that all those who are called become believers. [Schreiner, 429]

Cf. Rom. 1:1,6-7; 1 Cor. 1:1-2,9,24; Gal. 1:15; 1 Thess. 2:12; 5:24; 2 Thess. 2:14; 2 Tim. 1:9; 1 Peter 2:9; 5:10; 2 Peter 1:3; Rev. 17:14.

This is in the context of heresy/apostasy. This intro. forms a solid bookend to the concluding vv. (24-25) in affirming that we are to persevere but God will ultimately be the one who 'keeps' us. God's grace is effective.

Calling can't be divorced from Choosing. Calling is what we call irresistible grace; choosing, unconditional election.

Jesus called the disciples to service and salvation. Cf. Mark 1:20; Matt. 4:21. Cf. John 13:18.

Cf. Romans 1:1 (Paul called as an apostle after he was called to salvation). Theological issue of calling.

In theology what we call the External and Internal Call to Salvation

The external call of the Gospel is that which goes out to everybody. IOW - when a preacher preaches t/gospel to a mass of people everyone who is listening is subject to the external call.

The internal call is that work of t/HS on the heart that causes the sinner to respond in faith.

Example of both is found in Acts 16. Apostle Paul (Silas, Timothy, Luke) is in Philippi. They find no synagogue there (took what was called a "minyan," a min. of 10 men), so in keeping with the practice of the Jews during the exile, Paul goes to t/river & finds a group of women who were there gathered for prayer. He preaches the gospel to this group of women. That's the external call; each & every one of them heard. Then in v. 14 we read that God opened t/heart of a woman by name of Lydia so that she could respond to the message & be saved. That's the internal call.

What Jesus referred to in Matt. 22:14 when he said that “. . . many are called but few are chosen.”

Beloved (uses).

Love and calling related (Isa. 41:8-9; Hos. 11:1).

Beloved = Covenant fellowship with the Triune God. This is the only place in the NT where you will find this phrase, “beloved in God the Father” (textual variant in KJV the difference between two words that sound alike *ἡγαπημένοις* / *ἡγιασμένοις* “to them that are sanctified by God the Father”). The latter reading modeled after 1 Cor. 1:2.

Cf. John 17:26 (v. 20 = Jesus prayed not only for the disciples who were with Him in the Upper Room but for every believer t/o the ages). “Lord, grant that the love which we share from before the foundations of the world would be in them.” Co-eternal love which the Father and the Son have shared from before the beginnings of time – we fellowship in that.

Jesus, “My sheep hear my voice.”

Kept (cf. 1 Peter 1:5). Golden chain of redemption in Romans 8:28-30.

Possibly could be translated “kept by Jesus Christ.” Cf. note by the translators of the NET Bible:

Or “by.” Datives of agency are quite rare in the NT (and other ancient Greek), almost always found with a perfect verb. Although this text qualifies, in light of the well-worn idiom of *τηρέω* (*tēreō*) in eschatological contexts, in which God or Christ keeps the believer safe until the parousia (cf. 1 Thess 5:23; 1 Pet 1:4; Rev 3:10; other terms meaning “to guard,” “to keep” are also found in similar eschatological contexts [cf. 2 Thess 3:3; 2 Tim 1:12; 1 Pet 1:5; Jude 24]),

it is probably better to understand this verse as having such an eschatological tinge. It is at the same time possible that Jude's language was intentionally ambiguous, implying both ideas ("kept by Jesus Christ [so that they might be] kept for Jesus Christ"). Elsewhere he displays a certain fondness for wordplays; this may be a hint of things to come. [Biblical Studies Press. (2006). The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press.]

Wallace argues for "kept for" (Gk. Grammer Beyond the Basics). This fits the eschatological focus. Note sealed for the day of redemption idea. This is when the 'already but not yet' becomes finalized.

Jude opens his letter by greeting his audience with three indicatives of the faith: they have been "called," "loved," and "kept" (1). This word of perseverance sets the tone for the whole epistle and concludes it as well.

Jude began to write to these believers something of a treatise on soteriology, probably as a reminder that the gospel as they learned it from Paul was the true gospel—hence, "our common salvation" (3). But news of heretics infiltrating the church changed his plans: he now wrote to them, appealing to them to stand their ground and fight for the faith they had learned (3-4). These heretics who now threatened them were antinomian, abusing God's grace (4). [Dan Wallace, Bible.org]

2 EXEGESIS

GREEK TEXT:

ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

ἔλεος (ἔλεος = mercy, compassion || Noun: Nominative Singular Neuter).

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Dative Plural).

καὶ εἰρήνη (εἰρήνη || Noun: Nominative Singular Feminine).

καὶ ἀγάπη (ἀγάπη || Noun: Nominative Singular Feminine).

πληθυνθείη (πληθυνω = to increase, multiply || Verb: Aorist Passive Optative, Third Person Singular).

ENGLISH TRANSLATION:

May mercy and peace and love be multiplied to you.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Cf. 1 and 2 Peter 1:2 for parallel.

This salutation doesn't mention grace, but grace is here nonetheless. There is no peace apart from grace (cf. Rom. 5:1-2). Same can be said of 'mercy.'

“Jude prayed that mercy, peace and love would be multiplied because an abundance of these qualities was needed at a stressful time in the church's life.” [Schreiner, 432]