

Title: **Hey Jude: An Introduction to the Book**
Passage: **Jude 1a**
Theme: **Introduction to the book of Jude**
Number: **0813Ju1a(1)**
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{Read Passage}

[I] One of the classes I took my freshman year of High School was “typing”

We actually had typewriters (no computer word-processors) – but we did have 2 kinds: Manual and Electric. I started off on t/manual and mid-semester we switched. After that many weeks on a standard typewriter where you have to exert force when you type, I never could get used to t/touchy keys & nearly failed the course. I did, however, on t/manual typewriter, get to a whopping 29 WPM.

One of t/things we learned in that class was how to type a business letter. We learned that letters have parts // to use good grammar // how to type an envelope.

[ii] I share that with you this morning because I'm taking a page from the memories of my youth as a way to organize our study this morning

We embark on a trek through 1 of t/shortest books in t/NT – the book of Jude. Jude is an epistle (letter). Like any letter it has features. There are ?s we can ask about it, as a letter.

That's what we're going to do this morning.

I want you to pic. an old fashioned letter // that letter inside of an envelope // that envelope as you would see it on the o/s while you also wonder what's inside once you open it.

Going to use that pic. to guide us this AM.

I. The Return Address

Where did t/letter come from? Who wrote it?

As it relates to t/BOJ==>

A. They didn't use envelopes in the 1st c. but if they did whose name would be on the return address?

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

Threefold description ==>

1. This person identifies himself by name (Jude), by position (slave) and by family relationship (brother of James)

a. Jude (Ἰούδας)

Ἰούδας Greek form of t/Hebrew “Judah” (both a personal name and a tribe of Israel).

Ἰούδας an apostle mentioned in Luke and differentiated by the phrase “not Iscariot”. Imp. if you happen to have t/same name as a notorious criminal (“Lucifer,” not “t/Devil”). (While we're on t/topic – we can strike J. Isc. off t/list.)

Ἰούδας called Βαρσαββᾶς a prophet who was a leader in the Jerusalem church Acts 15.

Ἰούδας the brother of Jesus.

Matthew 13:55 “Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?”

Mark 6:3 “Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?” And they took offense at Him.

(1) Which one?

Ἰούδας t/apostle

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

Ἰούδας the brother of Jesus.

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

(a) 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 (if u can be o. as an A.). He's 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.”

It all gets a little confusing.

(b) We don't know for sure

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 been held that t/author of this letter is Jude who was t/brother of Jesus. Fact that he ID's himself with James supports this – James was a key figure in t/early CH (J. t/bro. of Jesus who was a leader in t/Jer. CH; wrote t/BOJms).

Interesting side note: a generation after Jude his grandsons were being persecuted for his name.

I'm going with that assumption: Jude t/Lord's brother.

Then why does Jude begin his letter with ==>

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

Why doesn't he say “J. t/brother of Jesus Christ and James.”

Sound a little awkward.

James 1:1 **James, a bond-servant of God & of the Lord Jesus Christ...**

What did t/brothers of Jesus think of Him before t/Resurr.? What was their attitude? Remember John 7?

John 7:1–5 **1 AND after these things Jesus was walking in Galilee; for He was unwilling to walk in Judea, because the Jews were seeking to kill Him. 2 Now the feast of the Jews, the Feast of Booths, was at hand. 3 His brothers therefore said to Him, “Depart from here, and go into Judea, that Your disciples also may behold Your works which You are doing. 4 “For no one does anything in secret, when he himself seeks to be known publicly. If You do these things, show Yourself to the world.” 5 For not even His brothers were believing in Him.**

After J' death, burial, resurr, ascension into heaven – his family saw Him for who He was – t/Son of God. He's not just human, a brother in t/flesh – he's Lord and God! Humility!

Jude and James number themselves w/all believers of all ages when they refer to themselves as “slaves of JC.”

I. The Return Address

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

(prob. Jude and James t/half-brothers of J).

II. The Mailing Address

Where is t/letter going? Who are t/intended recipients? Where do they live?

. . . **to those called, beloved in God the Father and kept for Jesus Christ:** (*I don't know where to deliver this!?* - try a gen. Xn CH)

Some letters give us a more precise address ==>

1 Peter 1:1 Peter . . . [writes] to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, & Bithynia...

We don't have any such indicator here. Why Jude is numbered among t/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.

III. The Post-Mark

Answering the question of **when** the letter was written.

Not exactly sure, but we can't swim w/the liberals who claim a 2d c. date (who deny that any of the Judes we mentioned wrote t/book).

Some even go so far as to argue that Jude's use of “The faith” (v. 3) means that when he wrote there was a system of dogma in place that is characteristic of a later time in CH history. “Huh?”

Romans 6:17 Paul gives thanks to t/Xns in Rome for their being obedient and committed to a specific “form of teaching”

When was Jude written? Probably within a 15 yr range between AD 65 – 80.

So much for t/post mark, what about t/stamp underneath it?

IV. The Stamp

A. Stamps are big business

No only collectables, but t/run of t/mill stamps that you stick on a letter and drop in t/mail. Any big business is subject to corruption, in this case counterfeiters. They don't only counterfeit collectable stamps, but also first class postage stamps.

An article written a few years ago claimed that t/US postal service loses nearly 135 million dollars per year in mail fraud. A 2009 annual report listed stamp counterfeiting as one of t/10 biggest threats to Postal Service revenue. [www.foxnews.com/us/2010/12/06/counterfeit-stamps-giving-postal-service-lickin/#ixzz2cK5gY7MC]

What does this have to do with Jude? By using t/heading “stamp” we're asking if t/letter is genuine.

Obv. you say it's genuine because it's in t/Bible. We call that “canonicity”. Rem. “canon” refers to t/standard of what's in t/Bible. Canon of Scripture in our English Bibles = 39 OT and 27 NT books.

B. What about Jude?

May not be surprised to know that this letter got a long, hard look by t/CH before it was embraced. Big reason for that . . .

Jude cites outside sources, not just any outside sources, but Jewish apocryphal writings.

1. The big issue.... Jude cites a Jewish apocryphal book, 1 Enoch

a. Verse 14 is nearly a direct quote of 1 Enoch 1:9

(1) When I say “apocryphal” I don't mean the Christian Apocrypha

For simplicity sake, t/Xn apocrypha are those books that were accepted into t/Biblical canon by RC's in t/16th c.

They were used by Protestants, included in Bibles such as t/1611 KJV as a sort of appendix. They were useful to read, were informational, could be edifying. Were genuine historic writings, but not Sacred Scrip.

There were other writings outside of that Apocrypha that were considered apocryphal. Secondary apocrypha (sometimes called pseudepigrapha).

(2) That's where the book of Enoch falls

Was traditionally ascribed to THE Enoch of t/OT (great-grandfather of Noah).

Jews never accepted t/BOE as part of Sacred Scripture.

T/only segment of t/ “Xn” CH (broadly defined) that considers Enoch as genuine is t/Ethiopian Orthodox & Eritrean Orthodox CHs (both in Africa).

That Jude cites this book, as well as another “Assumption of Moses” (look at that later) has been a point of stumbling for Xns t/o history.

Going back to t/ECF's and those who followed them.

Tertullian (d. 220) believed that Enoch should be part of t/Bible.

Jerome whose Latin Vulgate was t/Bible in t/CH for 1000 yrs. rejected all of t/Apocryphal writings, but not Jude (though he did have issue with Jude's use of Enoch).

Certainly Jude assumes his readers are familiar with the book (lend to the idea that they were at least partially Jewish).

But note v. 14

. . . Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones,

That word for “prophesied” is only used 1 time in t/NT of t/OT. Not a normal word for OT prophecy.

No difficulties if Jude isn't citing Enoch as Scripture (which he isn't).

Donald Guthrie, in his *New Testament Introduction*, writes that ==>

“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 invested with some authority, although this need give no indication of what he thought of the rest of the book.” [915-16]

Jude doesn't view Enoch as Sacred Scripture, but he does view it as important.

Since he was inspired by God to use it, what he uses is inspired, even if t/orig. writing was not.

Not w/o precedent.

TAP appears to be references a rabbinical midrash (Jewish commentary on t/Law) in 1 Corinthians 10:4.

He also cites a Greek poet in his speech at Athens (Acts 17:28)
Names t/magicians who withstood Pharaoh during t/Exodus as
“Jannes and Jambres” (2 Tim. 3:8), which may have been drawn from
some outside source.

2. Jude has been universally accepted by the churches as authentic
Genuine stamp of God upon it.

Traces of this letter in t/writings of Clement of Rome (d. 1st c.),
Polycarp (d. 2d c. and was a disciple of John), & in t/Didache (2d c.)

It is quoted by Tertullian and Clement of Alexandria.

CHs in Rome, Africa & Egypt were using t/BOJ with wide
acceptance by t/year AD 200.

It's included in 1 of t/earliest lists of NT books, The Muratorian Canon
(2d to early 3d c.)

It's now time to open t/envelope.

V. The Contents

What is t/letter about?

A. Jude states his own purpose in v. 3 –
really t/theme of t/letter {cite}.

False teachers had infiltrated t/CH and were threatening to destroy it.

1. The False Teaching – Not Gnosticism (2d c.)

Gnostics drew from false doctrines that were around in the 1st c. Some similarities (proto / incipient g.).

Jude addresses t/same sort of heresy (false doctrine) that Peter does. Similarities between Jude and 2 Peter are striking. Caused many to wonder, “Did Peter use Jude when he wrote 2 Peter?” or “Did Jude use 2 Peter when he wrote Jude?” or “Did Peter and Jude both use the same outside source, a third piece of writing?”

Peter probably borrowed from Jude, but that's not all that imp.

There was borrowing (examples).

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In sum -

They were professed Xns who were indistinguishable from t/world.

Problem today, isn't it?

Acted like animals (10) // licentious, indulging in all forms of lust and idolatry (4,7,16,18) // ruled by their passions and are defiled (8,23). They were libertines who thought that grace had no constraints and thought immorality to be perfectly allowable.

Just look at vv. 16-19 ==>

16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage. 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.”¹⁹ These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

Hard to believe that there are many voices in t/CH that relegate Jude to t/dark, dusty corners of history & don't see his message as having relevance for today.

Carson, Moo, Morris ==>

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]

{highlight t/benediction & connect to being a slave of JC}