



The Epistle of Jude

Part 1 – May 5th 2010

Laindon Bible Class





Our study of Jude's Epistle

- **Background and introduction (:1-2)**
- **The call to contend for the faith (:3-16)**
- **How we should contend (:17-25)**
- **What we can learn from Jude**



Background

- **The author we believe was Jude (or Judas/Judah) the brother of James, the half brother of Jesus (see :1 and Matthew 13:55 & Mark 6:3)**
- **We believe it was probably written sometime between AD65 and 70, James having been martyred around 62 and Peter about 65**



The context of the Epistle

- **Addresses the corruption that was entering into the ecclesias**
- **Builds on the words of Peter in his second epistle (chapters 2 & 3)**
- **Attacks the false teachers, who claimed liberty, to “continue in sin that grace may abound” (see also Romans 3:8 & 6:1)**



Three key words of Jude

x3

“Beloved”

- Verse 3
- Verse 17
- Verse 20

x6

“Ungodly”

- Verse 4
- Verse 15
- Verse 20

x5

“Preserved”

- Verse 1
- Verse 6
- Verse 13
- Verse 21



The structure of Jude

Introduction

- :1-2
- The true believer

The call

- :3-16
- The call to contend for the faith

The how

- :17-25
- How to contend for the faith



Introduction (1)

- Judah means “praise”
- He was not an apostle
- :1 “servant of Jesus Christ” Greek ‘doulos’ meaning bond-slave
- “Brother of James,” prominent in the Jerusalem ecclesia (see Acts 12:17, 15:13)



Introduction (2)

:1 Description of believers:

Sanctified

- **'Hagiazos'**
- **Beloved**
- **Made holy by the Word of God**

Preserved

- **'Tereo'**
- **Reserved**
- **cf 1 Peter 1:4**

Called

- **'Kletos'**
- **Invitation**
- **cf Romans 1:7**



Introduction (3)

:2 The blessings of God:

Mercy

- **‘Eleos’**
- **Compassion**
- **God’s tender mercy**

Peace

- **‘Eirene’**
- **Rest, fellowship**
- **Follows mercy**

Love

- **‘Agapē’**
- **Profound love based upon knowing**



Jude verses 3-16



**The
clarion call
to contend**



:3 Jude's motivation to write:

- **“Beloved, [*agapetos*’ key word] when I gave all diligence [*making all haste, Diaglott*] to write unto you”**
- **“...of the common [*koinos*’ akin to fellowship *koinonia*] salvation [*root deliver*]”**
- **“...it was needful [*compelled, of a necessity*] for me to write unto you”**
- **“...and exhort [*parakaleo*’ call to one side] you”**



:3 Jude's motivation to write:

- **“...that ye should earnestly [*‘epagonizomai’ to contend as a combatant, super-agony*] contend”**
- **“...for the faith [*not abstract but “the power (English: dynamo) of God unto salvation” Romans 1:16*] which was once [*“once for all” Rotherham*] delivered unto the saints [*‘hagios’ cf sanctified :1*]”**



:4 The false teachers

- **“Certain men *[not the faithful but the false teachers]* crept in unawares *[‘pareisduno’ Strong: to settle in alongside, to lodge stealthily cf Galatians 2:4]’*”**
- **“...before... ordained *[‘prographe’ warnings written before, “evidently set forth” cf Galatians 3:1]* to this condemnation *[judgement]’*”**
- **“...ungodly *[prominent but defiant of God, bringers of false doctrine]* men”**



:4 The false teachers

- **“...turning the grace of our God into lasciviousness [*‘aselgeia’ excess, absence of restraint, licentiousness, wantonness*]”**
- **“...and denying the only Lord God [*‘despotes’ our sovereign cf 2 Peter 2:1*]”**
- **“...and Our Lord Jesus Christ [*in other words corrupting or denying the doctrines of grace, God manifestation and atonement. They were ruled by the flesh, not Jesus*]”**



Some historic examples:

:5-7

- **Children of Israel**
- **Korah, Dathan & Abiram**
- **Sodom & Gomorrah**

:8-11

- **Opposition to rebuilding the temple**
- **Way of Cain**
- **Balaam**
- **Gainsaying of Korah**



:5-11 Historic examples

- **:5 The Children of Israel, who were saved out of Egypt but were then destroyed in the wilderness**
- **:6 Korah, Dathan and Abiram (see *Numbers 16*) departed from the Truth and brought judgement upon themselves**
- **:7 Sodom and Gomorrah indulge the flesh and are destroyed by God
cf 2 Peter 2:6-9**



:5-11 Historic examples

- **:8 Summary of the 3 examples: defile the flesh, despise dominion and speak evil of dignities**
- **:9 Opposition to Joshua the High Priest when rebuilding the temple cf Zechariah 3:1-2. “The body of Moses” – “the ecclesia in the wilderness” (Acts 7:38)**
- **:10 The corruption of fleshly reasoning**



:5-11 Historic examples

- **:11 Examples of the character of false teachers:**
 - **Cain, lacked faith and worshipped God on his own terms**
 - **Balaam, wished for reward now and sought his own glory not Yahweh's**
 - **Korah, “gainsaying” – ‘antilogia’ showed no humility for Moses or God's Word**



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**To be continued next week
(God willing)**

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Part 2 – May 12th 2010

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