

Exegesis of Jude

page 1

Vs. 1

"Jude, Jesus Christ's slave, and brother of James."

(1) a (male) slave (Souter)

(2) in special uses -

a. The apostles are fig. the
of the Christians, i.e., they are unconditionally
obligated to serve them -
2 Cor. 4:5

b. Christ, the heavenly
on earth in , ^{appears} the form of a
slave.

c. Used esp. of the relationship of men to God -
slave of God - subject to God - owned by him body
and soul. (A & G)

(3) Describes the status of a slave or an attitude
corresponding to that of a slave - hence, we
have a service which is not a matter of choice
for the one who renders it, which he has to perform
whether he likes it or not, because he is subject
as a slave to another will, to the will of his
owners. In the stress is on the slave's
dependence on his lord.

The distinctive feature of the self-awareness of
the Greek is the thought of freedom. The Greek
finds his personal dignity in the fact that he is
free. What is repudiated is service after the
manner of the who has no possibility of
evading the tasks laid upon him but who also has
no right of personal choice - (1) who must rather
do what another will have done and (2) refrain
from doing what another will not have done.

Hence the Greek can only reject and scorn the
type of service which in inner or outer structure
bears even the slightest resemblance to that of
the slave.

vs. 1 cont'd

The Word of the New Testament

1. Secular usage

Describes a relation of absolute dependence in which the total commitment of the δούλος on one side corresponds to the total claim of the κύριος on the other side, being adequately grounded in the mere existence of the and not needing any particular religious or moral justification beyond this legal basis.

Alonside the will and commission of the κύριος there is no place for one's own will or initiative.

In Matthew 6:24, Luke 16:13, Christ is attacking the man who suffers from the illusion that he can do what is implied by δουλεύει without concentrating all his powers on rendering δουλεία in the sense of an exclusive commitment and obligation.

It thus follows that in the New Testament the δούλος is the classical picture of bondage and limitation (a good example in Gal. 4:f).

→ In the Rabbis the word "slave" constitutes one of the worst insults one man can hurl at another. It was not for nothing that a man might be excommunicated for calling his neighbor a slave.

In the early church the term could be claimed by only those who made a serious attempt to be Christians. For when it is taken seriously this formula presupposes a self-dedication which not all Christians are either prepared or able to accept.

→ It is everywhere assumed that men were δούλα before they became believers. This assumption is based on the insight that δουλεία implies obedience to the will of another. As Paul sees it, unbelievers are so controlled by evil forces they cannot do anything outside their sphere of influence --- man himself can no longer determine the results of his life.

vs. 1 cont'd

→ The status of the Christian, on the other hand, is characterized by the fact that by the death of Jesus he is rescued from the *δουλεία* of powers which aimed to subjugate him and to separate him from God.

→ There is no path to an orderly relationship without God, or to service which is pleasing to Him, apart from that of unconditional commitment to Him, so that by His work and word He exercises sovereign rule over the relationship of man to God and God to man, and therefore over man's whole conduct within the ordinary nexus of life.

Jesus Christ as *δοῦλος* - cf -
washing the disciples' feet.
See pp 277-79
(Kittel)

- (4) That Jude does not allude to his relationship to the Lord may be explained by the fact that the natural relationship in his mind would be subordinate to the spiritual. He would shrink from emphasizing a distinction to which none of the other disciples or apostles could have a claim, the more so because of his former unbelief in Christ's authority and mission. It is noticeable that James likewise avoids such a designation. (V.)
- (5) Servant: Probably not here in the wider sense, in which all Christians are servants of Christ - but in that special sense in which those were bound to His service who were employed in the preaching and disseminating of His Word. (A)
- (6) Jude: The name means "praised", "celebrated". A good name is a thread tied about the finger, to make us mindful of the errand we came into the world to do for our Master. (Jenkyn).

Servant: His claim to hearing rests on no official status, but on divine commission. To be called a servant of Christ is "the highest glory which any, either man or angel, can aspire to (Benson).

verse 1 cont'd

"yet"

Brother: Lit. "but brother of James." He is not merely stating something additional, but distinctive.
(W)

(7) Slave: One whose will is wholly that of his divine Lord. As such a slave Jude addresses his readers who will be glad to hear what such a man has to say.

Se' is in no sense adversative. It adds, but adds something different. Jude's physical relation to James is different from his spiritual relation to Christ.

what II Peter prophesies, Jude sees fulfilled.

The idea commends itself that, when Jude wrote, his brother James was dead (had been killed in Jerusalem at Easter in 66). Jude is stepping in where his brother James might otherwise have done so. (L)

(8) Few things tell more about a man than the way in which a man speaks of himself. Few things are more revealing than the titles by which a man wishes to be known.

- a. Jude was a man well content with second place.
- b. The only term of honor which Jude would allow himself was to call himself the servant of Jesus Christ. Jude regarded himself as having only one object and distinction in life - to be forever at the disposal of Jesus Christ for service in His cause. The greatest glory which the Christian can conceive of is to be of use to Jesus Christ. (B)

τοῖς ἐν Θεῷ Πατρὶ ἠγαπημένοις
"to those in God Father beloved -"

ἠγαπημένοις = from ἀγαπάω = I love (never of love between the sexes, but nearly always of the love of (the) God or (the) Christ to us, and of our love to Him, and to our fellow creatures, as inspired by His love of us).

ἀγαπητός = loved, beloved with two special applications,

- a. The Beloved, a title of the Messiah (Christ), as beloved beyond all others by the God who

vs. 1. cont'd

- sent Him
b. of Christians, as beloved by God, Christ,
and one another (Souter).

- ἀγαπημένους - Perfect passive participle -
τηρημένους - from τηρέω - I watch, observe - I
guard, preserve, keep, protect (Souter)

- Preserve someone or something
a. for a definite purpose or a suitable time
b. keep unharmed or undisturbed (A & G)

It is used of the keeping power of God the Father and
Christ, exercised over His people (Vine)

Note on the word in I Peter 1:4 - Lit., which has
been reserved, a perfect participle, indicating the
inheritance as one reserved through God's care for
His own from the beginning down to the present. Laid
up and kept is the idea. The verb signifies keeping as
the result of guarding. To preserve by guarding. (V)

κλήσις - (1) called, invited, summoned by God
to the religious life.

- Kin to κληροῖω - lit. I choose by lot,
I appoint by lot - pass. I am chose as
God's portion. (Souter)

(2) adjective - invited, is used, (a) of
the call of the Gospel, (b) of an
appointment to apostleship.

Noun - always used in the NT of that
calling the origin, nature and destiny
of which are heavenly (the idea of
invitation being implied); it is used
esp. of God's invitation to man to accept
the benefits of salvation. (Vine)

vs. 1 cont'd

One of the most basic and fundamental of all NT conceptions is the conception of God's calling of men.

καλέω is regularly used for summoning a person to an office (Rom. 1:1, I Cor. 1:1) a task (Matt. 25:14), a reward and an account (Matt. 20:8)

It is the regular word for "inviting a person to a meal or banquet or into a house as a guest."

It is the call of God and God alone. Our calling goes back directly to the will of God. (Rom. 8:30)

καλέω and κληθεῖς are intimately associated with being cited to appear before a judge and a court. The call of God is a call to judgement. The Christian life is not going nowhere; it is going to the judgement seat of God. (Barclay - NT wordbook)

(3) The condition of the one called - to have a vocation.

The call is God's way of encountering man. God called Adam - God called His Son out of Egypt.

God often names those whom He calls. The work in which He enlists them is so novel that the one who is called must carry the sign of that novelty, and the upheaval produced in his existence or by means of it is equivalent to a (re) creation by God. The verb "to call" can be a synonym for "to nominate".

The call of God goes beyond the destiny of the man it comes to: the call addressed to Abraham established the people which God chose from among the nations - Ill. Christ's call.

This calling of the grace of God is ordinarily translated by vocation. When God calls man it is to Himself and to His Son that He calls. He invites them to participate in all the blessings of salvation and He incorporates them in His redemptive work so that they may benefit by it and be witnesses of it.

vs. 1 cont'd

God remains master of His plan of salvation, and that is why the verbs to choose and to elect often accompany the verb to call and its derivatives. They lay stress on the freedom of the call of God, who has mercy on whom He will --- in this fact lies all the believer's assurance. Salvation is a gift, but it must be grasped. Thus the calling of the believer must always be related to the merciful and just purpose of God (Rom. 11:20) and Christians must apply themselves to making their calling and election sure. (2 Peter 1:10).

Furthermore, this call of God is a word so efficacious that it even defines the condition of the Christian. All Christians have received a calling.

The man who responds to the call finds himself thusly engaged in the work of God, which is that of the body of Christ on the earth. It is with a view to His redemptive work that God calls.

Every call is always a call to service, either in the mutual relations between Christians (Gal. 5:13), or in the ministry of the church under the forms which it has instituted (1 Peter 4:10-11).

A call determines the condition of a Christian in the world, which is that of total dependence on God in Jesus Christ. Thereby he belongs to a people who are "strangers and pilgrims on the earth." (Heb. 11:13).

Summary: 1 Cor. 7:17-24 - He who has received a call has been redeemed by a ransom (v. 23); he therefore remains attached to the calling of God (v. 20) and he lives in a way which conforms to this. (v. 17) (Companion to the Bible)

verse 1 cont'd

- (4) Two literal uses of the word, both of which form a basis for its technical employment in biblical theology.
- A. to give a name to a person or thing
 - B. to summon

To give a name to someone or something readily leads to the idea of claiming him or it for your own possession and appointing him for a particular destiny which in some cases may be expressed by the name that is given, since for the Hebrew the name often symbolized the nature. (a child, boat, farm)
I John 3:1 - "we should be called the sons of God."

Throughout God takes the initiative in summoning them. Their part is to respond to his calling - though too often, nationally and individually, they failed to do so.

In the New Testament Jesus calls men and they follow him. e.g. Mark 1:20, 3:13. Here the idea of vocation is clear.

The noun "calling" is similarly used - It is of God, who will not go back upon it. (Romans 11:29) (Theo. Wordbook)

- (5) It is, I think, a mistake to translate δουλος by the word "slave", the modern connotation of which is so different from that of the Greek word.

ἐν ἑαυτῷ - The preposition ἐν is constantly used to express the relation in which believers stand to Christ: they are incorporated in Him as the branches in the vine, as the living stones in the spiritual temple, as the members in the body of which He is the head.

Called - the calling is the outward expression of the antecedent choosing, the act by which is begins to take effect. Both words (calling and choosing) emphatically mark the present state of the persons addressed as being due to the free agency of God.

verse 1 cont'd

The reason for Jude's here characterizing the called as beloved and kept, is because he has in mind others who had been called, but had gone astray and incurred the wrath of God (XGT)

- (6) Jude addresses only certain readers. These are most precious to God and have been kept safe but are now being assailed by ugly enemies and are in grave danger. This dative (τοῖς κλητοῖς) reflects the content of the letter; the message fits the readers.

Jude's connotation is that God does not want to lose the people whom he has called to be His own. They were so loved and kept in the past, and this continues to the present (perfect participles) God has been and is still keeping them for Christ. But, the passive "having been loved" with the phrase "in God (The Father)" seems strange.

Solution: in God you have been and are beloved, and for Christ you have been and are being kept." All this enduring love is yours in connection with God, and all this enduring care and keeping of you is for Christ. All this must now not be ruined by the false men who have stolen in among you. (L)

- (7) Called: effectually drawn by God the Father to the knowledge of the Gospel.

Beloved in: The phrase is one not elsewhere found, and difficult of interpretation. The only allowable sense of seems to be "in the case of" "as regards" understanding of course that one love of the Father is spoken of.

Kept for Jesus Christ: reserved, to be His at the day of His coming. Observe the perfect participle, swing the signification "from of old and still". (A)

- (8) love: The participle is in the perfect tense, speaking of a past complete act having present, and in a context like this, permanent results. The perfect tense speaks here of the fact that the saints are the permanent object of His love --- that love extends not merely through the

verse 1 cont'd

brief span of this life, but throughout eternity, and then some Christians fear they might be lost.

kept: to hold firmly, to watch or keep -- expresses watchful care, and is suggestive of present possession. The words "Jesus Christ" are in the simple dative case. And the Father is keeping them guarded for Christ.

John 17:11. Our Lord committed the saints into the watchful care of God the Father, and He is keeping them for Jesus Christ.

called: placed at the end of the sentence for emphasis -
an adjective (W)

- (9) There is a close connection between God's call, or election, and His love. Love is the first and chief moving cause of election. The word "in" here aptly notes out the eminency of that act in God Himself, raising up and abiding within Himself, in His own heart and breast, in Himself alone, as from Himself.

preserved: Found five times in this short letter - (message on "God's Guardians") - verse 6, 13, 21, 24. The word in v. 24 is different in the original. The following distinction is drawn by Wescott in his commentary on John 8:51. "It expresses rather the idea of intent watching than of safe guarding. -Render verse 1, kept, and verse 24, guard - One keeps a present possession; one guards a possession that is assaulted from without.

called: In Jude, the "called" are those who have heard and responded to God's invitation - in them the divine call has become efficient.

This passage has a kind of anticipatory precaution, lest the righteous should be alarmed by the mention of such dreadful evils. (Wolff)

- (10) Slave - derived from a verb meaning "to bind". Jude employs it to express his utter devotion to Christ. No ulterior motives affect his message. The emphasis is on the absoluteness of his consecration, not the compulsory character of his service. He willingly regards himself as expedable in His Master's cause,

verse 1 cont'd

entirely at the disposal of Christ.

He calls himself the brother of James, not to establish his actual family status, but in effect to claim for his message continuity with the faith of the earliest Christians.

trilogy - He who calls men also keeps them, and does so because he loves them.

kept: God is represented as acting directly as their guardian. He watches over them protectively "for the sake of" ("at the request of") Christ (cf. John 17:1-12, 15). The kept are divinely sustained when tempted. Jude contrasts them in this respect with others who though also called, nevertheless succumbed to temptation and either left the church or remained to corrupt its life. (IB)

verse 2

ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθύνθει.

"mercy to you and peace and love be increased."

- (1) The address closes with a prayer - all forms of God's help to men express mercy. Peace denotes the inner composure and the social harmony which follow when men are right with God. It belongs second in the series of blessings. Its subordination to mercy emphasizes God as its source. It has its basis in God's mercy.

Jude prays not simply that his readers will have these - but that God will multiply them. God works through temptation and trials of every description to enrich the spirits of believers. The crisis which evokes his letter should have this outcome.

Though unknown and unnamed these Christians share with Christians of all time three great experiences - called, beloved, kept. (basis for spiritual kinship). (IB)

verse 2 cont'd

- (2) Mercy is the demeanor of God toward the called; peace their condition founded upon it; and love their demeanor proceeding from it as the effect of God's grace.

All three are gifts of God toward the believer - (why does Jude pray for God to give these when we have already received them at salvation?) -- and because God has multiplied them toward us, they shall increase in us. The gifts of God toward us become our characteristics.

Among the Stoics mercy was reckoned as a defect, a vice. Mercy is defined as feeling sympathy with another. The word used here designates especially such sympathy as manifests itself in acts, does not merely abide in the heart or show itself in words. For the "mercy" which abides in the heart, another Greek term is used. "A criminal begs mercy (the term used in our text) of his judge; but hopeless suffering is object of 'mercy'" (the other Greek term) (Thayer). Grace has reference to the sins of men, mercy concerns itself with the misery of men which results from sin.

peace: "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God, and content with its earthly lot; of whatsoever sort that is." (Mayer). A quiet conscience and an angry God are inconsistent. This peace can be external, internal, eternal.

love: God's love to us is unchangeable, but our apprehension of it must increase.

multiplied: be richly allotted unto you. This particular greeting, in its entirety, is unique in the NT. These graces must multiply, increase, abound and continue in our souls.

"Three things more excellent than the three gifts which the Wise Men bestowed on Christ."

For mercy, peace and love to multiply, we must be aware of our own need and take advantage of the appointed means, such as the reading of the Word, prayer and meditation. In view of the errorists, who had crept among the readers Jude was addressing, this increase of mercy, love and peace was necessary. God will either multiply grace or diminish temptation, but it is truly better to have grace increased than trial removed. (Wolff).

verse 2 continued

- (3) mercy has special and immediate regard to the misery which is the consequence of sin, being the tender sense of this misery displaying itself in the effort to assuage and entirely remove it. Grace must go before mercy, grace must make way for mercy. (Contrast grace and mercy).

Peace: from the verbal form εἰρῶ - "to join". To make peace is to join together that which has been separated.

Love: The divine love is infused into them, so that it is their own, and becomes in them the source of divine life. (Wuest)

- (4) ²¹ἔλεος as distinct from χῆρις denotes the love that pities the wretched, distressed, and suffering, and comes to their help. "Peace" is the condition when all is well between God and us through Jesus Christ. "Love" (ἀγάπη) that of full comprehension and corresponding purpose, is the greatest of the three terms, on which the other two rest.

Multiplied: implies that they already have these three, but that now, in the trying situation that has developed, they more than ever need these three gifts from God. (L).

- (5) The mercy of God is the ground of peace, which is perfected in the feeling of God's love towards them. (XCT)

- (6) "Be multiplied" means literally, "be filled up to the brim and overflowing." (Allison)

what is the danger?

Verse 3

- Ἀγαπητοί
~~ἡγαπημένοις~~ - Beloved
- σπουδή - (Characteristically in connection with religion) haste; eagerness, zeal; carefulness, care anxiety; diligence, earnestness. (Souter)

Haste, speed, in a hurry - zeal in matters of religion. verb - take pains, make every effort. (A & G)

The verb signifies to hasten to do a thing, to exert oneself (Vine)

- ποιούμενος - from ποίεω - (a) I make, manufacture, construct (b) I do, act, cause (Souter)

to adopt a way of expressing by act the thoughts and feelings. It stands for a number of such acts. (Vine)

- κοινῆς - Common, shared - Kin to κοινωνία (Souter)
- ἀνάγκην - Necessity, constraint, compulsion. ἔχω I am obliged. (Souter)
- παρακαλῶν - (παρακαλέω), (a) I ask, beseech (b) I exhort (c) I comfort (Souter)

Primarily, to call to a person (παρα) to the side, - to call), denotes - to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future)/ (Vine)

verse 3, cont'd

- () I contend for. (Souter)

Signifies to contend about a thing, as a combatant (- upon or about, intensive, a contest) - Jude 3 - The word "earnestly" is added to convey the intensive force of the preposition. (Vine)

- Once for all (Souter)

- () - Handing over, that which is handed down, a tradition (whether of written or oral teaching).

- To deliver over, in Rom. 6:17 - "That form of teaching whereunto ye were delivered." The figure being that of a mould which gives its shape to what is cast in it. (Vine)

- Distinguish between the use of the present tense in the first clause and that of the aorist in the second: we may infer that Jude was contemplating the writing of a treatise on more general lines, when he was suddenly compelled to write at short notice and warn his readers against a special danger.

- Not common in the sense of defending -

- Here not the act of believing but the truths believed. The phrase belongs to a time when a creed (of however simple a kind was delivered to converts by their teachers: a confession of faith which they were required to repeat in public at the time of their baptism. (CGT)

(2) Earnestly contend - Only here in the New Testament (The faith - The sum of what Christians believe.

Once - Once for all. No other faith will be given. (Vincent)

(3) The of v. 2 leads on to the here. They are themselves because the love of God is shed abroad in their hearts. in one form or another appears three times in three verses.

verse 3 cont'd

Jude was busy on another subject, when he received the news of a fresh danger to church, which he felt it his duty to meet at once. Jude puts on one side the address he was preparing on the main principles of Christianity and turns to the special evil which was then threatening the church.

The Aorist , contrasted with the preceding present , implies that the new epistle had to be written at once and could not be prepared for at leisure, like the one he had previously contemplated. (Can't fight a war at leisure). It was no welcome task: "necessity was laid upon me."

- Used generally of Christians who were consecrated and called to be holy. The word contains an appeal to the brethren to stand fast against the teaching and practice of the Libertines. (EGT)

(4) "I had necessity" implies two things: (1) There is a personal relation between Jude and these his readers as we see also from his purpose to write them "about our common salvation".

(2) There is no one else to step in and do what is so necessary at this moment.

"our common salvation" . Jude is now quite old and wants to leave these people an instructive and edifying writing for the future.

Jude states it in a positive form: "to keep earnestly contending to the faith," and not negatively: "against the heresies or heretics." The negative is implied, for one contends for something when there are antagonists.

"once delivered to the saints". Aorist passive participle - delivered to the saints by Christ; not by the apostles - they themselves are saints and had it delivered to them.

What he urges them to do agrees with what they are and possess.

"Once for all". To offer doctrines that are other than this faith is to offer falsehood, poison. (Lenski)

verse 3, cont'd

- (5) "I was just on the point of writing to you - "
@goodspeed

We have a common need, a common faith, a common salvation. All believers build upon the same doctrinal foundation. Like the boughs of a tree, they may cross one another in some things, but all grow upon the same root. There is an essential among all believers.

Needful - The necessity was imposed by the law of duty, the law of love, in view of the danger menacing the readers,

Contend: "to fight, standing upon a thing. (How are we to fight?) which is assaulted, and which the adversary desires to take away, and it is to fight so as to defend it and retain it." (Picture of army on walls of fort in Indian attack).

We "contend" through our lives. The Lord whom they deny in their lives we affirm is our lives.

Delivered: Every doctrine posterior to that faith, every new doctrine, is a false doctrine. No other faith will be given for there is no other

The word used in the original and translated once is "used of what is so done as to be of perpetual validity and never need repetition." (Thayer) The same word is used in verse 5, no addition or alteration that human folly or wisdom could make is desirable.

The word has been "delivered", it has been entrusted unto us, it has been received by us, not invented. It behooves or not to add, subtract or lose.

(The faith has been deposited with us - "our gospel", Paul calls it, therefore, we are responsible for it. If we allow it to become contaminated, etc. God will hold us accountable.)

Cf Lev. 6:1-5 (Wolff)

- (6) The compulsion to exhort the saints to contend for the faith found its source in the Holy Spirit.

verse 3 cont'd

"Contend" the single verb was used of athletes contending in the athletic contests. The word speaks of a vigorous, intense, determined struggle to defeat the opposition. Our word "agony" is the English spelling of the noun form of this word.

Delivered: to give over into (one's) power or use, to deliver to one something to keep, use, take care of, manage."
(Look up classical and papyri uses of word). The idea is that God gave the Christian doctrines to the saints as a deposit of truth to be guarded. (Wuest)

- (7) Jude was an advocate of old-fashioned Christianity, and any variation from doctrinal teaching traditionally emanating from them meant deterioration, not progress. Orthodoxy and truth were synonyms. His primary concern was with character, not orthodoxy. He saw an inviolable and indissoluble relationship between righteousness and correct belief.

Jude's warnings are relevant in any locality where doctrinal and moral standards, traditionally Christian, are challenged.

Jude's message: All else must wait because the very foundations of sound doctrine and sound morality are jeopardized. The crisis requiring attention was created by persons who secretly gained admission to the church and employed their status as members to popularize heretical ideas and immoral practices.

Shocked by the discovery of their success forced Jude to write. He is more concerned to arouse than inform faithful church members.

Faith: It has the validity of revelation and supplied the indispensable foundation for Christian morality. Instead of criticizing or amending it, men ought to believe and regulate their lives by it.

These in verse 4 endanger (an insidious threat) the church -

verse 3, cont'd

but Jude says we ought to maintain a consistently redemptive interest in those who are confused by heretical teaching. "Snatching them out of the fire." (out of the fire" - this implies these men in verse 4 are lost.)

Common - Greek word describes something commonly held and equally open to all. Jude meant the divine deliverance and preservation equally open to all who accepted the gospel with reference to which none was especially privileged. The truths having to do with this salvation constituted for him the faith.

(He is forced from an exposition to an explosion.)

Once - Successive generations have the duty to pass it on without innovation.

"New occasions teach new duties." - James Russell Lowell.
"The Present Crisis." Many a preacher has changed his sermon (Jude did) because a new situation arose which demanded attention.

INTRODUCTION: In the history of the church, emphases have changed. Sometimes there has been need to interpret and formulate the faith, at other times there has been need to defend and contend for it. Both are always necessary, but one may at times be more necessary than the other. (JB)

(8) Purpose and Occasion of the Spistle:

Diligence - implies more than mere earnest desire: a man's is necessarily ACTION as well as wish.

Exhorting you to contend . . . the purpose for which the fight is to be waged - gives the

The reason for this necessity which arose follows in verse 4

(Alford)

(9) Jude fully realized the duty to be the watchman of the flock of God. There are times when it is much better to write a tract for the times than a treatise for the future.

verse 3 cont'd

Every Christian must be a defender of the faith. If the Christian tradition comes down from generation to generation, it means that each generation must hand it on, uncorrupted, unperverted, still in its original truth. There are times when that is difficult - meaning of word "contend"

The defence of the faith may well be a costly thing; but the defence and the preservation of the faith is a duty which falls on every generation of the church. It is our constant duty to hand on that which we have received.
(Barclay)

- (10) Root meaning of "needful" is "to compress". Pressure was brought to bear upon Jude; therefore our epistle is not a human document, but a message from the hand of God.

Exhort: Jude is called to our side to help us with counsel and advice in a time of great darkness.

(cf - Neh. 4:17,18 - Minute Men) (Coker)

verse 4

- I creep in. (Souter)

Slip in stealthily, sneak in (A & G)

To enter by the side - - beside
- in

To insinuate oneself into, by stealth, to creep in. (Vine)

- impious, irreverent, irrelegious. (Souter)

Without reverence for God, not merely irreligious, but acting in contravention of God's demands. (Vine)

- I transfer - Acts 7:16, Hebrews 11:5

- I go over to another party, I desert, Gal. 1:6;

I change - Hebrews 7:12 (Souter)

Change the position of, convey to another place, put in another place, change one's mind, turn away. (A & G)

- outrageous conduct; conduct shocking to public decency; a wanton violence (Souter)

Denotes excess, absence of restraint, indecency. In Mark 7:22, one of the evils that proceed from the heart. In 2 Cor. 12:21, one of the evils of which some in the church at Corinth had been guilty. In Gal. 5:19, classed among the works of the flesh. Romans 13:13 warns believers against this sin.

The prominent idea is shameless conduct. (Vine)

(connect this with vs 1 - slave) - A master, particularly a master and owner of slaves - (Souter)

One who has absolute ownership and uncontrolled power (Vine)

- I deny (a statement); I repudiate (a person or belief) Mark 14:70, John 1:20, I John 2:22 (Souter)

Signifies to say not, to contradict - to deny by way of disowning a person - Matt. 10:33; Luke 12:9; John 13:38 -

To deny Jesus Christ as Master by immorality under a cloak of religion - 2 Peter 2:1; Jude 4 (Vine)

(1) - not "predestinated" but predicted - turning grace . . . by making Christian liberty an excuse for licence. (CGT)

(2) "For" explains what necessitates Jude's writing.

"Some men" - not many as yet. Jude does not wait; the advance guard of these dangerous enemies must be thwarted. Where they came from makes no difference.

predicted for this verdict - (1) ungodly (2) turning (3) denying

- a word expressing a result, verdict, sentence-
The verdict is the three characteristics. In court the judge names the penalty, but the jury brings in the verdict of guilty. Here the verdict states the guilt.

Lasciviousness: Turning grace of God into a charter that permits them to run wild in all types of moral excess. They suppose that God's grace will close an eye to every thing they please to do.

They have to deny Him - how can they otherwise riot in excess as they do? (Lenskin)

verse 4 cont'd

(3) Fourfold indictment -

(a) They secretly gained admission into the church. They have no real credentials of membership. Stealth, not divine vocation and an assumption of brotherhood. The obligations of brotherhood accounts for their presence.

John 10:7-18. They crept in "unawares" "by another way" instead of entering "the sheepfold by the door."

(b) Long ago designated for this condemnation - Jude asserts the certainty of this condemnation. The appearance of the errorists was foreseen and their punishment prearranged. Jude had been startled, but not God. However dangerous they are they can't thwart God.

(Should be no surprise - but we often act as though it couldn't happen - It not can happen, it is predicted!)

(c) They are irreverent - their irreverence expresses itself in a perversion of God's grace - The Greek word connotes lust and its unbridled expression in sexual intercourse. It pictures outbreking and outrageous indecency, not merely impurity of heart.

The errorists apparently misinterpreted grace to mean that moral law no longer bound them and that as truly "spiritual" persons they could freely indulge their physical appetites.

Jude illustrates the fact that the most subtle and alarming attacks upon Christianity have been made by those within the church.

Regarding the gospel as "foolishness" or an "offense" these so called enlightened Christians have sometimes tried to make the Christian faith something which can be easily adjusted to their pagan wishes.

The best argument against a paganized or secularized (what ours is becoming) Christianity is a holy life.

(d) Most seriously they deny Christ as Master - Jude thinks that perversion of God's grace grows out of denial of Christ as only Master. (IB)

(4) With whole verse cf w Peter 2:1

Crept in - the verb means to get in by the side, to slip in by a side-door. Only here in New Testament
ordained - written of beforehand -

The metaphor is of spies and traitors introducing themselves into an enemy's camp.

verse 4 cont'd

Master - absolute, unrestrained authority (Vincent)

- (5) Nature of the threatened danger: it is stealthy; it is serious enough to have been predicted long ago.

Predicted: The word is used to show that they are already doomed to punishment as enemies of God. As such they are to be shunned by the faithful, but not to be feared, because, dangerous as they may seem, they cannot alter the divine purpose.

Ungodly: This word may almost be said to give the keynote to the Epistle. (EGT)

- (6) Crept: Secrecy, and lack of legitimate introduction, are plainly expressed in this word.

Perverting the grace of our God in the direction
) of, for the purpose of lasciviousness.

They made the state of grace and Christian liberty into a state of moral license and wantonness. (Alford)

- (7) Ungodly: Destitute of reverential awe toward God, impious -

Turning: To transpose two things, one of which is put in place of another- they put lasciviousness in the place of grace.

Lasciviousness - "acknowledging, no restraints, dares whatever his caprice and wanton petulance may suggest. The meaning of the word partakes of the spirit of anarchy. (Wuest)

- (8) Wormed their way in -

The peril came from within the church.

Crept: It is used of the specious and seductive words of a clever lawyer seeping gradually into the minds of a judge and jury - of an outlaw slipping secretly back into the country from which he has been expelled - it is used of the slow and subtle entry of innovations into the life of the state, which in the end undermines and breaks down ancestral laws. It always indicates a secret, stealthy, and subtle insinuation of something evil into a society or situation.

(Hitler didn't take over Germany in a mighty flow)

(Lawyer and Jury)

(Gossip and Slander)

(Laws and Government)

(Terminals and door collapsing at a push
(Moles in ground).)

verse 4 cont'd

Lasciviousness: He can do publicly the most shameless things because he has ceased to care for shame and decency at all. God's grace big enough to cover any sin - why worry?

Deny: By life and conduct. His lips may say he believes in Christ, while his every action, word, attitude, whole life denies it.
(Barclay)

(9) Crept: The Greek word is derived from the verb "to dive", "to sink", "to go under". These men were like moles, laboring to spoil the ground by remaining underground. It is often harder to detect them than overcome them.

Lasciviousness: They make grace a fuel for sin.

Deny: The denial was of a practical nature, a denial in works. (Titus 1:16) The greatest problem in the churches is the apostasy of life, not the apostasy of doctrine. Naturally the two are correlated, but it is more often because of the practical ungodliness that a theoretical denial is made and not vice versa.

It is far easier to denounce infidelity or heresy in some church, than to correct ungodliness in our own church.

Ungodly: To deny God the honor which is due Him: by not knowing Him, loving Him, fearing to sin against Him, not obeying His word, not regarding His worship, by giving the honor He is due to someone or something else. (Wolff)

(10) I Timothy 4:6

"Have settled down alongside" - They sit with us in our churches, SS etc. (Coker)

(11) An insidious invasion of the Christian church has taken place by those who have no right to a place within it, and who endanger its place and purity; and he, Jude, dare not keep silence. The strong must be exhorted to withstand the evil; the weak must be rescued from it.

They were libertines who ought never to have been admitted into the church at all, who maintained that Christians were free to live as they please.

They are nominal members of the church who are nothing but a scandal to it, and professing Christians whose life is one flagrant denial of Christ. And, sometimes they are not at once recognized in their true character. They are plausible and amusing, obviously not strict, but not obviously scandalous in their manner of life. It is then that such men become dangerous. (E)

Verse 5

- (1) Once knew - The participle is to be rendered as present, and the once is not formerly, but once for all, as v. 3. Though ye know all things once for all. (Vincent)
- (2) Jude states his three examples according to a progressive inner order: (1) Israel, once saved out of Egypt, yet after that such as did not believe destroyed;
(2) Angels, created good and needing no saving yet falling away and for this kept for judging.
(3) Sodom and the other cities, wicked in the first place, then going to extremes, and thus made an example for all time.

is merely transitional; "now" and not "therefore", to remind them is enough (just a reminder ought to be enough for us).

He places in direct opposition the fact that the Lord first saved , "a whole people" out of Egypt - the readers know in what a wonderful way He did this; and the fact that he then destroyed, not the whole people, but only such as did not believe. Not the crime: although they were thus saved, some did not believe after this. (In spite of the tremendous evidence of God's power and promise, some still refuse to trust Him.) They believed God could get them out of Egypt - save them - but didn't believe He could keep, protect, provide, etc. for them. -- didn't believe He could get them into Canaan. Some use up all their faith getting saved.

He destroyed them by letting them die in the desert. Joshua and Caleb believed and were not destroyed. Also the younger generation was not destroyed.

What Jude says refers to the terrible dying in the wilderness: saved out of Egypt yet destroyed because of unbelief. When? The answer is found in Num. 14:20 ff (Lenski)

- (3) God showed His mercy in delivering Israelites from Egypt, but that was no guarantee against their destruction in the wilderness when they again sinned by unbelief.

= with to used adverbially, in the second place,
for the second time (Souter)

This contrasts the preceding saving with the following destruction. The deliverance from Egypt was the creating of a people once for all, but yet it was followed by the destruction of the unbelieving portion of the people, i.e. by all but Caleb and Joshua. So in

verse 5, cont'd

- (7) "knowing once for all, all things",
that is, all things pertaining to the context in which Jude
is speaking.

They refused to enter Canaan, not trusting God to give them
the land as He said He would do. This was apostasy, sinning
with eyes wide open, and could only be dealt with by the in-
fliction of the death penalty. That generation died a physical
death in the wilderness. (Wuest)

Out but not in. God did not immediately kill them. He kept
them out of the Promised Land, Canaan. Instead of dying
in the fulfilled promise of God, they died in wilderness,
forfeiting God's blessings. Death was not the punishment -
they would have died in Canaan, too. The punishment was
dying in the wilderness - where most of us die.

Were they saved? - They didn't die in Egypt, God didn't
send them back to Egypt when they sinned. They died
delivered from bondage but short of God's will and purpose
for them.

The danger wasn't over when they got out of Egypt - that
was all there was to God's deliverance. He got them out of
Egypt to get them into Canaan. Some of us think all salvation
is, is God getting us out of Egypt - we die in the wilderness.

- (8) Preaching is confronting men with the truth which they already
know, but which they have forgotten or are deliberately
disregarding.

These evil men who were corrupting the church did not regard
themselves as enemies of the church and Christianity; they
regarded themselves as the advanced thinkers, as a cut above
the ordinary Christian, as the spiritual aristocracy and elite.

Jude makes it clear that even if a man has received the
greatest privileges, he may still fall away, into disaster,
that even those who have received the greatest gifts and
privileges from God cannot consider themselves safe, but
must still be on constant watch against the mistaken things.

They have been brought to the very borders of the Promised
Land - and yet were guilty of disobedience and lack of faith,
and who, therefore, received death in the wilderness wandering
rather than rest in the Promised Land.

verse 5, cont'd

Dr. Johnstone Jeffrey tells of a great man who absolutely refused to have his life story written before his death. "I have seen," he said, "too many men fall out on the last lap."
(Barclay)

after statement of first part

Israel - sin in the holiest
Angels - sin in the highest
Sodom -

verse 6

(1) *with* - beginning, sovereign, dominion. The angels, their original position, to violate the laws of God which kept them separate from the human race - Do not reproduce themselves. There are the same number of angels today as there were when they were created.

- first place of power - teachers that these angels left their original dignity and high positions.

The verb kept - "to guard." It expresses the act of watchful care.

These angels did not fulfil their obligation of carefully guarding and maintaining their original position in which they were created, but transgressed those limits to invade territory which was foreign to them, namely, the human race.

- "their own" - ones own, private, personal, unique possession, indicating here that heaven is the peculiar, private abode of the angels.

Left is - the simple verb means "to leave". The prefixed preposition makes the compound verb means "to leave behind". These angels left heaven behind. They abandoned heaven. They were done with it forever. The verb is aorist which refers to a once-for-all acts. They burned their bridges behind them.

Chains: The word does not indicate that the angels are chained, but that they are in custody, detained in a certain place. The custody is everlasting -- in the custody of God.

(2) No saving preceded their fall. Like Israel, so the readers were saved, and were now God's people; they must not fall into unbelief and be destroyed. The case of the angels is different. From their creation onward they had their own principality, their own glorious habitation with God.

verse 6, 'cont'd

(They didn't need to be saved) They did not keep the one, the left the other; they are doomed.

Angels - lets us feel how great they were, how high they stood,

"too", connectors more closely than would.
Israel and the angels belong together in a way that cannot include Sodom, etc.

Instead of keeping the high, glorious rule and domain, assigned them by God (, possessive genitive: "belonging to themselves") they were dissatisfied, wanted a still higher domain that did not belong to them, and left their own "habitation" - we may say the capital from which they were by God designed to rule - as not being grand enough for them.

Their sin was pride, they became

you

Don't be caught off guard - expect certain members to be taken

Jude 17, 18

This - some have been caught off guard, thrown in a loop at the lives of some members, thus factually doing out

"But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

because of certain members conduct -

"How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

Jude says: Don't let it throw you - expect it

(1) The call to remember the predictions of the apostles is a continuation of the exhortation of verse 3.

The Last Time means the end of the existing world order and the culminating judgement of the Messiah.

I

Scoffers - Who see no connection between spirituality and morality (verse 4) and who ridicule the idea of impending judgment. Those who are loyal to "old-fashioned Christianity", however; will take their scoffing both as a sign that the end is near and as a warning of the necessity of moral fitness on the part of any who hope to be favorably judged.

It's just false teaching based on a wrong living.

I

Do not be taken off guard by what is happening. Be realistic! These things have happened before. It is time to grow up and become mature. Besides, when Christians face opposition it is an indication of the reality of the issue between Christ and His enemies. Christian controversy can be creative. (IB)

(2) The word translated "scoffers" in Peter and "mockers" in Jude is found nowhere else in the Bible. A scoffer holds up to scorn the teaching of the Word of God.

verse 18

"How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

walking after own lusts - led about by lust, as an animal is led about with a ring in its nose. The animal walks obediently after its master; these walk after their ungodly lusts. Neither the captive bull nor the apostate enslaved by sin has any choice. He must go wherever he is led. He is in bondage. (Coker)

VI

(3) The last days began with the first coming of Christ. I Cor. 10:11; Hebrews 1:2; Hebrews 9:26.

Just to

The first coming of Christ is the center of world history. All previous ages strove toward that goal, and all succeeding ages and their events are nothing but an unfolding of the work of redemption

Jude 17, 18, continued

accomplished at the cross. The first appearing of Christ was the beginning of the end, the second coming of Christ will be the end of the end.

↘ The last days do not denote a point in time, but a period of development. The powers of the future eschatological kingdom have actually entered into the scene of human history in the person of Christ.

Since the last days began with the first coming of Christ, it is certainly true that our salvation is nearer now.

walk after --- The object of their desires is ungodliness. The spirit of scoffing is here represented as rooted not in the understanding, but the heart sold to sin. (Wolff)

(4) Scoffers - Men who sport with what is holy and good, (Alford)

(5) They mock at the narrowness and want of enlightenment of those who take a strict and literal view of the divine commandments. Laugh at the idea of a judgment to come. (EGT)

I ↘ (6) Jude points out to his own people that nothing has happened which they might not have expected.

I ↘ They mock at goodness, and their conduct is governed by their own evil desires.

I ↘ They believed that they were the advanced thinkers; they were a step ahead of everyone else. And they regarded those who believed in, and observed, the old moral standards as narrow, old-fashioned, and out-of-date.

I ↘ The point is by no means dead. There are still those today who believe that the accepted standards of morality and fidelity, especially in matters of sex, are quite out of date. (Barclay)

Exegesis of Jude 20

verse 20

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,"

- Build upon (above) a foundation
(- to build a house)

- pray
- is always used of prayer to God, and is the most frequent word in this respect. (Vine)

(1) Contrasted with the libertines, as in verse 17
For the spiritual temple - cf - I Peter 2:3-5, Col. 1:23;
Ephesians 2:20-22; I Cor. 3:9-17.

The faith is here called "most holy", because it comes to us from God, and reveals God to us, because it is by its means that man is made righteous, and enabled to overcome the world.

Pray in Spirit - These words, contrasted with "not having the spirit" in verse 19, show how they are to build themselves up upon their faith. (EGT)

(2) verses 20,21 - as to their own spiritual life. The faith here is the foundation.

"praying in the Holy Spirit" - the expression is not found elsewhere in Bible. (Alford)

(3) The solidarity of the Brotherhood is contrasted with the divisions in verse 19 (Cambridge G.T.)

(4) The first participle and its modifiers state how the readers are to do this essential thing, to keep themselves in God's love, namely "by building . . ."

"By means of your most holy faith" - by means of Gospel doctrine. (Lenski)

(5) Finish the structure of which the foundation has already been laid, metaphorically, "to give constant increase in Christian knowledge and in a life conformed thereto."

verse 20, continued

The Saints are exhorted to build up their Christian lives on the foundation of all that God has done for them in salvation, such as making them a partaker of the divine nature and giving them the indwelling Holy Spirit, together with the love of God.

"Praying in" - Prayer is the vital factor in the Christian life which activates all the other departments of the Christian experience.

→ In the Holy Ghost is the locative of sphere - that is, all true prayer is exercised in the sphere of the Holy Ghost; motivated and empowered by Him. That means that if a saint expects to really pray, he must be Spirit-filled or Spirit-controlled. The fulness of the Spirit is the prerequisite to effectual praying.

We pray by means of the Holy Spirit, in dependence upon Him. (Wuest)

(6) ✓ A Christian character is not reared as a coral structure is, by instinct. It demands a sustained effort of intelligent will.

It is not the worthiness of our believing, it is the virtue of Him in whom we believe, by which we stand sure, as houses that are built upon a rock.

✓ The first thing the believer can and must do in order to contend for the faith is to build himself up on the most holy faith.

It is thus that "the storm ends in a gentle rain." Indeed, God "never speaketh of godless men, but he adjoineth words of comfort, or admonition, or exhortation, whereby we are moved to rest and settle our hearts on Him. (Wolff)

(7) ✓ You - is a direct appeal to the faithful church members to whom Jude addresses his letter. They are contrasted with the "scoffers" who follow "their own ungodly passions." They are urged to govern their lives by the lofty principles enunciated in verses 20-23.

✓ The Greek verb build contemplates the completion of a structure on a foundation already laid. That foundation is for Jude your most holy faith. Upon that foundation alone can the edifices of Christian character and the Christian fellowship be securely erected.

Faith: It is the body of Christian belief indispensable to the proper development of Christian character and the progress of the church. It is holy in a twofold sense: (1) It embodies holy in origin, the saving truth which originates with God. (2) (Holy in operation) - Produces holiness in its adherents.

*- Holy in
origin
- Holy in
operation*

verse 20, continued

J.M.P.
A strong faith alone can make the infections of heresy sterile.
The uncommitted emotions are easily swayed. And without concentration
upon some high purpose the will becomes enslaved to false masters.
(leaves on ground blow away) (IB)

(8) The life of the Christian is founded, not on something which he manufactured himself, but on something he received.

Holy faith - different in two ways: (a) It is different from other faith and philosophies, in that it is not man-made but God-given (b) It has the power to make those who believe it different. It is not only a mind-changer, but a life-changer.

Prayer - "Prayer is love in need appealing to love in power."
(Barclay)

Jude verse 21

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

- watch, observe, guard, preserve - keep, protect
(Souter)

- await, expect - receive, welcome (Souter)
To receive favorably (Vine)

*regulate life
Henry signs*

(1) We are "kept for Jesus Christ" (verse 1) and "keep ourselves"

Father's love = in his love
Keep yourselves in the sphere of His love, not that God's love ever changes, but we must remain conscious of it and abide in the region of His peculiar love. (Doc to boy - "stay in the sunshine.")

The love of Christ is as it were the atmosphere in which the disciple lives. It is not something realized at a momentary crisis, but enjoyed continuously. And this enjoyment depends, on the human side, upon the will of man. It can be made the subject of a command.

The mercy of God is His gracious disposition to help us in our distress. To look for mercy and to live in sin cannot stand together! (Wolff)

(2) This is the love of God for the readers and not their love for God. To keep oneself in God's love is to stay where God can love us as His children and can shower upon us all the gifts of love that he has for those who are His children.

Looking for - expecting it in unwavering hope. It is the mercy that Christ will grant us at the last day, in the final judgement.

Life eternal - eternal blessedness (Lenski)

(3) The aor-imper. is expressive of urgency. In verse 2 the writer invokes the divine love and mercy on those to whom he writes: here they are bidden to take steps to secure these.

Jude verse 21

Looking: The same word is used of the Jews who were looking for the promised Messiah at the time of His first coming, Mark Luke 2:25,38 (EGT)

(4) Keep - aor. of the one great life-long act to be accomplished.

In the love of God - within that region of peculiar love wherewith regards all who are built up on the faith and sustained by prayer.

Looking - present part. It is to be a habit of life.

Mercy - which He will show at His coming - that mercy whose issue shall be eternal life. (Alford)

(5) Keep - to attend carefully, take care of, guard. The word is expressive of watchful care and is suggestive of present possession.

"Keep yourselves in the sphere of the love of God". That is, they are to see to it that they stay within the circle of His love. Keep themselves in the place where God is able to shower all of His love upon them. In other words, they are to so live that they will keep themselves in the place of blessing. There is no hint here that God will stop loving them, but that they by sin in their lives, would make it impossible for God to give them blessings in the fullest sense. (Keep in the influence of God's love).

Looking - To receive to one's self, give access to. The meaning of this word seems to point to that part of eternal life which will be given the saint at the Rapture. (Wuest)

(6) Jude uses the passive voice of three verbs when in his salutation he describes his readers as "called, beloved in God the Father and kept of Jesus Christ." The effect of this is to emphasize the initiative and power of God. The writer knows, however, the necessity of man's active cooperation. Without it God's initiative is made ineffective.

Two Greek words for keep: - emphasizes perseverance in the watchful care of something now possessed.

- suggests keeping something safe from attack from without.

The revelation which God's love makes possible between man and himself is invulnerable to attack from without. Man may himself, however, fail to appropriate God's blessings. He must keep himself in the love of God. God's assured attitude inspires and undergirds

Jude verse 21

man's effort and saves it from futility. But for the outcome God desires he is dependent on man just as man is dependent on Him. God's loving vigilance must be matched by man's vigilant effort.

Those who keep themselves will be undismayed in the last time. When others tremble at the prospect of eternal punishment, faithful Christians will possess the guarantee of eternal life.

The mercy of our Lord Jesus Christ is God's mercy expressed through Christ in His judicial capacity as Messiah "in the last time."

To be able to wait joyously and expectantly for the mercy of Christ, Christians must first have fulfilled the conditions Jude specifies in verses 17,20,21. This done, they will look forward to God's final scrutiny of their fitness for life in the kingdom without uncertainty or fear.

To keep in that love involves strenuous activity - it requires human effort if God's love and power are to be effective in us.

Expectant - because such hope in the mercy of Christ Jesus is the final confidence of the Christian. (IB)

(6) verse 20-21

We bear the responsibility for self-development, for growth in Christian character, for the rearing of a structure that will glorify Christ in everything. The use of the present part indicates that this is to be a life-long task.

How to do this? - Acts 20:32

- Praying in the Holy Spirit - Romans 8:26-27 an inspired commentary on this.

- We are to keep ourselves in the conscious enjoyment of God's love. The prodigal son was still loved by his father in the far country but he had removed himself from the place where he could enjoy the benefit of his father's love. John 15:10 tells us how to obey this. (Coder)