



The General Epistle of Jude

The Opening of the Epistle

Jude 1:1-2

- I. THE INTRODUCTION OF THE PARTIES INVOLVED (Jude 1:1)
 - A. The Introduction of the Author
 1. His name—Jude
 2. His spiritual identity—“the servant of Jesus Christ”
 3. His earthly identity—“brother of James”
 - a. Again, the author of the Book of Jude seems to have been the Judas of Matthew 13:55, which would have been the Lord’s brother according to the flesh.
 - b. In this epistle he does not mention this at all.
 - c. It is quite possible that this was done for multiple reasons.
 - (1) He did not consider himself worthy seeing as how he did not believe the Lord during His earthly ministry (John 7:1-10).
 - (2) He was writing after the resurrection of Christ and had no desire to talk of Christ according to the flesh (2 Corinthians 5:6).
 - B. The Introduction of the Recipients
 1. They were sanctified (1 Peter 1:2).
 - a. Simply put, *sanctified* means to be set apart for a purpose or use.
 - b. Each member of the Godhead plays a specific role in the sanctification of the believer.
 - (1) The believer is sanctified BY the Father (Jude 1:1).
 - (2) The believer is sanctified IN the Son (1 Corinthians 1:2; 1 Corinthians 1:30; 1 Corinthians 6:11; Hebrews 10:10; Hebrews 13:12).
 - (3) The believer is sanctified THROUGH the Spirit (Romans 15:16; 2 Thessalonians 2:13; 1 Peter 1:2).
 - a) With the truth (John 17:17)
 - b) With the washing of water by the word (Ephesians 5:26)
 - c. Ultimately, sanctification fits the believer to be identified with the Lord (Hebrews 2:11) and for Christian service (2 Timothy 2:21).
 2. They were preserved (1 Peter 1:5).
 - a. Something that is preserved is something that is kept (Luke 17:33; John 12:25). However, it is kept in only as it exists in its current condition.
 - b. Had preservation preceded sanctification man would have a problem, but God preserves that which He first sanctifies.
 3. They were called (first to salvation; then to service).



II. THE BLESSING GIVEN (Jude 1:2)

A. The Uniqueness of the Blessing

1. The common blessing involves grace and peace (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; Philemon 1:3; 1 Peter 1:2; 2 Peter 1:2).
2. The pastoral epistles add mercy to the list of grace and peace (1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4).
3. The book of Jude, on the other hand, pairs mercy, peace, and love.

B. The Content of the Blessing

1. Mercy
 - a. The word *mercy* is commonly explained as being the flip side of grace. In this vein, *grace* involves God giving man something good of which he is undeserving, and *mercy* is God withholding something bad from man from which he is deserving.
 - b. Scripturally speaking, mercy has a strong connection to forgiveness (Exodus 34:7; Numbers 14:18-19; Deuteronomy 21:8; Psalm 86:5; Daniel 9:9) and truth (Genesis 24:27; Genesis 32:10; 2 Samuel 15:20; Psalm 25:10; Psalm 40:11; Psalm 57:3; Psalm 57:10; Psalm 61:7; Psalm 85:10; Psalm 86:15; Psalm 89:14; Psalm 98:3; Psalm 100:5; Psalm 108:4; Psalm 115:1; Proverbs 3:3; Proverbs 14:22; Proverbs 16:6; Proverbs 20:28) and is a key manifestation of God's goodness (1 Chronicles 16:34; 2 Chronicles 5:13; 2 Chronicles 7:3; Ezra 3:11; Psalm 100:5; Psalm 106:1; Psalm 107:1; Psalm 118:1, 29; Psalm 136:1; Jeremiah 33:11).
 - c. All things considered, the word *mercy* denotes a time of great responsibility oftentimes in the face of great sin.
2. Peace—These saints already had peace with God (Romans 5:1), but they would need the peace of God ruling and reigning in their hearts (Philippians 4:7).
3. Love
 - a. Three loves were going to be crucial under the present circumstances: (1.) love of God; (2.) love of the truth; and (3.) love of the brethren.
 - b. At the end of the day, all loves trace back to a love of God (Jude 1:21; 1 John 4:20).

C. The Extent of the Blessing—"be multiplied"

1. This principle is unique to 1 Peter, 2 Peter, and Jude.
2. Apparently, the standard amount of mercy, peace, and love would not do for this audience under their present set of circumstances.



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The Admonition to Contend

Jude 1:3

- I. THE PURPOSE OF JUDE’S LETTER (Jude 1:3)
 - A. The Urgency of His Letter
 1. It was written with ALL DILIGENCE.
 2. It was NEEDFUL for Jude to write.
 3. It was NEEDFUL for Jude to exhort.
 - B. The Subject of His Letter
 1. The main subject of Jude’s epistle is that of salvation or THE FAITH once delivered to the saints (see 2 Corinthians 13:5).
 2. Descriptively, Jude calls this salvation THE COMMON salvation.
 - a. The word *common* does not explain the quality of the salvation, but rather explains the availability of the salvation.
 - b. Paul used similar terminology when writing to Titus concerning the faith (Titus 1:4).
 - c. The word *common* has to do with something that is shared by many, and is akin to words such as commune, or community.
- II. THE PRODDING OF JUDE’S LETTER (Jude 1:3)
 - A. The Audience of the Prodding—“Beloved...ye”
 - B. The Necessity of the Prodding—“should”
 1. The word *should* is a form of the word *shall*.
 2. This word signifies an obligation or responsibility for a given task.
 - C. The Attention of the Prodding—“contend for the faith”
 1. The work of the prodding—“contend”; To *contend* is to fight or battle (Deuteronomy 2:9, 24).
 2. The effort of the prodding—“earnestly” (see Job 7:2)
 3. The focus of the prodding
 - a. The focus identified—“the faith” (Acts 6:7; Acts 13:8; Acts 14:22; Acts 16:5; Romans 14:1; 1 Corinthians 16:13; 2 Corinthians 13:5; Galatians 1:23; Colossians 1:23; 1 Timothy 4:1; 2 Timothy 4:7)
 - b. The focus associated—“once delivered unto the saints”



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The Warning of Infiltration

Jude 1:4-16

- I. THE MANNER OF THEIR ENTRY (Jude 1:4-7)
 - A. The Testimony of the Present (Jude 1:4)
 1. The identity of the enemy unveiled
 - a. Their designations
 - (1) Certain men
 - (2) Ungodly men
 - b. Their condemnation—"who were before of old ordained to this condemnation"
 - (1) The time of the condemnation—"before of old"
 - a) The specific times designated by the phrase *of old* must be determined by the varying immediate contexts (Genesis 6:4; 1 Samuel 27:8; Nehemiah 12:46; Job 20:4; Psalm 25:6; Psalm 68:33; Psalm 93:2; Isaiah 30:33; Jeremiah 31:3; Micah 5:2; Matthew 5:21).
 - b) In a general sense, it can incorporate anything that was accomplished before (Ecclesiastes 1:10) or in former times (Isaiah 43:18; Isaiah 46:9; Malachi 3:4).
 - c) For one to automatically read *before the foundation of the world* into *before of old* is to do so without the support of the scripture.
 - d) In the spirit of the association between Peter's epistles and Jude's epistle consider the following.
 - i) Peter spoke of those who were appointed to disobedient stumbling at the word (1 Peter 2:8).
 - ii) Peter spoke of those whose judgment now of a long time lingereth not (2 Peter 2:3). Note: The context of this passage may demonstrate a simpler explanation as Peter spoke of these false teachers and their condemnation when he said, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:1).
 - iii) All in all, the questions presented by all of the supposed Calvinistic statements within scripture are best understood in light of the two categories of people:
 - (a) Those in Christ
 - (b) Those not in Christ



- (2) The appointment to the condemnation—“who were...ordained”
 - a) Various forms of the word *ordain* (ordained, ordain, foreordained, ordaineth) are found forty-four times in the Bible. Simply stated, the word *ordain* is connected to the word *order* and it speaks of something that is appointed, established, or ordered.
 - b) With this in mind, the speculations of how to interpret the present passage can lead to great doctrinal divides.
 - c) The assumption of the Calvinist is that prior to a man’s birth his lot in life and his eternal destination are determined. The resulting consequences of his life are therefore not ultimately tied to his life’s decisions, but to the predetermined will of God. As such, it follows that those who are ordained to eternal life end up believing (Acts 13:48) and those appointed to disobedience (1 Peter 2:8) are also ordained to condemnation (Jude 1:4).
 - d) The Bible-believer, on the other hand, cannot afford to make assumptions. Instead, he has to rely first upon the immediate context of a passage followed by the supporting role offered in corresponding passages.
 - e) In the immediate context, these men were ungodly men who denied the Lord (Jude 1:4) and corrupted themselves (Jude 1:10), to whom was reserved the blackness of darkness for ever (Jude 1:13). The corresponding passage adds even more light when it says that they BROUGHT UPON THEMSELVES swift destruction (2 Peter 2:1) and that, as a result, the Lord reserved them unto the day of judgment to be punished (2 Peter 2:9), but they would perish in their own corruption (2 Peter 2:12).
 - f) All in all, the Bible-believing approach does not violate the truths presented in any other passages, but further strengthens their communication.
 - (3) The statement of their condemnation—“to this condemnation”
2. The plot of the enemy declared
 - a. They crept in unawares.
 - (1) They were wolves in sheep’s clothing (Matthew 7:15).
 - (2) They PRIVILY brought in damnable heresies (2 Peter 2:1).
 - b. They turned the grace of God into lasciviousness.
 - (1) The word *lascivious* is connected to loose or lawless living. The supposition is that God’s grace gives license to do as one pleases (Romans 3:8; Romans 6:1-2, 15; Galatians 5:13; 1 Peter 2:16).
 - (2) These men promised LIBERTY but were the servants of corruption (2 Peter 2:18-19).
 - (3) Actually, the grace of God teaches holy living (Titus 2:11-12).
 - c. They denied the only Lord God, and our Lord Jesus Christ. Note: Much could be added here in the notes, but it would be easier to reference page 27 of these notes concerning denying the Lord.



- B. The Testimony of the Past (Jude 1:5-7)
1. The destruction of unbelievers leaving Egypt (Jude 1:5)
 - a. Their knowledge of the destruction
 - (1) Jude desired to put them in remembrance.
 - (2) The audience had previously known and pondered the thoughts.
 - b. The emphasized truth of the destruction
 - (1) The Lord delivered the people from Egypt (see Exodus 13-14).
 - (2) Afterward, He destroyed them that believed not (see Numbers 13-14; Hebrews 3:16-19).
 2. The destruction of angels in Noah's day (Jude 1:6; 2 Peter 2:4-5)
 - a. The choice of the angels
 - (1) They kept not their first estate.
 - a) The word *estate* involves one's status, position, or rank (see Esther 1:19).
 - b) The phrase *kept not* suggests that this was not based directly upon their decision but as a result of their decision.
 - (2) They left their own habitation.
 - a) Their place of habitation had been heaven (Matthew 18:10).
 - b) The word *left* indicates an act of the will. That being said, it appears that the angels willingly *left* their habitation and therefore *kept not* their first estate.
 - (3) The historical record of their conduct
 - a) The identity of the offenders—angels (Genesis 6:2; see Job 1:6; Job 2:1; Job 38:7)
 - b) The sin of the offenders (Genesis 6:2)
 - i) They saw women's beauty (Genesis 6:2).
 - ii) They took wives of which they chose (Genesis 6:2).
 - iii) The words *even as* in Jude 1:7 connect the sin of the angels to the sin of Sodom and Gomorrha. Part of their sin was going after strange flesh.
 - c) The fruit of their sin—giants (Genesis 6:4)
 - b. The consequences for the angels
 - (1) They are reserved in everlasting chains under darkness.
 - a) They were placed there by the Lord (2 Peter 2:4).
 - b) Hell was the location of their imprisonment (2 Peter 2:4).
 - c) They are the spirits in prison to which the Lord preached (1 Peter 3:19-20).
 - (2) They are reserved unto the judgment of the great day.
 3. The destruction of Sodom and Gomorrha (Jude 1:7; 2 Peter 2:6-8)
 - a. The choices of the cities
 - (1) Their identities—"Sodom and Gomorrha...cities about them"
 - (2) Their conduct (see Genesis 19:1-25)
 - a) They gave themselves over to fornication.
 - b) They went after strange flesh.
 - b. The consequences for the cities—"suffering the vengeance of eternal fire"