



The General Epistle of Jude

Introduction

I. THE AUTHORSHIP OF JUDE

A. His Name

1. His listed name—"Jude"; This is the only occurrence of this name.
2. His longer name—The name *Jude* was often a shortened form of *Judas*.
3. Note: Every time after the initial listing of his name where we read *I, me,* and *our* we are reminded that the man who opened the letter by introducing himself remains the man responsible for giving the epistle (Jude 1:3, 4, 5, 17, 21, 25).

B. His Specific Identity

1. Understanding that the name *Jude* is a shortened form of *Judas* can be helpful, but it also introduces a dilemma seeing as how there are multiple men in the Bible by the name of Judas.
 - a. Judas Iscariot (Matthew 10:4)
 - b. Judas; also known as Lebbaeus or Thaddaeus (Matthew 10:3; Luke 6:16)
 - c. Judas; a brother of the Lord (Matthew 13:55)
 - d. Judas of Galilee (Acts 5:37)
 - e. Judas; where Saul was to be found (Acts 9:11)
 - f. Judas; a partner with Silas (Acts 15:22, 27, 32)
2. This can be narrowed, perhaps not as much as we would like, by the fact that our Jude is also introduced as *brother of James* (Jude 1:1). Yet, this is also not without its complications seeing as how there are multiple men by the name of James.
 - a. James; the son of Alphaeus (Luke 6:15-16)
 - (1) This would make our author one of the apostles
 - (2) This might would make it tough to explain Jude 1:18-19
 - b. James; the brother of Jesus (Matthew 13:55)
3. All things considered we cannot be certain as to the identity of the author.
 - a. It could be a Jude or Judas not named elsewhere in the Bible.
 - b. The most compelling evidence would point to the Jude or Judas who was both the brother of Jesus and of James (Matthew 13:55).
 - c. This could be further strengthened by the fact that it appears that Jude was NOT an apostle.
 - (1) This is not to be assumed by the introduction alone (see Philemon 1:1).
 - (2) Yet, this truth could be strengthened by comparing Peter's words—"us the apostles" (2 Peter 3:2) and Jude's words—"the apostles...they" (Jude 1:17-18).



C. His Calling—"the servant of Jesus Christ"

1. The commonality of the introduction
 - a. This is one of the ways by which Paul introduced himself (Romans 1:1; Philippians 1:1; Titus 1:1). Note: Timothy was included in that introduction in Philippians 1:1.
 - b. Servanthood was the role chosen by James by which to introduce himself (James 1:1).
 - c. It was one of the roles by which Peter introduced himself (2 Peter 1:1).
2. The concept of the introduction
 - a. The term *servant* is a term of humility.
 - (1) A servant is one who is defined by his work of serving.
 - (2) A servant is one who is directly responsible to his master.
 - (3) A servant has no rights of his own but is completely yielded to the will of another.
 - b. The term servant places one in a who's who of God's choice people.
 - (1) Moses (Numbers 12:7-8; Deuteronomy 34:5)
 - (2) Caleb (Numbers 14:24)
 - (3) Joshua (Joshua 5:14; Joshua 24:29)
 - (4) David (2 Samuel 3:18)
 - (5) Job (Job 1:8)
 - (6) Isaiah (Isaiah 20:3)
 - (7) Jesus Christ (Isaiah 53:11; Matthew 12:18)

II. THE RECIPIENTS OF JUDE

A. Their Experience

1. It is possible that they had already received correspondence from Jude (Jude 1:3).
2. They were aware of the Old Testament account of Israel's deliverance from Egypt (Jude 1:5).
3. They were aware of the Old Testament account of Noah's deliverance and Lot's deliverance (Jude 1:6-7).
4. They were seemingly direct beneficiaries of the ministries of the apostles (Jude 1:17-18).

B. Their Spiritual Condition

1. They were sanctified by God the Father (Jude 1:1).
2. They were preserved in Jesus Christ (Jude 1:1).
3. God was their God and Jesus Christ was their Lord (Jude 1:4).
4. They were identified as beloved (Jude 1:17, 20).
5. They had most holy faith (Jude 1:20).
6. They were expecting of eternal life (Jude 1:21).



III. THE BREAKDOWN OF JUDE

A. The Basic Statistics

1. Chapters = one
2. Verses = twenty-five
3. Sentences = nineteen telling sentences
4. Words = 608; see below for some key words
 - a. Ungodly (six times)
 - b. Flesh (three times)
 - c. Note: Consider also some contrasting words and the understanding they provide of the epistle.
 - (1) They versus you
 - a) They—the unbelievers
 - i) They (nine times)
 - ii) Their (eight times)
 - iii) Them (six times)
 - iv) These (six times)
 - v) Themselves (four times)
 - b) You—the believers
 - i) You (nine times)
 - ii) Our (five times)
 - iii) Ye (four times)
 - iv) Your (two times)
 - v) Yourselves (two times)
 - (2) Fear (two times) versus faith (two times)
 - (3) Judgment (two times) versus mercy (two times)

B. The Theme/Purpose of the Book

1. In many ways, this epistle aligns directly with Peter's second epistle; however, the purpose varies greatly.
2. In Peter's second letter, the main admonition was to Christian growth (2 Peter 1:5-7; 2 Peter 3:18).
3. In this epistle, the main admonition seems to be for believers to contend for the faith that had been delivered to the saints (Jude 1:3).
4. This contending for the faith includes the need to reach others with the message of Jesus Christ (Jude 1:22-23).

C. The Outline of the Book

1. The opening of the epistle (Jude 1:1-2)
2. The admonition to contend (Jude 1:3)
3. The warning of infiltration (Jude 1:4-16)
4. The admonition to contend (Jude 1:17-23)
5. The close of the epistle (Jude 1:24-25)