

Jude

The Danger and Our Duty

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Purpose

- Purpose statement: v. 3
 - Due to the rendering in many English translations, notice a common interpretation of Jude's letter based on v. 3: "We may call it 'The Letter Jude Didn't Intend to Write'" (Coffman, *Commentary on Jude*, p. 497)
- Notice that better translations of verse 3:
 - Do not insert "while" [no equivalent in the Greek text]
 - Render (1) the present participle of the verb ποιούμενος, *poioumenos* as "making/using;" (2) the aorist indicative of the verb ἔσχον, *eschon* as "I had" rather than "I found/felt" and (3) the accusative ἀνάγκην, *anankēn* as "necessity" (a noun) rather than as "necessary" (an adjective; as in NKJV, ESV, etc.)

Better Translations

- “Beloved, using all diligence to write to you concerning our common salvation, I had necessity to write to you, exhorting you to contend earnestly for the faith having been delivered once for all to the saints” (*Berean Literal Bible*)
- “Beloved, all diligence using to write to you concerning common of us salvation, necessity I had to write to you, exhorting [you] to contend earnestly for the once for all having been delivered to the saints faith” (*Biblehub.com Interlinear*)

Better Translations

- “Beloved, making* all diligence to write to you* concerning our common salvation, I had a necessity to write to you* encouraging you* to earnestly fight for the faith given once for all to the holy-ones” (*Modern Literal Version*)
- “Beloved, all diligence using to write to you concerning the common salvation, I had necessity to write to you, exhorting to agonize for the faith once delivered to the saints” (*Young's Literal Translation*)

Summary

- Contending earnestly for the faith against the possibility of apostasy (thus, the danger) is a biblical duty, a collective and personal duty and a duty that arises out of love for the lost
 - “To wrestle/struggle/fight/agonize” for the “once for all having been delivered to the saints faith” is a biblical duty (v. 3)
 - Accomplished by living the faith—living a faithful life to God according to the gospel
 - A collective [3rd pers. pl.] & personal duty (vv. 20-23)
 - A duty that arises out of love for the lost (vv. 22-23)

Brief Outline

(Wiersbe's suggested outline)

Theme: Overcoming the apostates

Key verses: Jude 3-4

- I. Introduction (Jude 1-2)
- II. The Alarm (Jude 3-4)
- III. The Argument (Jude 5-16)
- IV. The Admonition (Jude 17-25)

Detailed Outline

- Introduction (1-3)
 - Salutation (1-2)
 - Purpose for writing (3)
- The Danger: The Apostates (4-16)
 - The apostates (false teachers) described (4-11)
 - The apostates' character (4)
 - “came in stealthily” (*among you*)
 - “having been written about” (προγεγραμμένοι, *progegrammenoi* from προγράφω, *prographō*)
 - “written of beforehand unto this condemnation” (ASV)
 - Prophecies in Scripture (see vv. 5-7, 11) and from Enoch (1 Enoch 1:9; see vv. 14-15)

Detailed Outline

- The apostates' character (4) *[continued]*
 - Grace-changers
 - Disown, renounce, refuse, contradict God and Christ
- The doom of previous apostates (5-7)
 - Israelites: example of unbelief (5)
 - Ex. 32; Num. 14
 - 1 Cor. 10:1-13; Heb. 3:7-19
 - Angels: example of desertion (6)
 - Many wrongly assume Gen. 6:1-4 serves as background and that Gen. 6:1-4 involves angels
 - Parallel to 2 Pet. 2:4
 - Jude agrees with the Book of Enoch only as stated

Detailed Outline

- The cities of the plain: example of fornication and unnatural lust (7)
 - Cities around Sodom and Gomorrah: Admah, Zeboiim and Bela (Zoar)
 - Gen. 14:8; 19:25, 29
 - Sodom and Gomorrah become proverbial for wickedness and judgment
 - Deut. 29:23-28; Is. 1:9-10; 13:19; Jer. 23:14; 49:18; 50:40; Ezek. 16:44-56; Amos 4:11; Zeph. 2:9;
 - Mt. 10:15; 11:20-24; Mk. 6:11; Lk. 10:12; 17:28-29
 - Degrees of responsibility based on access to God's revelation
 - Rom. 9:29; 2 Pet. 2:6

Detailed Outline

- The apostates' arrogance (8-10)
 - “Arrogance gone to seed” (8)
 - 2 Pet. 2:10
 - Michael's caution (9)
 - Literally, “he did not dare to bring against him a slanderous condemnation/judgment” (cf. 2 Pet. 2:11)
 - NKJV: “dared not bring against him a reviling accusation”
 - NRSV (better): “he did not dare to bring a condemnation of slander against him”
 - NIV (paraphrastic): “did not himself dare to condemn him for slander”
 - No other Scripture provides context, though Moses' burial is described (Deut. 34:1-8) and Michael is mentioned (Dan. 10:13, 21; 12:1)

Detailed Outline

- “The Lord rebuke you” (Zech. 3:2; spoken by God)
- Clement of Alexandria says Jude is quoting *Assumption of Moses*, an apocryphal work but there is no surviving manuscript
- Michael, though an archangel, recognized all judgment and condemnation (even concerning the devil) belongs to God alone (see also Acts 1:25; 2 Tim. 4:10; 14-15; 3 Jn. 1:9-11)
 - Like brute beasts (10)
 - 2 Pet. 2:12
- The doom of the present apostates (11)
 - Cain: example of disobedience and hatred
 - Gen. 4:1-25; 1 Jn. 3:11-12
 - The apostates (false teachers) do not love God, the truth or God's people

Detailed Outline

- Balaam: example of greed
 - Numbers 22-24; 2 Pet. 2:15-16
 - Notice the word translated “error” (πλάνη, *planē*) is cognate with “gone astray/wandered off” (ἐπλανήθησαν, *eplanēthēsan*) in 2 Pet. 2:15
 - Jude's point—the greed of false teachers: similar to 1 Tim. 6:3-10 (v. 10: “wandered/strayed” [ἀπεπλανήθησαν, *apeplanēthēsan*])
- Korah: example of rebellion
 - Num. 16:1-3, 28-33
 - Rebellion leads to destruction; then and now (1 Sam. 15:23; Is. 30:1)

Detailed Outline

- The apostates denounced (12-16)
 - Figurative denunciation (12-13)
 - Metaphors from 4 spheres of nature: land (trees), air (clouds), sea and heaven (stars)=4 spheres of 1 En. 80
 - Blemishes in your love feasts (12)
 - Other versions: “rocks”
 - σπιλάδες, *spilades* appears to be equivalent to σπίλοι, *spiloi* (2 Pet. 2:13) [see Meyer's NT Comm. on Gk. usage]
 - Shepherding (the concept of caring for) themselves
 - Waterless clouds: carried past by the wind without giving rain (cf. Prov. 25:14; 2 Pet. 2:17)
 - Autumn trees (trees as they are in autumn)
 - Without fruit, twice dead (fruitless & dead), uprooted
 - Unable to recover and to produce new fruit

Detailed Outline

- Raging waves of the sea (13)
 - Is. 57:20
- Wandering stars
 - πλανῆται, *planētai* (cf. v. 11: “error,” *planē*)
- Enoch's prophecy applied to the apostates (14-15)
 - Endorses Enoch's prophecy, not all of 1 Enoch
 - “Seventh from Adam”—counting inclusively, he is: Adam, Eve, Cain, Able, Seth, Cain's wife, Enoch
 - 1 En. 60:8
 - God coming with his holy ones (Deut. 33:2-3)
- The apostates' character (16)

Detailed Outline

- Our Duty (17-23)
 - The danger (the apostates) must be recognized (17-19)
 - Declared by the apostles (17-18)
 - Distinguished by two things (19)
 - Cause division
 - Worldly (ψυχικός, *psuchikos*; used 6 times in NT)
 - “Natural, physical; unspiritual, worldly-minded”
 - 1 Cor. 2:14; 15:44 (2), 46; Jas. 3:15
 - The Duty: Collective & Personal (20-23)
 - “Building up yourselves in your most holy faith” (20)
 - Essential to agonize for the faith (v. 3)
 - Rom. 10:17

Detailed Outline

- Keep yourselves in God's love (21; imperative)
- How to keep yourselves in the love of God (participles)
 - "Building up yourselves in your most holy faith" (20)
 - "Praying in a holy spirit" (20)
 - Our prayers are ineffective if we are "worldly-minded/unspiritual" (v. 19)
 - Ps. 34:12-16; 1 Pet. 3:10-12
 - Awaiting the mercy of our Lord Jesus Christ (21)
 - Compare the imperative & participles of Eph. 5:18-21

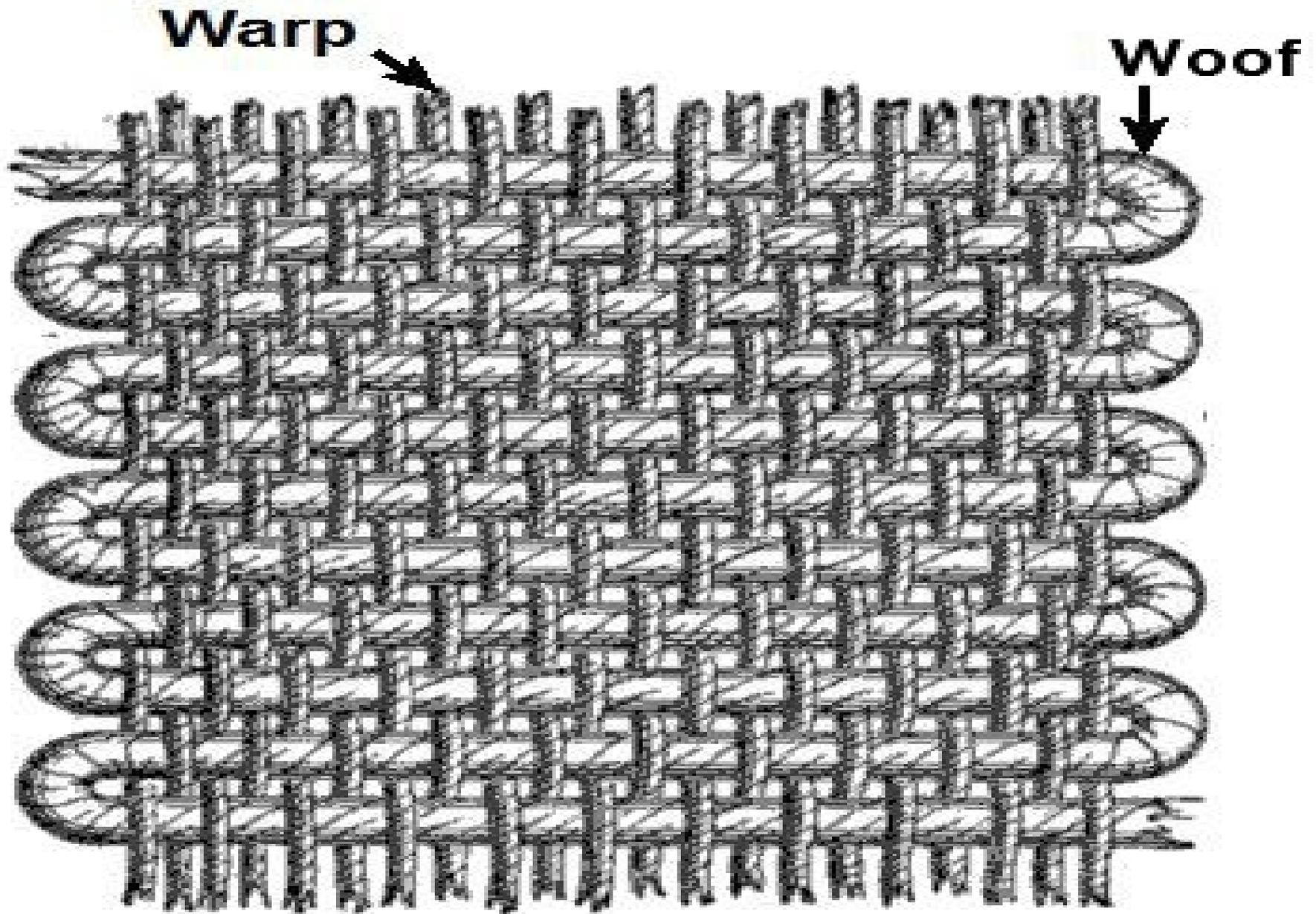
Detailed Outline

- Duty toward others (22-23)
 - Save using gentle measures (22)
 - “And on some have compassion, making a distinction” (NKJV)
 - “and to some be kind, judging thoroughly” (YLT)
 - “And have mercy on some who are wavering” (MOUNCE)
 - “And have mercy on some, who are doubting” (NASB)
 - Perhaps the “unstable souls” (2 Pet. 2:14)
 - Requires love and patience to lead them out of their immaturity and away from the false teachers
 - Help them focus on staying in God's love, looking for the Lord Jesus Christ's mercy and eternal life (v. 21)

Detailed Outline

- Help those who are struggling realize the wonderfulness of their salvation
- Make the truth of God's Word so exciting that false teaching becomes repulsive to them
- Demonstrate our loving care to young believers
- Save in/with fear by snatching (23a; NKJV)
 - Those who leave the faith and become part of the apostate group
 - Use caution; be careful; fire-fighters can get burned
 - Gen. 19:16—Lot saved from fire
 - Zech. 3:2—Israel plucked from Babylonian captivity
 - Amos 4:11—Israel once saved would be judged
- “Hating even the garment defiled by the flesh” (23b)
 - Lev. 13:47-59 (next slide for warp and woof)

Warp and Woof



Detailed Outline

- Stronger believers can be defiled by those who are defiled—the very ones we are trying to save
 - Love God's people; hate sin
 - Where sin exists, Satan is at work
 - Defilement spreads quickly and quietly
 - We must recognize the seriousness of sin
- Skilled Christians—not novices—should deal with false teachers or with the ones that false teachers have captured
- Knowledgeable in the Scriptures
 - True to God
 - Knows the enemy and his devices (2 Cor. 2:11)

Detailed Outline

- “An ounce of prevention is worth a pound of cure”
(Benjamin Franklin)
 - It is easier to instruct babes in Christ and keep them from false teachers than to rescue them from the fire
 - We must not wait until a brother or sister is engulfed by the flames to pull them out of the fire!
 - When the smoke begins to smolder we should respond immediately; put out the embers before one soul is lost to a spiritual forest fire that can consume others

Detailed Outline

- Conclusion (24-25)
 - God is able to guard you from stumbling/falling (2 Pet. 1:10-11)
 - God is able to present you faultless/blameless before the presence of his glory (1 Pet. 1:8)
 - To God be glory (Eph. 3:20-21)

Key Words & Phrases

- **Ungodly** (4 times); **ungodliness** (1 time)
 - ἀσέβεια, *asebeia* (2 times)
 - “godlessness, impiety (in thought and act)”
 - 1:15, 18
 - ἀσεβής, *asebēs* (2 times; see also 2 Pet. 2:6)
 - wicked, sinful
 - 1:4, 15
 - ἀσεβέω, *asebeō* (1 time)
 - ungodliness; to act wickedly
 - 1:15

Key Words & Phrases

- **Holy/holy ones/saints**, ἅγιος, *hagios* (4 times)
 - “holy (moral quality), consecrated ([ceremonially] acceptable to God); holy person/people = saint(s), holy place = sanctuary”
 - 1:3, 14, 20 (2)

Memory Verse Review ***(1 Peter—3 John)***

- 1 Pet. 4:16—“But if anyone...”
- 2 Pet. 3:18—“But grow...”
- 1 Jn. 1:7—“But if we...”
- 2 Jn. 1:9—“Whoever...”
- 3 Jn. 1:11—“Beloved...”

Memorization in Jude

1:24-25

“24 Now to Him who is able to keep you^[a] from stumbling, and to present you faultless before the presence of His glory with exceeding joy,

25 To God our Savior,^[b] who alone is wise,^[c] be glory and majesty, dominion and power,^[d] both now and forever. Amen” (NKJV)

Footnotes: [a] Jude 1:24 M-Text reads them. [b] Jude 1:25 NU-Text reads *To the only God our Savior*. [c] Jude 1:25 NU-Text omits *Who . . . is wise* and adds *Through Jesus Christ our Lord*. [d] Jude 1:25 NU-Text adds *Before all time*.