

# New Testament Survey

## Jude

### I. Attestation and Authorship<sup>1</sup>

#### A. External

1. Polycarp speaks of “building you up in that faith which has been given you” in his *Epistle to the Philippians* which seems to allude to Jude 1:3, 20.
2. Theophilus of Antioch speaks of the planets has a type of fallen man, a figure which appears only in Jude.
3. Jude is not in the Old Syriac, but is recognized by the Muratorian Canon.
4. Tertullian writes, “To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.”
5. Eusebius writes that Clement of Alexandria in *Hypotyposes*, “has made abbreviated narratives of the whole testimony of Scripture; and has not passed over the disputed books, – I mean Jude and the rest of the Catholic Epistles and Barnabas, and what is called the Revelation of Peter.”
6. Eusebius places Jude among the *antilegomena*, although he does not place it among the spurious books.
7. Clement of Alexandria cites Jude 1:5-6 in the *Instructor* (III.viii) as by Jude and Jude 1:8-17 in *Stromata* (III.ii).

#### B. Internal Evidence

1. The writer calls himself Jude (Jude 1:1).
2. The writer also asserts that he is a brother of James. We already know that James was a half-brother of Jesus, hence Jude is a half-brother of Jesus.
3. There were seven Jude/Judas’s mentioned in the New Testament; Jude, the half-brother of Christ (Matthew 13:55; Mark 6:3), Judas the ancestor of Jesus (Luke 3:30), Judas the Galilean (Acts 5:37), Judas Iscariot (Mark 3:19), Judas with whom Paul lodged in Damascus (Acts 9:11), Judas Barsabbas (Acts 15:22), and Judas the son (or brother) of James (Thaddaeus or Libbaeus) (Luke 6:16; Acts 1:13; John 14:22).
4. Note that Jude identifies himself as the brother of James, as opposed to the brother of Christ. No doubt this is because of his reluctance to throw around his family ties as well as the fact that James had risen to great prominence in the early church, and everyone would know who he was.

#### C. A Brief Biography of Jude<sup>2</sup>

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<sup>1</sup> Henry C. Thiessen, *Introduction to the New Testament*, (Grand Rapids: William B. Eerdmans Co., 1987), p p. 292-293.

<sup>2</sup> Thiessen, pp. 293-294.

1. He was one of the younger brothers of Christ (Matthew 13:55; Mark 6:3).
2. Along with the rest of his brothers, he seems to have not believed in Christ before the resurrection (John 7:3-8).
3. Apparently he becomes a believer after the resurrection, and appears in the upper room along with Mary and the other half-brothers of Christ (Acts 1:14).
4. He was married and evidently took his wife with him on his journeys (1 Corinthians 9:5).
5. He most likely confined his travels to Israel, carrying out the dictates of the Jerusalem Council (Galatians 2:9).
6. Hegesippus tells us that near the end of Domitian's reign (A.D. 95), that two grandsons of Jude were brought before the emperor on the charge they were Christians and descendants of David. When Domitian saw their rough hands he dismissed them as harmless Jews.

#### D. Critical Objections

1. Jude appears to quote from the Assumption of Moses (Jude 1:9) and the Book of Enoch (Jude 1:14ff.) On this ground, the book of Jude was rejected by many early church fathers.
2. This is no real problem when we consider that Paul quotes from three Greek poets (Aratus - Acts 17:28, Menander, and Epimenedes). Just because one quotes from a secular or extra-biblical work does not invalidate what one says.

## II. Background and Destination<sup>3</sup>

- A. The exact location and addressees of this letter are impossible to accurately determine.
- B. Jude says the letter is written to "them that are called", a clear reference to believers.
- C. Possibly, the recipients of Jude's letter are the same as that of his brother James, although we cannot know this for a certainty.

## III. Occasion and Date<sup>4</sup>

- A. Distressing news had reached Jude regarding the state into which some Christians were drifting.
- B. Jude originally started out to write a treatise on salvation, but found it more necessary to write concerning contending for the faith.
- C. Apparently, some deceivers had infiltrated the church. These deceivers were:
  1. Deniers of Christ (Jude 1:4).
  2. Abusers of the grace of God (Jude 1:4).

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<sup>3</sup> Thiessen, p. 295.

<sup>4</sup> Thiessen, pp. 295-296.

3. Sexual perverts (Jude 1:1).
  4. Haughty railers (Jude 1:8-9).
  5. Ignorant speakers (Jude 1:10).
  6. Potential murderers (Jude 1:11).
  7. Greedy imposters (Jude 1:11).
  8. Defiers of Church authority (Jude 1:12).
  9. Blemishes as the love feasts (Jude 1:12).
  10. Self-appointed leaders (Jude 1:12).
  11. Empty pretenders (Jude 1:12).
  12. Wild and aimless wanderers (Jude 1:13).
  13. Murmurers, complainers, pleasure seekers, boasters, selfish (Jude 1:16).
  14. Schismatics and sensualists (Jude 1:19).
- D. The date for Jude is difficult to determine.
1. It would appear that Jude was written some time after 2 Peter.
  2. Jude may have been 10 or so years younger than Christ, and hence could have written during the A.D 80's without being an old man.
  3. Jude most likely wrote sometime in A.D. 75-80.
- IV. Purpose and Plan<sup>5</sup>
- A. To stir up the believers to earnestly contend for the faith.
  - B. To warn the believers about false teachers and false doctrine.
  - C. To exhort his readers to spiritual growth and soul-winning.
- V. A Basic Outline<sup>6</sup>
- A. Salutation - Jude 1:1-2.
  - B. The General Admonition to Contend for the Faith - Jude 1:3-4.
  - C. The Historical Proof that God Judges with Wicked - Jude 1:5-7.
  - D. The Stern Denunciation of the False Teachers and their Teachings - Jude 1:8-13.
  - E. The Authoritative Assurances that God Will Judge the Wicked - Jude 1:14-19.

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<sup>5</sup> Thiessen, p. 296.

<sup>6</sup> Thiessen, p. 296.

F. The Earnest Admonition to Spiritual Growth and Soul-Winning - Jude 1:20-23.

G. A Doxology - Jude 1:24-25

VI. Chapters To Remember

Jude 1                      Contend for the Faith!

VII. Points and Peculiarities

A. Jude is very much like 2 Peter in that it deals with false teachers. In 2 Peter they were coming, in Jude they have arrived.

B. Jude quotes from the pseudigraphical Book of Enoch.

C. Jude is the only book in which we are told that the writer changed his mind about his original subject because of the prompting of the Holy Spirit.

D. Jude gives us an interesting insight into the reason for the flood in Jude 1:6.

VIII. A Closer Look

A. Contend for the Faith - Jude 1:1-4.

B. The Sin of Angels - Jude 1:6.

C. The Sin of Sodom and Gomorrah - Jude 1:7.

D. The Character of False Teachers - Jude 1:8-13.

E. Exhortations to Believers - Jude 1:17-23.