

Jude

A letter encouraging Christians to contend for the faith, and live holy lives even though ungodly persons have crept in unnoticed.

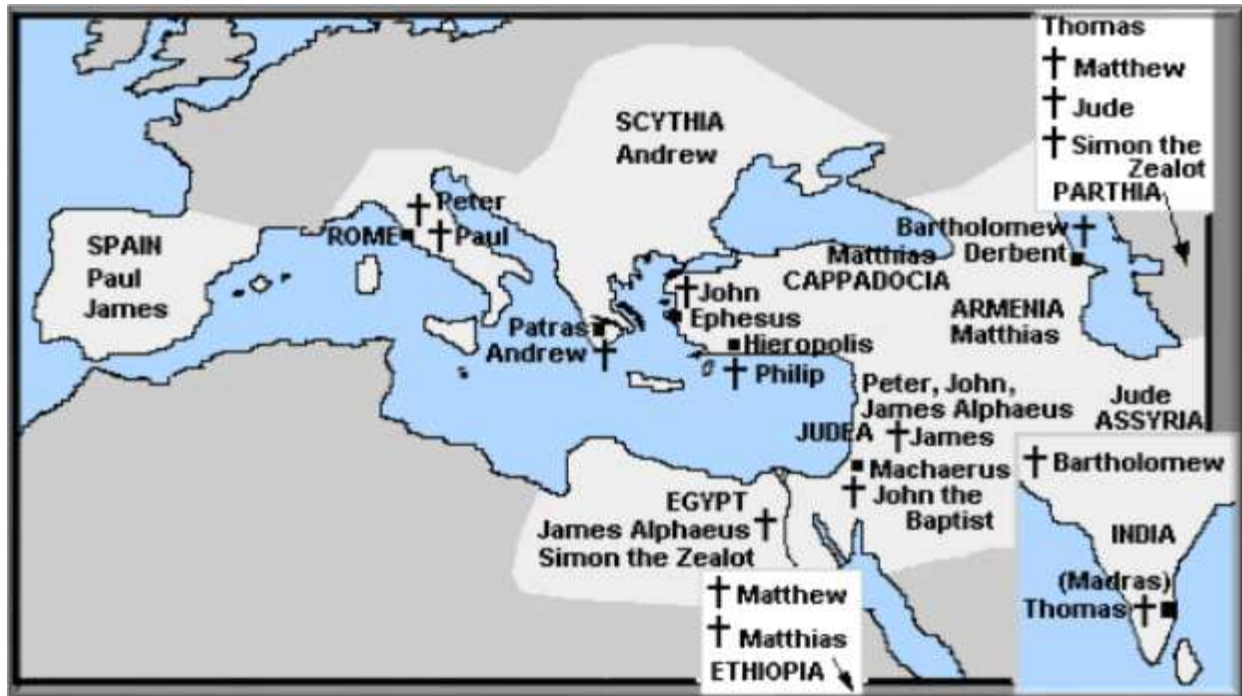
Author: Jude, also called Thaddeus, was brother to Jesus and James.

In Jude – Jesus is our Foundation

Jude 22

"Be merciful to those who doubt."

MAP: You will find Jude's main area of ministry on the far right. The map shows where all 12 ministered



TEACHER: 1 CHAPTER

Jude was not 1 of the 12 Apostles, he was the brother of James and ½ brother of Jesus. He travelled eastward evangelizing Edessa in Northern Syria. Jude would later increase his ministry to include Armenia up to his martyrdom. Eusebius testified that Jude went to King Abgar to pray for the Kings healing, at the Kings request, and when the King recovered, he gave Jude free reign to set up churches everywhere God blessed, and God did very much bless his efforts. This I recently learned, and once again, I must credit Chuck Swindoll for noticing something I missed. 1 Corinthians 9:5. Paul states the brothers of Christ, and their wives, took missionary trips. Jude makes one thing perfectly clear, fight for the truth with no holds barred. Doctrine and spiritual truth are no laughing matter to Jude. His brother died because of mankind's sin, and Jude has no patience with sin as a result. If I was around back then, I would've talked him into sub-titling the letter, "Hate the Sin, Love the Sinner." Only 25 verses long, lets read 1 verse at a time.

VS. 1

STUDENT:

¹ Jude, a bondservant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ: (NKJV)

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TEACHER:

The introduction is simple enough, written by Jude, to those of us who are:

1. Called
2. Sanctified by God the Father
3. Preserved in Jesus Christ

If we are called, sanctified and preserved, then this letter (or epistle), is for us. This is more important than you might originally suppose. Jude is about to give the church ammunition to root out false teachers, and people who are mixing the grace of God, with a license to sin. He is saying if you are condoning sinful behavior as being proper in the body of Christ, this letter is not for you to use, but for those who intend to clean house.

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VS. 2

STUDENT:

² Mercy, peace, and love be multiplied to you. (NKJV)

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TEACHER:

To who? Mercy, peace, and love, multiplied to those who are 1. Called, 2. Sanctified, and 3. Preserved. Not to the rest. Not in this letter.

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VS. 3

STUDENT:

³ Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. (NKJV)

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TEACHER:

In verse 3 he calls us beloved, and states he originally wanted to write about “our common salvation,” but felt it was more important to call us to “contend for the faith.” And what faith? The faith which was once for all delivered to the saints. When was this delivered? By his brother Jesus on the cross. “Our common salvation.” This salvation came at a high cost, and Jude did not want it treated lightly, or taken for granted.

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“Why was Jude so harsh towards sloppy Christianity? The man on that cross was his brother.” DH

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VS. 4

STUDENT:

⁴ For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. (NKJV)

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TEACHER:

It would seem the once great church has attracted the attention of some men who have been marked for condemnation a long time ago. Ungodly men. Jude states 2 charges.

1. These men were turning God’s grace into lewdness. (*Def. sexually immoral behavior*)
 2. These men were denying the only Lord God, and our Lord Jesus Christ.
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STUDENT:

VS. 5

⁵ But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. (NKJV)

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TEACHER:

Here Jude calls to the foolishness of the “once saved always saved” doctrine, using the Jews exiting Egypt and dying in the desert as an example. Note that the Jews under Moses believed, (they were believers) when they had the Passover meal, when they had the blood on the door post, when they packed for the exit, and when they walked across the Red Sea on dry land. They stopped believing when they came to the border of the Promised Land. And for that they died in the wilderness. Cross reference that example with Jesus parable of the wedding feast where people were invited to the wedding, but were thrown out when they were under-dressed.

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STUDENT:

VS. 6

⁶ And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; (NKJV)

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TEACHER:

Then Jude gives another example using fallen angels.

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STUDENT:

VS. 7

⁷ as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. (NKJV)

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TEACHER:

The next example of a people pushing God’s patience too far, Sodom, and Gomorrah, sexual immorality, and the like, Jude stating the fact that they are in hell for rejecting God’s messengers, (Lot, and the angels that came). How much the more so now that they are rejecting not only God’s messengers, but God’s Son.

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STUDENT:

VS. 8

⁸ Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. (NKJV)

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TEACHER:

Here the word “likewise” referring to the sins of Sodom and Gomorrah, are the sexually promiscuous, homosexual, rejecting authority, (remember the homosexuals shouting at Lot “who are you to judge us?”) and speaking evil of dignitaries. The word translated dignitaries here in the Greek is found only 3 times in the entire Bible. It means “unseen powers worthy of reverence.” It implies the “men who crept in un-awares” were irreverent.

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VS. 9

STUDENT:
⁹ Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" (NKJV)

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TEACHER:
Michael being an Arch-angel is only revealed here in the Bible. Also note this is 1 of 2 references in Jude from apocryphal books. This quote is repeated in the "Assumption of Moses." This will happen again later. One must assume that those books quoted Jude.

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VS. 10

STUDENT:
¹⁰ But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. (NKJV)

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TEACHER:
Do you remember when Jesus said, "...nothing entering into a man can defile him, but what comes out of man.....defiles him?" Here Jude echoes the same thought. They defile themselves by speaking evil of what they do not know.

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VS. 11

STUDENT:
¹¹ Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah. (NKJV)

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TEACHER:
3 examples of their sin.

1. Cain (unacceptable sacrifice, and murder)
2. Balaam (mixing worship of God with the worship of devils)
3. Korah (rebellion against Moses)

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VS. 12

STUDENT:
¹² These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; (NKJV)

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TEACHER:
That last verse reminded me of the fig tree Jesus cursed when He found no fruit on it.

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VS. 13

STUDENT:
¹³ raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever. (NKJV)

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TEACHER:

All show and no go! We have all met people like that. These are the type of people who attend on the fringes and criticize the preacher, or how the church is run, they want to be members of a club, not a church family.

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VS. 14

STUDENT:

¹⁴ Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, (NKJV)

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TEACHER:

This fragment comes from the apocryphal Book of Enoch. Not in canon, but a valid prophesy. He continues.

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VS. 15

STUDENT:

¹⁵ to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." (NKJV)

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TEACHER:

Notice again, if you will, that the ungodliness he speaks of always includes speech. Jesus said it, Paul said it, and John said it. Guard the tongue.

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VS. 16

STUDENT:

¹⁶ These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words*, flattering people to gain advantage. (NKJV)

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TEACHER:

Here displaying that the sin starts with our mouths. What we say matters. Consider if you will, if this is true with sin, is it true with righteousness? If we change what we say, can we effect our righteousness? Our testimony? Yes. That is why we read the Bible out loud.

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VS. 17

STUDENT:

¹⁷ But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: (NKJV)

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TEACHER:

It seems as though we are correct from the previous thought. Jude says to remember the words of the Apostles....

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VS. 18

STUDENT:

¹⁸ how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. (NKJV)

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TEACHER:

This prophesy is still true today.

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VS. 19

STUDENT:

¹⁹ These are sensual persons, who cause divisions, not having the Spirit. (NKJV)

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TEACHER:

How do we know a sensual person? Here's one way, they cause divisions.

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VS. 20

STUDENT:

²⁰ But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, (NKJV)

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TEACHER:

How did they build themselves up? Praying in the Spirit.

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VS. 21

STUDENT:

²¹ keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (NKJV)

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TEACHER:

Keep yourselves.... Once again an example from Jude that.....

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"It is our responsibility to be responsible." DH

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STUDENT:

VS. 22

²² And on some have compassion, making a distinction; (NKJV)

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TEACHER:

Jude says on "some," not all. As we read earlier from Jude, on some we should avoid. (The grumblers, complainers, lewd, disrespectful to authority etc.)

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VS. 23

STUDENT:

²³ but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh. (NKJV)

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TEACHER:

Witness with the fear of the Lord, being careful that you aren't tempted.

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VS. 24

STUDENT:

²⁴ Now to Him who is able to keep you from stumbling, and to present *you* faultless before the presence of His glory with exceeding joy, (NKJV)

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TEACHER:

Jude's beautiful closing, giving glory to God, (and showing that he is not always mad)

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VS. 25

STUDENT:

To God our Savior, Who alone is wise, *Be* glory and majesty, Dominion and power, Both now and forever. Amen. (NKJV)

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NEXT LESSON REVELATIONS

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"May mercy, peace, and grace be multiplied unto you." Jude 1:2

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Here is a cool 2nd century fragment regarding Jude's grandchildren I thought you might enjoy. From the library on early Christian writings. Grab a copy at www.earlychristianwritings.com

Hegesippus, a 2nd-century Christian writer, mentions descendants of Jude living in the reign of Domitian (81-96). Eusebius relates in his *Historia Ecclesiae* (Book III, Ch. 19–20):

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But when this same Domitian had commanded that the descendants of David should be slain, an ancient tradition says that some of the heretics brought accusation against the descendants of Jude (said to have been a brother of the Saviour according to the flesh), on the ground that they were of the lineage of David and were related to Christ himself. Hegesippus relates these facts in the following words.

"Of the family of the Lord there were still living the grandchildren of Jude, who is said to have been the Lord's brother according to the flesh.

"Information was given that they belonged to the family of David, and they were brought to the Emperor Domitian by the Evocatus. For Domitian feared the coming of Christ as Herod also had feared it. And he asked them if they were descendants of David, and they confessed that they were. Then he asked them how much property they had, or how much money they owned. And both of them answered that they had only nine thousand denarii, half of which belonged to each of them;

and this property did not consist of silver, but of a piece of land which contained only thirty-nine acres, and from which they raised their taxes and supported themselves by their own labor."

Then they showed their hands, exhibiting the hardness of their bodies and the callousness produced upon their hands by continuous toil as evidence of their own labor. And when they were asked concerning Christ and his kingdom, of what sort it was and where and when it was to appear, they answered that it was not a temporal nor an earthly kingdom, but a heavenly and angelic one, which would appear at the end of the world, when he should come in glory to judge the quick and the dead, and to give unto every one according to his works. Upon hearing this, Domitian did not pass judgment against them, but, despising them as of no account, he let them go, and by a decree put a stop to the persecution of the Church. But when they were released they ruled the churches because they were witnesses and were also relatives of the Lord. And peace being established, they lived until the time of Trajan. These things are related by Hegesippus.

Eusebius also relates (in Book III, Ch. 32,5f.), that they suffered martyrdom under the Emperor Trajan.

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