

# Study of Jude

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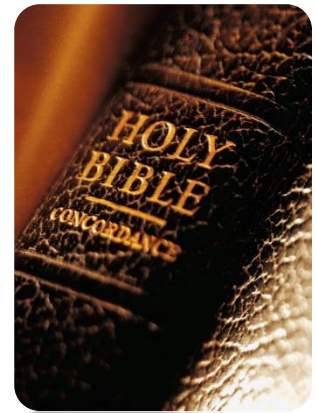
New International Version

## Introduction

This is a brief study of the New Testament book of Jude. Although the book is very short, it has some clear warnings applicable to today's believers. Many things are not very different today, almost 2000 years after Jude was written.

## Author

Jude 1:1 Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for Jesus Christ: 2 Mercy, peace and love be yours in abundance.



## Main Topics

<b>One</b>	Text of the book of Jude
<b>Two</b>	Text of 2 Peter 2 for comparison
<b>Three</b>	Text of Zechariah for comparison
<b>Four</b>	A write-up addressing Jude quoting from "The Assumption of Moses" and "The Book of Enoch"
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<b>Six</b>	Suggested Questions to prompt Observations
<b>Seven</b>	Suggested Observation Table
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## Themes

Just who is that over there in the pew?

What do they believe?

Then again, what do I believe?

And am I living that way?

Actually, the way I am living demonstrates what I believe.

But what is the truth that I need to believe?

Jude – A Call to Believe Correctly and Therefore Live Correctly, to examine what I believe and what others around me believe. Jude carries a warning that false teachings can slip in quietly, but must be identified and removed.

Some elements of the Inductive Bible Study method are included – mostly the asking of fundamental questions to prompt our observation of the information in Jude.

## Text of the book of Jude

### Jude 1 New International Version (NIV)

1 Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for Jesus Christ: 2 Mercy, peace and love be yours in abundance.

3 Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people. 4 For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

5 Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe. 6 And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day. 7 In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

8 In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings. 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, "The Lord rebuke you!" 10 Yet these people slander whatever they do not understand, and the very things they do understand by instinct—as irrational animals do—will destroy them.

11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion. 12 These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

14 Enoch, the seventh from Adam, prophesied about them: "See, the Lord is coming with thousands upon thousands of his holy ones 15 to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him." 16 These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. 18 They said to you, "In the last times there will be scoffers who will follow their own ungodly desires." 19 These are the people who divide you, who follow mere natural instincts and do not have the Spirit.

20 But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

22 Be merciful to those who doubt; 23 save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh. 24 To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

## Text of 2 Peter 2 for comparison

### 2 Peter 2 New International Version (NIV)

#### False Teachers and Their Destruction

2 But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves. 2 Many will follow their depraved conduct and will bring the way of truth into disrepute. 3 In their greed these teachers will exploit you with fabricated stories. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

4 For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment; 5 if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; 6 if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; 7 and if he rescued Lot, a righteous man, who was distressed by the depraved conduct of the lawless 8 (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)— 9 if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment. 10 This is especially true of those who follow the corrupt desire of the flesh and despise authority.

Bold and arrogant, they are not afraid to heap abuse on celestial beings; 11 yet even angels; although they are stronger and more powerful, do not heap abuse on such beings when bringing judgment on them from the Lord. 12 But these people blaspheme in matters they do not understand. They are like unreasoning animals, creatures of instinct, born only to be caught and destroyed, and like animals they too will perish.

13 They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you. 14 With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed—an accursed brood! 15 They have left the straight way and wandered off to follow the way of Balaam son of Bezer, who loved the wages of wickedness. 16 But he was rebuked for his wrongdoing by a donkey—an animal without speech—who spoke with a human voice and restrained the prophet's madness.

17 These people are springs without water and mists driven by a storm. Blackest darkness is reserved for them. 18 For they mouth empty, boastful words and, by appealing to the lustful desires of the flesh, they entice people who are just escaping from those who live in error. 19 They promise them freedom, while they themselves are slaves of depravity—for “people are slaves to whatever has mastered them.” 20 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and are overcome, they are worse off at the end than they were at the beginning. 21 It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them. 22 Of them the proverbs are true: “A dog returns to its vomit,” and, “A sow that is washed returns to her wallowing in the mud.”

### **Text of Zechariah 3 for comparison**

Zechariah 3 New International Version (NIV)

Clean Garments for the High Priest

3 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him. 2 The LORD said to Satan, “The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?”

### **A write-up addressing Jude quoting from “The Assumption of Moses” and “The Book of Enoch”**

Why does Jude quote “the Assumption of Moses” and “The Book of Enoch”?

<http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/jude/jude-9-14-15-why-does-jude-quote-the-assumption-of-moses-v-9-and-the-book-of-enoch-v-14-15/>

(Jude 9, 14-15) Why does Jude quote the Assumption of Moses (v.9) and the Book of Enoch (v.14-15)?

CLAIM: Jude cites from both the Assumption of Moses (v.9) and the Book of Enoch (v.14-15). Neither of these books are canonical (inspired Scripture); they are pseudepigraphal (uninspired books outside the Bible). Critics argue that either Jude believed these books were Scripture, or the book of Jude is not Scripture itself.

**RESPONSE:** A number of points can be made.

First, the NT repeatedly quotes non-biblical sources as truthful. Paul quoted Cleanthes and Aratus (Acts 17:28) and Menander (1 Cor. 15:33). He affirmed the statement of Epimenides, writing that his "testimony is true" (Titus 1:12-13). The non-believing Caiaphas makes a correct prediction about Christ's death (Jn. 11:49-53). Paul refers to "Jannes and Jambres," which were magicians, who were not mentioned anywhere else in the OT (2 Tim. 3:8). He also quoted words of Jesus, which were not contained in the four gospels (Acts 20:35). This shows that some non-canonical sources can contain truth in them.

Second, the OT repeatedly quotes non-biblical sources as truthful. For instance, the OT refers to the "Book of the Wars of the Lord" (Num. 21:14), the "Book of Jasher" (Josh. 10:13; 2 Sam. 1:18), the "Acts of Solomon" (1 Kings 11:41), and the "Annals of King David" (1 Chron. 27:24). The Jews obviously had canonical books (which were inspired), and they had historical books (which were uninspired). However, these books still contained some truth. Pagan prophets sometimes speak truth (Num. 24:17). At one point, God even speaks truth through a donkey (Num. 22:28)! Truth is truth –no matter where it is found.

Third, Jude does not assert that these books are inspired Scripture –simply uninspired truth. Jude does not say that the entire book is true, but a part of the book is true. This would be similar to a modern day preacher citing a line from an atheistic scientist or philosopher. While the atheist's book is not entirely true, it does contain true statements. Jude's argument does not hang on these apocryphal passages; instead, we could back up everything that is written elsewhere in the OT.

Fourth, Jude does not quote these books verbatim –but adapts these verses. We should note that Jude adapts these citations at certain points to correct them with the Bible's teaching. He doesn't quote them wholesale.

Fifth, most likely, Jude's audience (or enemies) was citing these books. Jude probably chose these works, because his opponents were using them. In a sense, he is saying, "Even my opponents would agree with these statements about Satan's power (v.9) and the judgment of God (v.14)." Let's look at each passage.

#### "Assumption of Moses" (Jude 9)

Jude writes:

(Jude 9) But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, 'The Lord rebuke you!'"

Small portions of the Assumption of Moses still exist today, but Jude was quoting from a portion that is now lost. Clement of Alexandria, Origen, and Didymus of Alexandria all claimed that Jude is referring to the Assumption of Moses.

The OT explains that God buried Moses in the land of Moab, “but no man knows his burial place to this day” (Deut. 34:5-6). Moses was buried, but he shows up bodily at the Mount of Transfiguration (Mt. 9:18; Mt. 17:1-8; Lk. 9:28-36). Elijah appeared bodily at the Transfiguration, and his body was taken directly to heaven, too (2 Kings 2:11). If Moses' body was taken to heaven (Jude 9), then this would make sense of him showing up with Jesus at the Transfiguration.

The notion of deferring a rebuke to the Lord is not unique to the Assumption of Moses. This concept is found in Zechariah 3:1-2: “Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. 2 The LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?” Jude's point is this: If a powerful archangel like Michael didn't rebuke Satan, then neither should you!

#### “1 Enoch” (Jude 14-15)

Compare Jude with 1 Enoch:

(Jude 14-15a) It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all.

(1 Enoch 1:9) Behold, [God] shall arrive with ten million of the holy ones in order to execute judgment upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done that which the sinners and the wicked ones committed against him.

#### A few observations can be made:

First, Jude corrects the apocryphal text. Jude does not state that there are “ten million” holy ones coming with God –like 1 Enoch states. Instead, he writes that “many thousands” come with him. He probably took this from Deuteronomy 33:2, which states that God came with “ten thousand holy ones.” He corrects the portion of 1 Enoch that is not accurate in favor of the biblical text.

Second, Jude's citation can be found in OT. Jude's words about the coming judgment of God can be taken from canonical OT books. Everything that 1 Enoch states can be supported in canonical Scripture:

"For behold, the LORD will come in fire And His chariots like the whirlwind, To render His anger with fury, And His rebuke with flames of fire. 16 For the LORD will execute judgment by fire And by His sword on all flesh, And those slain by the LORD will be many" (Is. 66:15-16).

"Behold, the Lord GOD will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him" (Is. 40:10).

"You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!" (Zech. 14:5).

"He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints" (1 Thess. 3:13).

"He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other" (Mt. 24:31).

Third, Jude probably cites Enoch, because his enemies were using this book. If his enemies were citing 1 Enoch, Jude may be using their own book against them. This would be like a Christian apologist citing an atheistic author in a debate against an atheist. Instead of citing Scripture, Jude could be using their apocryphal book against them.

## List of other verses using the phrase "heap abuse"

Quick Search Results: heap abuse

1. **Acts 13:45** - When the Jews saw the crowds, they were filled with jealousy. They began to contradict what Paul was saying and **heaped abuse** on him.
2. **1 Peter 4:4** - They are surprised that you do not join them in their reckless, wild living, and they **heap abuse** on you.
3. **2 Peter 2:10** - This is especially true of those who follow the corrupt desire of the flesh and despise authority. Bold and arrogant, they are not afraid to **heap abuse** on celestial beings;
4. **2 Peter 2:11** - yet even angels, although they are stronger and more powerful, do not **heap abuse** on such beings when bringing judgment on them from the Lord.
5. **Jude 1:8** - In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and **heap abuse** on celestial beings.



## Suggested Questions to prompt Observations

Suggested Questions to ask – not necessary to answer these in any order (Ask as many more as you can think of):

### 1) Who

- a. Is the Author? Is the Audience?
- b. Who are the “Ungodly People”?
- c. Who are: Michael, Cain, Balaam, Korah, Enoch? what is their story?
- d. V 22, who is doubting? V 23 Who should we save? V 23 To whom should we show mercy

### 2) What

- a. Are other names/terms for Jesus?
- b. Is the problem Jude is writing about?
  - i. What are examples of this that we should be aware of?
- c. Are the ungodly people teaching, doing
- d. Should we do?
  - i. Examine others? Ourselves?
  - ii. Act to correct others to snatch them from the fire – How?
  - iii. To keep the true gospel of grace and mercy fresh to ourselves and others

### 3) When

- a. Did Jude write this?
- b. Is it relevant? Only then? Now?

### 4) Where

- a. Should we check for false teachings?
- b. Will each group be after judgment?

### 5) Why:

- a. Did Jude write the letter?
- b. Do people pervert grace into license?

### 6) How

- a. Can we identify the “ungodly people”?
- b. Did each fail?
  - i. V 5 those God destroyed
  - ii. V 6 angels
  - iii. V 7 Sodom & Gomorrah
  - iv. V 8 the ungodly people
- c. Did the ungodly people slip in (and not be noticed?)

**Suggested Observation Table**

<b>The Author</b>	<b>The Recipients</b>
Jude, servant of Jesus Christ	The called, the loved and the kept
Brother of James (doesn't say brother of Jesus, but is)	
	<b>God's Promises to the Beloved</b>
<b>The Ungodly</b>	We can be in God's Love
Condemned	Jesus' mercy will bring us to eternal life
Pervert grace to a license to sin	God can keep us from stumbling
Deny Jesus Christ	God can present us w/o fault and w/ joy
Rely on dreams, not on God's Word	
Pollute their bodies, reject authority	<b>Jude's Instructions to the Beloved</b>
Heap abuse on celestial beings / slander	Contend for the faith
The way of Cain, Balaam's error, Korah's rebellion	Remember what the apostles foretold
Blemishes at love feasts	Keep yourselves in God's love
Rainless clouds, fruitless dead trees	Be merciful to those who doubt
Grumblers, faultfinders, selfish, boasters, flatterers	Save others – snatch them from the fire
Scoffers, dividers, do NOT have the Spirit	Show mercy, mixed with fear

<b>Theme of Jude: Be sure of Who you Follow!</b>	<b>Segment Divisions</b>	<b>Paragraph Themes</b>
Author: Jude	Opening	1-2 From / To / Greeting
Date – likely late 1 <sup>st</sup> century	Here's the problem	3-4 Watch OUT!!!
Purpose: To warn of heresy and give instructions	These people are heading for Judgment	5-10 There is Judgment, these people are foolish
Key Words: -Contend for the faith -Remember what you were told -Keep in God's Love -Be Merciful -Save Others	They are no good to have around	11-13 These ungodly people are no good!!
	They will be judged and don't care	14-16 They will be judged, their characteristics are not from God
	Therefore, how should we live?	17-23 This is what you do!
	Closing	24-25 Closing Blessing

## Summary

Be careful who you listen to!

Not everyone knows the truth about Jesus and about God.

Not everyone speaks the truth – even though it might sound good at first.

Keep your foundations true – revisit what it is you think you believe, and what it is you are acting as if you believe. Determine WHY you believe WHAT you believe.

We might have a great time fellowshiping together, and we might think we understand all the basics, but it is urgent we are reminded of the foundations of the truth we have in Jesus.

1) Examine and appreciate anew the grace God has given us

2) Right now, again, be sure Jesus is your Sovereign, your Lord. "My life is not my own!"

We might feel confident that we can spot when someone is teaching wrong doctrine. But both Jude and Peter wrote about this particular false teaching slipping in without being noticed. If this happened so easily and secretly even when they were so close to Jesus' time, it can and does happen almost everywhere today.

Continue to revisit what grace is. Continue to strive for a right perspective on who God is (Father, Son and Holy Spirit), on who I am and on what grace therefore is.

Understanding and sharing this message of grace must be done by each individual believer – all your brothers and sisters in Christ need to be reminded by you. As you need to be reminded by them. The book of Hebrews has much to say about this.

While it is often said that the Old Covenant is full of Judgment and the New Covenant is about grace, actually God's grace starts in Genesis and goes through to Revelation. Grace is present constantly, because we cannot succeed without it. We cannot grow in Jesus without it. We cannot be a light to the world without it.

It is our task to love God. We must love God without condition – simply because of who He is, not because of anything He has done for us. The grace He has given us is truly a gift. We NEVER deserve it! Even after being born again, and even if filled with the Holy Spirit, we do NOT deserve grace. Everything we do is to God's glory. Hallelujah!

Jesus showed us this by living grace to those around Him, and dying as an act of grace for us – separated by location, time, language, culture, everything.

Paul labored to explain grace so the believers would walk correctly in grace. The book of Romans is a great treatise on grace.

Immediately when the apostles were being used to start and grow the Church, there were people that would teach that the grace given us by God through Jesus' blood permits us to not worry about sin – because, after all, we are forgiven – right? Grace is NOT permission to sin!

The church today has been infiltrated with this same teaching. We must be very careful. We must continually ask God to search our hearts and to open our eyes to anything He finds unacceptable. We must continually deal with any sin in our lives – never rationalizing it, never justifying it. If Jesus died for that sin, then it has no place in our lives.

Jude felt compelled to write about the danger of losing our perspective on grace. Paul wrote so very much in Romans about this. Peter wrote about it. From Genesis to Revelation God the Father and Jesus demonstrated it by continuously putting true grace before the eyes of the people.

Jude's first encouragement was to "contend for the faith". This is not contending for a denomination. This is contending for the simple truth that we did not deserve God's love, certainly we did not deserve Jesus to die for us. And after believing, trusting and praying to Jesus, we still do not deserve His grace.

There is today a "prosperity gospel" which strives to get Christians to believe we deserve affluence, status, possessions, comfort. Doesn't this sound like Satan's temptation of Christ? It is. We do NOT deserve to receive any blessing from God. Therefore when we do receive blessings we MUST thank and praise God for this. And do not forget that when we do NOT receive blessings, we MUST thank and praise God for this as well.

When we truly understand grace, we will thank and praise God REGARDLESS of our situation and conditions, whether good or bad.

Contend for the Faith = Contend for a truly right understanding of God = Contend for a truly right understanding of Jesus = Contend for a truly right understanding of the Holy Spirit = Contend for a truly right understanding of who WE are.

Do NOT be silent about these things. Your brothers and sisters in Christ NEED you to be reminding them of these things. You need to be reminded by them. We can never afford to lose the foundation of our faith, our salvation!