

Jude Notes

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Introduction:

The key verse of Jude is likely v. 21.

Chapter 1:

1:1 – “Jude” – Literally “Judas.”

- “Jude...brother of James” – Half-brothers of Jesus. (Matt. 13:55; Mark 6:3; see also John 7:5; Acts 1:14)
- “bondservant” – Lit. “slave.” (Exod. 21)
- “to those who are called” – He is writing to all Christians.
- “sanctified” – Lit. “set apart.”
 - In the Christian life, we are set apart from the world and set apart to God’s will.
- “preserved” – (Greek “tereo”) Lit. “kept.” This key word is also used in vv. 6, 13, and 21.
- “in Jesus Christ” – Our preservation as Christians is connected to our perseverance in Jesus.

1:3 – “common salvation” – All Christians are saved the same way, through faith in Jesus Christ.

- Peter spoke of our “like precious faith.” (2 Pet. 1:1)
- “necessary” – The idea is “it was pressed upon my heart.”
- “exhorting” – The word speaks of a coach encouraging an athlete or a general giving orders to his army.
- “contend earnestly” – (Greek “epagonizomai”) We get our English word “agonize” from this word.
 - The Gospel message is valuable and worthy of contending and agonizing for.
 - When contending for the faith, we are agonizing against the influence of false teachers and agonizing for the faith of true believers to remain steadfast in Jesus to the end.
- “the faith” – The faith is “the essential truths of the gospel that all true Christians hold in common.” (Guzik)
- “delivered to the saints” – These truths are given to us in the Bible. The basis of our faith is God’s Word to us.

1:4 – “crept in” – Lit. “to slip in secretly.” They are attempting to hide and deceive the others.

- “unnoticed” – Wolves in sheep’s clothing. Tares among wheat. Angels of light. (2 Cor. 11:14)
- “marked out” – (Greek “prographo”) Lit. “to write beforehand, to designate.”
- “grace of our God into lewdness” – God’s grace is not a license to sin. (Rom. 6:1-2; 2 Pet. 3:15-16)
 - God’s grace is beautiful and powerful. Those who sin in the name of grace are doing a great disservice to the truth and reality of the love and work of God.
- “lewdness” – Lit. “to push the boundaries of decency, to openly sin without shame.”
 - From our context in Jude, this lewdness is both moral and doctrinal.

1:5-7 – These three examples are each of a small minority swaying the majority into disobedience and God’s punishment.

- 1:5 – “people out of the land of Egypt” – Those delivered by God in the exodus. (1 Cor. 10:1-5)
- These had seen miracles in Egypt, at the Red Sea, and daily in the provision of manna.
 - “afterward destroyed those who did not believe” – At Kadesh Barnea, the majority of the congregation failed to enter into the Promised Land and, as a result, were left in the desert to die. (Num. 14)
 - “did not believe” – They failed due to the sin of unbelief. (Ps. 78:32-33; Heb. 4:2)
- 1:6 – “angels who did not keep their proper domain” – These angels had at a prior time worshipped God, but later rebelled to seek human relationships and offspring. (Gen. 6; 2 Pet. 2:4-11)
- “domain” – Lit. “principality.” Their heavenly place and position.
 - “left” – The tense is “once and for all.”
- 1:7 – “Sodom and Gomorrah” – Those previously blessed and delivered by God. (Gen. 13:10; 14:1-16; 19:1-11; see also Ezek. 16:49)
- “in a similar manner to these” – Refers back to the angels who have fallen, sinning in like manner. (v. 6)
 - “strange flesh” – Unnatural relations. (Rom. 1:26-27)
 - “eternal fire” – In addition to the fire and brimstone that fell on the cities.
- 1:8 – “these dreamers defile the flesh, reject authority” – The certain men who have crept into the church are like the people of Sodom in their immorality and rejection of God’s authority.
- “dignitaries” – Those with spiritual authority, either in the Church or angels themselves.
- 1:9 – “Michael, the archangel” – Also seen in Dan. 10, 12; Rev. 12.
- “the body of Moses” – Moses died alone on Mt. Pisgah and was buried by God. (Deut. 34:5-6)
 - “Lord rebuke you” – The key to spiritual warfare is to keep God between us and Satan.
 - Jude is quoting from the apocryphal “Assumption of Moses.”
- 1:10 – “whatever they do not know” – These are speaking out of ignorance.
- It is easy to criticize the stupidity of those things we ourselves do not understand.
 - “naturally” – (Greek “physikos”) Lit. “physically, pertaining to the natural senses.”
- 1:11 – “the way of Cain” – Cain refused to submit to God’s instructions and as a result killed his faithful brother. (Gen. 4; see also 1 John 3:12)
- False religion has always been the greatest persecutor of true believers.
 - “error of Balaam for profit” – Motivated by financial gain, Balaam schemed a way to defeat the Israelites even though he knew God desired to bless them instead. (Num. 22-25, 31)
 - Balaam continually sought God’s permissive will despite knowing God’s perfect and expressed will.
 - The height of Balaam’s sin was his willingness and deception to lead others into sin.
 - “the rebellion of Korah” – Wanting to have the preeminence, Korah shunned his own calling of God to usurp Moses’ place of authority and leadership in the nation of Israel. (Num. 16)
 - The examples are to be a warning: like sins will receive like punishments.
- 1:12 – “spots” – Lit. “hidden rocks.” Unseen dangers lying under the surface. (1 Cor. 11:17-34)
- “serving only themselves” – Instead of feeding the sheep. (Ezek. 34:8-10)
 - Bible teaching that does not result in learning and growing is only talking.
 - “serving” – Lit. “shepherding.”
 - “clouds without water” – They promise refreshment and growth, but provide nothing. (2 Pet. 2:17)

- 1:13 – “raging waves of the sea” – There is a lot of motion and activity with no real progress.
- “wandering stars” – Or “shooting stars.” Bright light, shining but for a moment.
 - “reserved” – Or “kept.” As true believers are kept in Jesus, these are kept for judgment.
 - “blackness of darkness forever” – Eternal punishment. This is in contrast to the destiny of those kept in Jesus. (v. 25)
- 1:14 – “Enoch” – Gen. 5:18-24; Heb. 11:5.
- Jude is quoting from the apocryphal “Book of Enoch.”
 - “Lord comes with” – Not “for.” This is the scene of Rev. 19:14.
- 1:15 – “to execute judgment” – “This honor have all His saints.” (Ps. 149:9; see also Col. 3:4 and 1 Thess. 3:13)
- “ungodly” – 4 times. Speaking of the “ungodly men” of v. 4.
- 1:16 – “complainers” – “Do all things without complaining and disputing.” (Phil. 2:14)
- “flattering people to gain advantage” – They are only looking to promote themselves.
- 1:18 – “they told you” – “Scoffers will come in the last days, walking according to their own lusts.” (2 Pet. 3:3)
- 1:19 – “sensual” – (Greek “psuchikos”) Lit. “soulish, natural, of the senses.” (James 3:15)
- “divisions” – This word refers to people who only gather with people they consider worthy of themselves. This is a clique of “super-Christians.”
 - “not having the Spirit” – Because they can only function naturally, they attempt to excel in the flesh.
- 1:20 – “building yourselves up on your most holy faith” – Growing in the faith is the first step in contending for the faith. (v. 3)
- “holy faith, praying” – The Word of God and prayer!
 - “Faith comes by hearing, and hearing by the Word of God.” (Rom. 10:17)
 - “praying in the Holy Spirit” – “For we do not know what we should pray for as we ought, but the Spirit makes intercession for us with groanings which cannot be uttered.” (Rom. 8:26)
- 1:21 – “keep yourselves in the love of God” – Not “keep God loving you;” His love is unconditional. Not “keep yourself loving God;” Good instruction, but not what this says. The idea here is “keep yourselves receiving the love of God.” Jude is calling is to walk in fellowship with God’s love for us.
- Example: My children, if they would turn to a lifestyle of sin... They will always be my kids, and I will always love them, but I cannot condone certain choices with favor.
- 1:22 – “making a distinction” – Some need more gentleness than others.
- To treat everyone fairly, you cannot treat everyone the same.
 - We need to be primarily focused on the Spirit to properly share with others in accord with what he is doing in their lives.
- 1:23 – “hating even the garment defiled” – When witnessing to unbelievers, we must be careful not to be defiled by participating in the sin of their lifestyle.

1:24 – “Him who is able” – We are not able without Him.

- “keep you” – Lit. “guard.” This is a different Greek word from vv. 1, 6, 13, 21.
 - God’s keeping makes it possible for us to “keep yourselves...” (v. 21)
- “stumbling” – That is for the duration of this life.
- “present” – (Greek “histemi”) Lit. “to cause to stand, to place.”
- “the presence of His glory” – For all of eternity, as we stand face-to-face with God “faultless.”

1:25 – “God our Savior” – Pointing to the deity of Jesus Christ.

- “power” – (Greek “exousia”) Lit. “the kingly authority.”