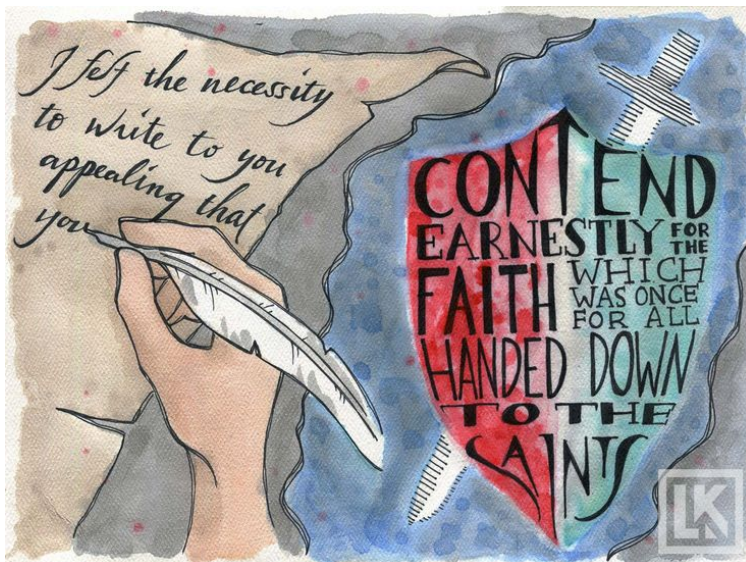


# New Testament Epistles: Jude



## Genre:

- Epistle
- Categorized as one of the General Epistles (e.g. 1,2,3 John; 1,2 Peter, James, and Hebrews) because they are written to a general audience, rather than a specific congregation as in Paul's epistles.

## Date / Historical Setting:<sup>1</sup>

- Dates within the life-time of Jude, the author.
- No mention of Jewish conflicts and destruction of the temple in A.D. 70
- The close relationship of 2 Peter and Jude. 2 Peter was written in the early 60s A.D., no later than 65 A.D. Peter is martyred in 68 A.D. Jude, then would've written his epistle circa **60-64 A.D.**
- Jude reminds his hearers they have received the apostolic faith and teaching (vs. 3, 5, 17). Jude points to the apostles because in all likelihood, his hearers has first heard their teaching.
- The primary false teaching addressed in Jude is a kind of antinomianism, which appears early in the NT era. For example, see Acts 20:29-30; Romans 6:1; 1 Cor. 5:1-11; Gal. 5:13.

## Audience:

- Jude 1 simply states: *To those who are called, beloved in God the Father and kept for Jesus Christ...*
- Jewish Christian audience is most likely because Jude assumes his readers have a high fluency in the OT, as well as extra-biblical books relating to the OT, such as *The Assumption of Moses* and *1 Enoch*.
- Jude assumes his hearers know and are familiar with James, the bishop of Jerusalem Church.
- Since these books were written and used in Palestine (i.e. the Dead Sea Scroll community for example), it is likely Jude is writing to Christians in this region as well.

<sup>1</sup> Compiled from Curtis Giese, *Concordia Commentary: 2 Peter and Jude*. St. Louis: Concordia Publishing House, 2012, p. 18-19.

## Author:

- Vs. 1 gives the signature: “Jude, a servant of Jesus Christ and brother of James”.
- The name “Jude/Judas comes from the OT Hebrew name Judah; it means “I will praise YHWH”
- Jude/Judah is a common name in the OT and NT. The name Jude, Judah, or Judas is derived from the name of the fourth son of Jacob by Leah - Judah, who also gave his name to the tribe of Israelites (Genesis 35:23), through whom the Messiah was to come (Genesis 49:8-12, Matthew 1:2-3). In the Greek, the name would transliterate as Judas.
- In the NT, there are 8 men of this name:
  - In Matthew 1:2-3 and Luke 3:33 – Judas/Judah the patriarch is mentioned. Judah is the heir of the Messianic promise (Genesis 49:10); Psalm 78:68). Judah also can refer to the tribe of Israel (Hebrews 7:14) or to the land they occupied (Mt. 2:6).
  - In Luke 3:30 a second individual is mentioned; he is another ancestor of Jesus
  - Judas Iscariot, the betrayer, who dies in the Gospel account of St. Matthew (Matthew 27:5; Acts 1:15-20).
  - Judas Barsabbas, a believer, who was one of four to carry the written dictates of the first Apostolic council, and had been suggested as a replacement for Stephen (Acts 15:22, Acts 1:23).
  - Judas, the “brother” of Jesus Christ (Matthew 13:54-56; Mark 6:3).
  - is Judas the Galilean, who led a revolt and was killed (Acts 5:37).
  - Saul stays at the home of a man named Judas after his conversion on the Damascus road (Acts 9:11).
  - is Judas son of James, one of the Twelve disciples (Luke 6:12-16, Acts 1:13).
- “In the Apostolic era, only one James had the gravity to be recognized without any further designation other than his own name. Only this James, leader of the Jerusalem church, was a brother noteworthy enough to establish Jude’s identity without any further discussion.”<sup>2</sup>
- Jude, the author, further distinguishes himself from the apostles (vs. 17).
- Jude is most likely the younger brother of James, the bishop of the Jerusalem Church, and the half-brother mentioned in the Gospels of Matthew and Mark cited above.

## Occasion:

- From Jude’s opening, the occasion of his epistle is made clear:  
*<sup>3</sup> Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. <sup>4</sup> For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.*
- Jude addresses an apparent misunderstanding of the nature of grace. The opponents view grace as a license to sin, rather than freedom from sin.
- The false teachers abuse the freedom of the Gospel and cause divisions as a result.

## Canonicity:<sup>3</sup>

- Received general acceptance in the early church, especially in the first two centuries.

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<sup>2</sup> Curtis Giese, *Concordia Commentary: 2 Peter and Jude*. St. Louis: Concordia Publishing House, 2012, p.17.

<sup>3</sup> The following bullet points are a summarization from Giese, p. 21-22.

- Clement of Rome (circa AD 90s) cited Jude as a sacred biblical text.
- Tertullian of Carthage (ca. AD 150-220) cites Jude as authoritative.
- Clement of Alexandria (AD 150-215) refers to the author by name.
- Origen (AD 185-254) refers to Jude as Holy Scripture.
- Athenagoras (ca. AD 177), Polycarp (ca. AD 69-155), and Barnabas (Acts 13-14) all allude to portions of Jude's epistle.
- The Muratorian Canon (AD 200) includes Jude as Holy Scripture. (this is the oldest known canon, or list, of the New Testament dating back to Rome AD 180-200).
- It wasn't until the 3<sup>rd</sup> – 5<sup>th</sup> centuries that Jude came under scrutiny in the Eastern church due to Jude's quotation of apocryphal works, hence it's classification as antilegoumena.
- Jude was affirmed at the Councils of Nicaea (AD 325), Hippo (AD 393), and Carthage (AD 397 and 419).
- A few important terms on the Canon of Scripture:
  - **Canon** is a word derived from the Greek word for "reed" or "measuring stick." It is used to describe the Books that the Apostolic Church held as authoritative Scripture. Authorship, Liturgical use and recognition by the early church, and doctrinal content of the Book are all factors.
  - **Homologoumena** - books that were universally received and accepted.
  - **Antilegoumena** – books that were spoken against by some, not universally received.
  - **Apocrypha** - a Greek word that means "hidden things". These books were received by the early church as parts of the Septuagint, the Greek Old Testament, but were not included in the Hebrew Bible (thereby excluded by non-Hellenistic Jews from their canon). In the Vulgate (4<sup>th</sup> c. Latin Bible) the Apocrypha are included in the Old Testament. Some modern versions place the Apocrypha between the Testaments.
  - **Pseudepigrapha** - a Greek word that means "false signature". The term is applied to a body of Jewish writing dating from several hundred years before Christ to several hundred years after His death & resurrection, such as *1 Enoch* and *The Assumption of Moses*.

#### Text and Translations:

- "The text of Jude is well established from the fourth century onward through manuscripts such as Papyrus 72."<sup>4</sup>

#### Relationship between 2 Peter and Jude:<sup>5</sup>

- Both are often overlooked NT epistles.
- Both are considered antilegomena, that is books of the Bible whose inclusion in the canon was questioned by some in the early church.
- Both deal with false teachers leading believers astray; and boldly confess Christ in the face opposition.
- Both make extensive use of OT imagery and stories.
- Both have a rich theology of the end times.
- Significant amount of parallel between 2 Peter 2 and Jude. Consider the following verses:

<sup>4</sup> *Lutheran Bible Companion: Volume 2: Intertestamental Period, New Testament, and Bible Dictionary*. St. Louis: Concordia Publishing House, 2014, p.761

<sup>5</sup> This list is compiled and adapted from Curtis Giese, *Concordia Commentary: 2 Peter and Jude*. St. Louis: Concordia Publishing House, 2012, p. 1-6.

2 Peter 2:1-3	Jude 4	2 Peter 2:15	Jude 11
2 Peter 2:4	Jude 6	2 Peter 2:17	Jude 13
2 Peter 2:6	Jude 7	2 Peter 2:18	Jude 16
2 Peter 2:10	Jude 8	2 Peter 3:2-3	Jude 17-18
2 Peter 2:11	Jude 9	2 Peter 3:14	Jude 24
2 Peter 2:12	Jude 10	2 Peter 3:18	Jude 25
2 Peter 2:13	Jude 12		

- Some scholars think Peter wrote first and Jude copied. However, most scholars think Jude wrote first and Peter borrowed from Jude due to Jude’s brevity, his use of pseudepigraphal books, and the meticulous structure of Jude 4-18.
- “The easiest explanation is that either Jude or Peter relied upon the other...Peter freely drew from Jude in 2 Peter 2 because he deemed Jude’s letter to bear divine authority as Scripture, just as he did Paul’s writings (2 Peter 3:15-16)”.<sup>6</sup>

### Theological Themes:

- I. We wait for the mercy of our Lord to bring us to eternal life.
- II. Jude 3: *Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.*
- III. Jesus our Keeper.

### Outline:

- I. Opening of the Epistle / Greeting (vs. 1-4)
- II. Body of the Epistle / Judgment on False Teachers (vs. 5-16)
- III. Teaching and Perseverance for the Church (vs. 17-23)
- IV. Conclusion / Doxology (vs. 24-25)

### Resources:

- *Concordia’s Complete Bible Handbook, 2<sup>nd</sup> Edition*. Ed. Edward A. Englebrecht. St. Louis: Concordia Publishing House, 2013.
- *Lutheran Bible Companion: Volume 2: Intertestamental Period, New Testament, and Bible Dictionary*. St. Louis: Concordia Publishing House, 2014.
- *The Word of the Lord Grows: An Introduction to the Origin, Purpose, and Meaning of the New Testament*. Martin H. Franzmann. St. Louis: Concordia Publishing House, 1961.
- *Called by the Gospel: An Introduction to the New Testament*. Michael P. Middendorf and Mark Schuler. Eugene: Wipf and Stock Publishing, 2007.
- *New Testament Introduction, 4<sup>th</sup> edition*. Donald Guthrie. Downers Grove: Intervarsity Press, 1990.
- Curtis Giese, *Concordia Commentary: 2 Peter and Jude*. St. Louis: Concordia Publishing House, 2012.
- <https://www.youtube.com/watch?v=6UoCmakZmys&t=329s>

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<sup>6</sup> Giese, p. 6.



Jude 24-25, “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.”

[www.fullofeyes.com](http://www.fullofeyes.com)

## Study Notes:

### Opening of the Epistle: vs. 1-4

#### VS 1-2.

<sup>1</sup> *Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ:* <sup>2</sup> *May mercy, peace, and love be multiplied to you.*

#### Textual Notes:

- In the Greek, the name Jesus Christ comes before the word for servant.
- The Greek word translated here as “servant” is “doulos” / **douloj**, elsewhere translated as slave.
  - Christians are referred to as “douloi” / **douloi** of God – 1 Peter 2:16
  - In Luke 1:38, Mary calls herself a **doulh** of the Lord.
  - **Douloj** is often a title given to leaders in the OT, such as Abraham, Joshua, David.
  - **Douloj** also refers to a specific divinely appointed office in the early church: that of “Servant/slave of Jesus Christ”. Paul in Romans 1:1, Galatians 1:10, Philippians 1:1. Timothy in Philippians 1:1. Epaphras in Colossians 4:12. James in James 1:1. Peter in 2 Peter 2:1. And Jude in Jude 1. This NT office of “servant of Jesus Christ” designates a man given authority to preach and teach publicly, similar to the designation of Pastor-Teacher in Ephesians 4:11.
  - The aspect of this title “servant of Jesus Christ” that is unique to the apostolic era is their responsibility and unique calling to have been directly called by Christ and inspired to write their respective NT books.
- Paul uses a similar adjective to Jude’s “called ones” in Romans 1:7 and 1 Corinthians 1:2.
- The Greek word for “mercy” - **eleoj** - in vs. 2 is the same word used in verses such as Titus 3:5 where God’s mercy is connected to Holy Baptism. And Baptism is connected to salvation (Titus 3:4-6 and 1 Peter 3:21).
- The NT usage of the Greek word for peace relies heavily upon the OT word *shalom*, which is more than cessation of hostilities, but a perfect gift of communion with God.<sup>7</sup>
- **Agaph agape** – is used here in vs. 2. This is the Greek word for divine, self-giving sacrificial love.

#### Study Questions:

1. How was Jude a servant of Jesus Christ? In what ways is he similar to, but also different from, the office of pastor as “Servant of the Word” or “Servant of Jesus Christ”?
2. Why does Jude mention James? See Acts 15:13-21; 1 Corinthians 15:7; Galatians 1:19; 2:9.
3. What important things do we learn in the opening verses of Jude’s epistle?
4. What “calling” is Jude referring to in vs. 1? What three descriptions does Jude give of Christians in this verse? How are these comforting words of Gospel?

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<sup>7</sup> Giese, p. 222-223.

5. How does Jude's descriptions of Christians parallel Isaiah's Servant Songs as the prophet foretells of Jesus and his promises to us?
  - a. Isaiah 42:1
  - b. Isaiah 42:6 and 49:8
  - c. Isaiah 43:4
  
6. In vs. 2, what does the word mercy mean?

### VS 3-4

#### Textual Notes:

- In vs. 3, "beloved" used again to identify God's people. See also 1 John 4 and 3 John 2.
- The phrase "common salvation", in vs. 3 parallels Paul's "common faith" in Titus 1:4.
- "To contend" is an athletic verb. See 1 Timothy 6:12.
- The phrase "once for all" points to the finality of God's revelation in the Scriptures.<sup>8</sup> See a parallel in 1 Peter 1:10-11.
- In vs. 4, we see another triad describing the false teachers: ungodly, men who distort grace, and deny Christ.
- Note that in vs. 4, Jude simply refers to the false teachers as "certain men", not even dignifying them with a name or title.

#### Study Questions:

7. What does Jude's use of the word "beloved" to address his audience indicate about his relationship with them, and God's disposition towards them?
  
8. How do we continue to confess and contend for the common salvation of the Christian faith today?
  
9. What does it mean to be ungodly, as Jude describes in vs. 4?
  
10. How is a proper understanding of God's Law and Gospel essential to understanding his grace?
  
11. What is the problem with the false teachers' Christology (i.e. their teaching of the person and work of Jesus)?

### VS 5-8

<sup>5</sup> 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. <sup>6</sup> 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; <sup>7</sup> as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given

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<sup>8</sup> Giese, p. 246.

*themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.*

**Textual Notes:**

- In vs. 5, Jesus is revealed as the one who saved Israel from Egypt. In the manuscript evidence for Jude, there are variants, such as this could read “Lord” or “Jesus” or even “Christ of God”. However, the textual evidence for “Jesus” outweighs other possibilities.<sup>9</sup>
- Jude uses the phrase “once and for all” again, here to denote what his hearers had already received by Divine revelation in the OT
- “Judgment of the great day” refers to the Last Day.
- In vs. 6, the word “zophos” is used, as it is elsewhere, to describe the deep darkness of hell.
- See Genesis 19, concerning Sodom and Gomorrah.
- In vs. 8, the “glorious ones” refer to angelic beings.
- In vs. 8, the word Jude uses for pseudo-prophetic dreaming is a common word for deception by false prophets in the LXX (the Greek OT).

**Study Questions:**

12. What three OT stories does Jude employ as examples of Judgment against unbelief and rebellion?
13. Why does Jude call his hearers’ attention to God’s gracious acts in history? (vs. 5)
  - a. Ex. 20:8-11
  - b. Num. 15:39-40
  - c. Rom. 15:14-15
14. How does Israel’s bondage to slavery in Egypt prefigure humanity’s greater bondage to sin, death, and the devil?
  - a. Jn. 8:31-36
  - b. Rom. 6:12-23
15. What is significant about Jude’s mention of Jesus in the Exodus? How does this shape the way we read and look at the OT?
  - a. 1 Cor. 10:1-4
  - b. Heb. 11:26-28
  - c. Lk 24:25-27. 44-47
  - d. Jn 5:39
16. What message is Jude sending to the false teachers by using these OT examples?

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<sup>9</sup> Giese, p. 264.



17. Although the three groups of people mentioned in Jude 5-7 sin in different ways, what is similar about them? How did each of these three separate themselves from God and his Word? How do each of these three lead back to the 1<sup>st</sup> Commandment?
18. Why is it dangerous to rely on our own, or others so-called prophetic dreams instead of God's revealed Word? (vs. 8)
19. In vs. 8, Jude addresses one of the false teachers' errors, namely, they reject the Lord's authority. How does this relate to one of the common problems today, autonomy?
20. How do Jude's warnings against false teachers still serve the church today?

### **VS 9-10**

*<sup>9</sup>But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you." <sup>10</sup>But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.*

### **Textual Notes:**

- Michael comes to us in English via Greek transliteration of the Hebrew name "Michael", meaning "who is like God?"
- Only here is Michael called the archangel (first, or chief angel).
  - Michael is mentioned 3x in Daniel: 10:13, 21 and 12:1
  - In the NT he is mentioned here in Jude 9 and Revelation 12:7 (also mentioned but not by name in 1 Thess. 4:16).
- The title "Satan" means "the accuser", denoting one of his primary tactics, namely, accusing us of our sin.
- The word "blaspheme" in vs. 10 carries with it the sense of slander, revile, speak irreverently, etc.
- In vs. 10 Jude uses the indefinite designation of "these men".

21. What does God send his angels to do in the Scriptures? What is St. Michael the archangel's role in the OT and NT?
22. The account described by Jude in this illustration in vs. 9 is not found in Scripture, but two biblical events provide a background. 1) Deut 34 describes Moses' death. 2) Zech. 3:1-2, where Joshua the high priest stands before the angel of the Lord.
23. Why does Jude use this illustration?
  - a. To expose Satan's malicious accusations against the Lord's people.
  - b. To contrast Michael who serves under God's authority and the false teachers who rebel against God's authority and assume it for themselves.
  - c. To denounce the false teachers.
  - d. To accent the theme of Christ's eschatological (end times) victory in his second coming.

e. It was familiar to his audience, since little or no explanation is given.

24. In vs. 10, how does Jude use irony to point out the failure of the false teachers' alleged knowledge?

## VS 11-16

<sup>11</sup>Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion.<sup>12</sup> These are hidden reefs<sup>(ε)</sup> at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted;<sup>13</sup> wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

<sup>14</sup>It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones, <sup>15</sup>to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." <sup>16</sup>These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

### Textual Notes:

- Jude's use of the phrase "woe to them!" is another OT connection. The prophets regularly used this formula in condemning Israel or God's enemies – Isaiah 5:8-30 or Jeremiah 22:13-17. Jesus also uses this phrase towards the Pharisees and others – Matthew 11:1 and Matthew 23:13-16
- Martin Luther, in commenting on Jude 11, says that to "walk in the way of Cain" is to depend on one's own works and to revile true works, to kill and murder those who walk in the right way, as these people do."<sup>10</sup>
- In vs. 11, the phrase translated "abandoned themselves for gain" in the ESV is literally (in the Greek) saying something more like "poured themselves out" for profit. The word is used elsewhere in relation to uncontrolled water.
- In vs. 12, Jude uses the phrase "hidden reefs" to describe the false teachers. This is the only occurrence of this word in the NT. Outside Scripture it is used to indicate a rock washed by the sea, i.e. a hidden reef which poses a danger to any passing ship.
- The phrase "at your love feasts" sounds quite unfamiliar to our ears. The word love, though is familiar one here to NT studies; it is agape, the Greek word used for God's unconditional love in Christ. This phrase became a technical term for a congregational meal that culminated in the Lord's Supper.
- In vs. 13, the Greek word used for "wild waves" is the same word used in Matthew 8:24, when Jesus calms the storm.
- In vs. 16, the word translated "grumblers" parallels the OT grumbling of Israel in the wilderness. Exodus 16:7-9; and the grumbling against Jesus in the NT – John 6:41-43. See also 1 Cor. 10:10.

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<sup>10</sup> Martin Luther, American Edition *Luther's Works*. Volume 30:207-208.

- In Jude 14-15, he directly quotes parts of 1 Enoch 1:9. Enoch appears in Genesis 5:18-24 and Hebrews 11:5. Jude quotes 1 Enoch with several important differences, however. Jude uses the word Lord in reference to Christ as the agent of judgment on the Last Day and the one who will come again.
- In Jude 16, he comments upon what was quoted in 14-15.

### Study Questions:

25. In another triad in vs. 11, Jude uses three OT archetypes of wickedness. What are they, and what common theme connects them? How did each of these false teachers lead others astray? Why does Jude use these examples to expose the heretical opponents?
- a. Cain is seen as totally corrupt and a mentor of sin - Genesis 4:3-16.
  - b. Balaam is seen (both in the OT and extra-biblical sources) as an idolater, an immoral, ruthless and greedy person who led many astray into false belief and sexual immorality. Numbers 22-25; Deuteronomy 23:3-5; Numbers 31:16; Revelation 2:14
  - c. Korah is an archetypal figure of rebellion and causing schism. Numbers 16:1-35; Psalm 106:16-18.
26. In vs. 12, why does Jude refer to the heretical opponents as hidden reefs? Why is that a fitting name given what we know about these false teachers? How are false teachers like hidden reefs still today?
27. In vs. 12-13, Jude uses a series of nature-based metaphors against the false teachers.
- a. Shepherds feeding themselves. What does Jude mean by using this oxymoron? Ezekiel 34
  - b. Waterless clouds, swept along by winds. Proverbs 25:14. Ephesians 4:14
  - c. Fruitless trees in late autumn, twice dead, uprooted. Mt. 3:10.
  - d. Wild waves of the sea. Isaiah 57:20
  - e. Wandering stars.
- What common theme connects these examples from nature? Why does Jude use these to describe the false teachers?
28. What is Jude's warning to the false teachers in vs. 14-16? How is this Law for the heretics and good news for God's people who believe in Jesus?
29. How does the work of the false teachers contrast from that of Christ, and how he would have his church live? See the end of vs. 16.

### VS. 17-19

*<sup>7</sup>But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. <sup>18</sup>They<sup>Ⓜ</sup> said to you, "In the last time there will be scoffers, following their own ungodly passions." <sup>19</sup>It is these who cause divisions, worldly people, devoid of the Spirit. <sup>20</sup>But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. <sup>22</sup>And have mercy on those who doubt; <sup>23</sup>save others by snatching them out of the fire; to others show mercy with fear, hating even the garment<sup>Ⓜ</sup> stained by the flesh.*

## Textual Notes:

- Note the transition “but you, beloved”.
- “Remember” – Numbers 15:39-40; John 12:16. Also a bookend w/ vs. 5. Also, see 2 Peter 1:12-13; 3:1-2.
- The word “Word” denotes the preached word, similar to other preaching by the apostles in the book of Acts
- In Jude 18, he quotes the apostles, and Jesus himself. See Matthew 25 and 1 Thess. 4:13ff
- The word for “mock”/”scoff” is the same as the one used by those mocking Jesus at his crucifixion.
- The force of the verb in vs. 19, is “habitually cause divisions”
- False teaching and division also shows up in: Rom. 16:17-18; 1 Tim. 4:1-3; 1 Jn. 2:18-19, among many other places in the NT
- “Worldly” carries with it the meaning of life apart from and outside of Christ.

## VS. 20-23

*<sup>20</sup> But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. <sup>22</sup> And have mercy on those who doubt; <sup>23</sup> save others by snatching them out of the fire; to others show mercy with fear, hating even the garment<sup>[a]</sup> stained by the flesh.*

## Textual Notes:

- In vs. 20, note again the contrast between the Christian congregation and the false teachers: “beloved”, Jude calls them.
- “building yourselves up” – occurs 7x in the NT, always figurative in relation to Christians:<sup>11</sup>
  - 1 Cor. 3:10 (2x)
  - 1 Cor. 3:12
  - 1 Cor. 3:14
  - Eph 2:20
  - Col 2:7
  - Jude 20
- Note the dependence upon the Spirit for praying, as it is in Romans 8:9, 26-27).
- In vs. 21, the phrase “the love of God” is a subjective genitive, meaning God does the action of loving.<sup>12</sup>
- The main verb in this section is the verb “to keep”, elsewhere translated as guard, treasure, safeguard, etc.
- Like the other three participles, the “expectant waiting” is present tense, meaning this is something we do continually in this life.
- It is God’s mercy that leads to (unto) eternal life.

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<sup>11</sup> Giese, p. 339.

<sup>12</sup> Giese, p. 340.

## VS. 24-25

<sup>24</sup> Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, <sup>25</sup> to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time<sup>[h]</sup> and now and forever. Amen.

### Textual Notes:

- The verb “to guard/preserve” here involves both physical and spiritual care by God on our behalf.
- In vs. 24, the word “blameless” is the same one used of Christ in 1 Pet. 1:19
- In vs. 25, Jude is consistent in referring to Jesus by the title Lord / Kyrie
- Vs. 25 also refers to 4 divine attributes: glory, majesty, power/strength, and authority
- The word for authority is used over 100 times, but only Jude has it in a closing doxology
- The last phrase reads literally: and to all the eternities/eons – encompasses Christ’s return, the end of the world and the termination of history, and the future eternity.<sup>13</sup>
- “Amen” is the Greek transliteration of the Hebrew, meaning truly, surely, with certainty. Or, as we say in the Small Catechism...This is most certainly true!

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<sup>13</sup> Giese, p. 357.