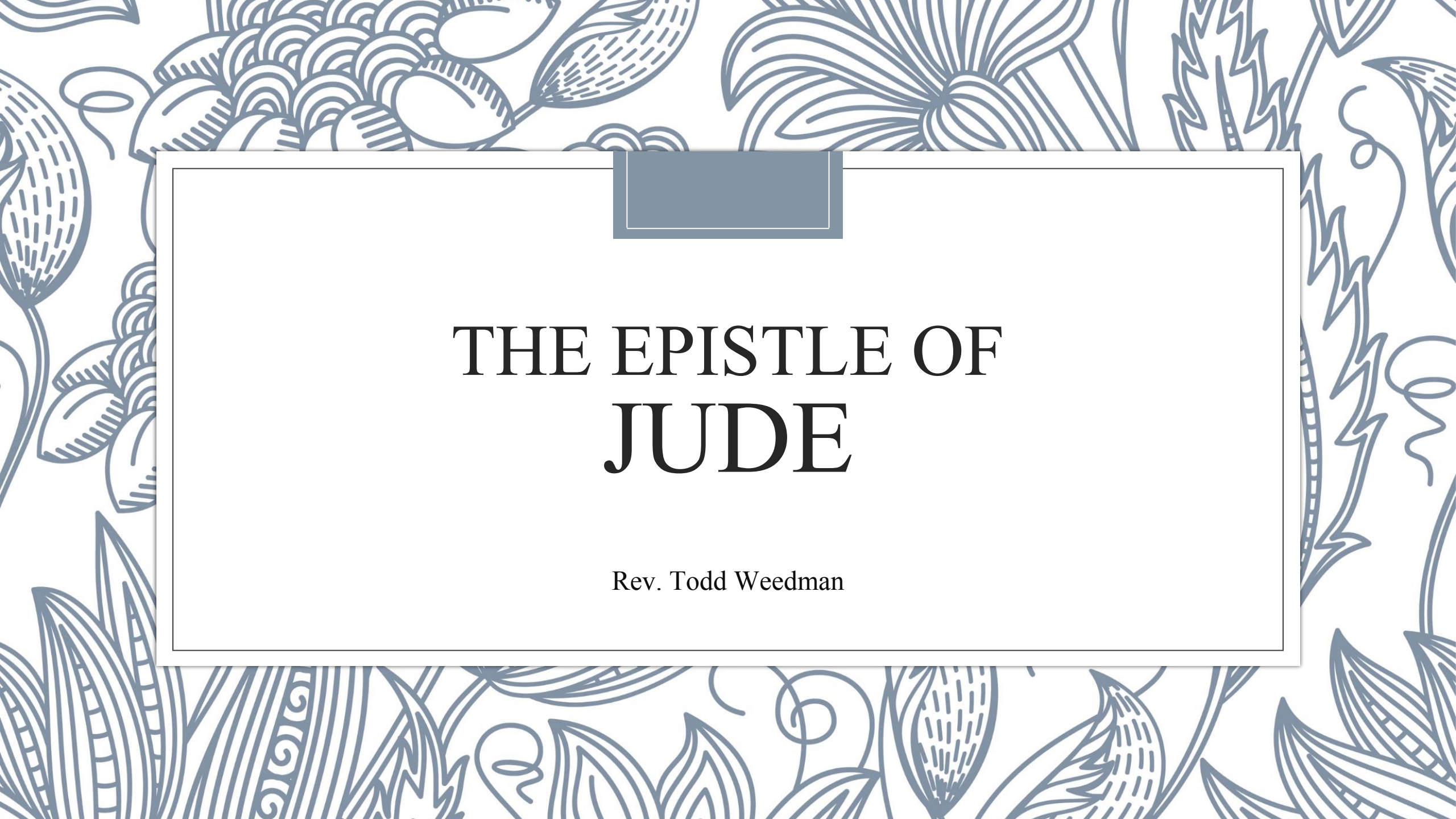




THE EPISTLE OF JUDE

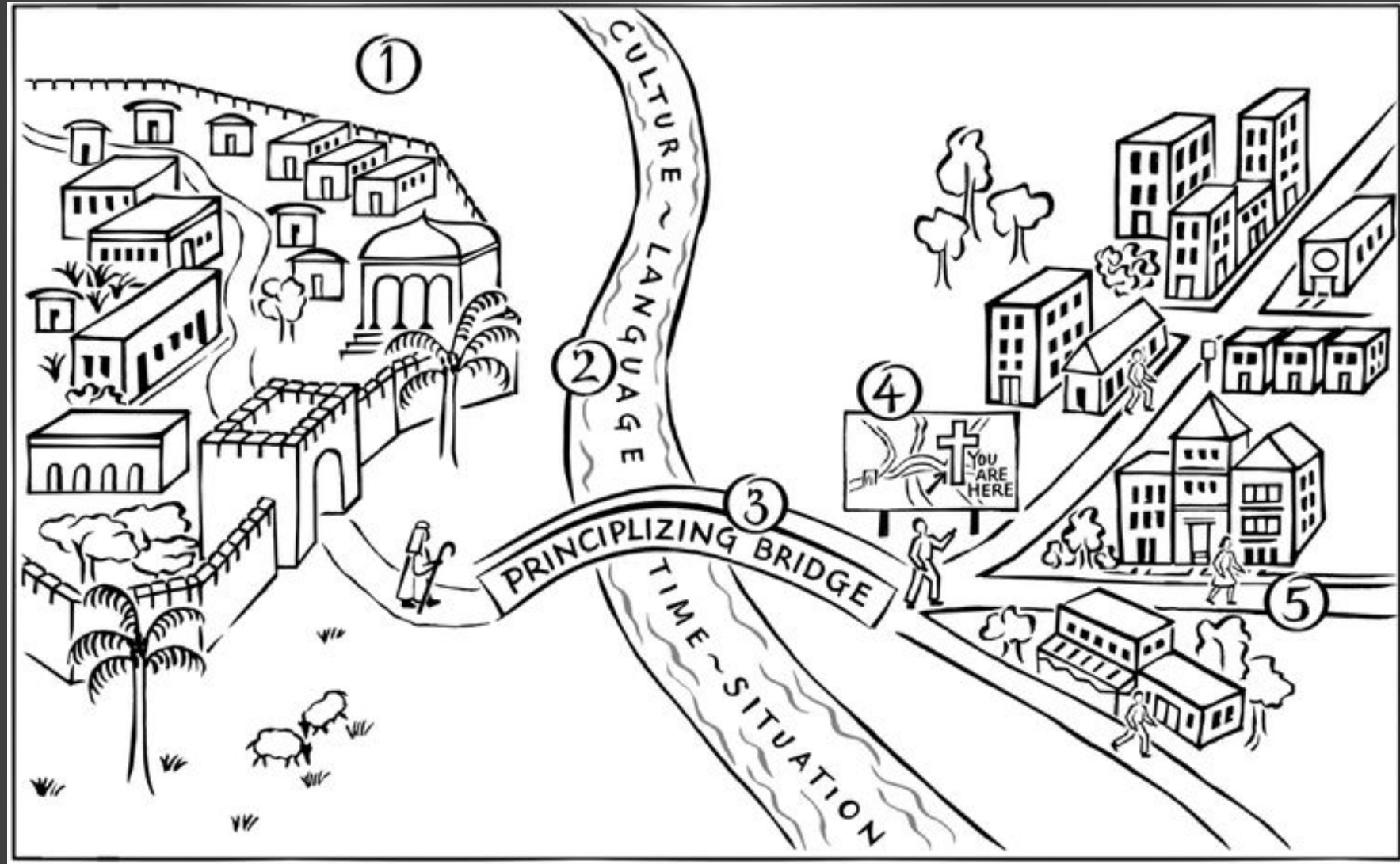
Rev. Todd Weedman



GRASPING GOD'S WORD

Duvall J. Scott & J. Daniel Hays. *Grasping God's Word : A Hands-On Approach to Reading Interpreting and Applying the Bible*. Fourth ed. Zondervan Academic 2020.

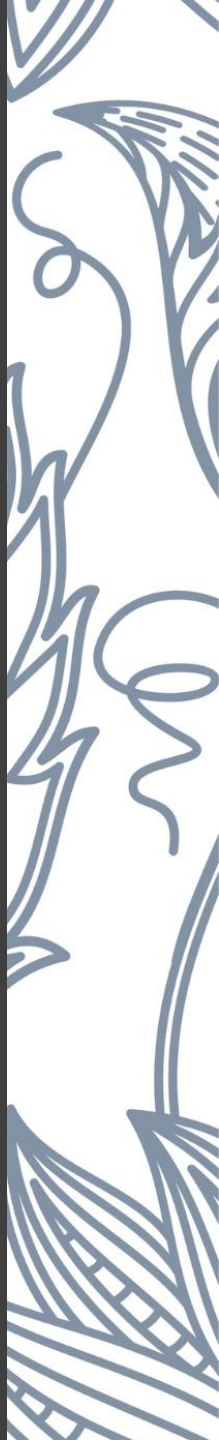
1. Grasp the Text in Their Town.
2. Measure the Width of the River to Cross.
3. Cross the Principizing Bridge.
4. Consulting the Biblical Map.
5. Grasping the Text in Our Town.





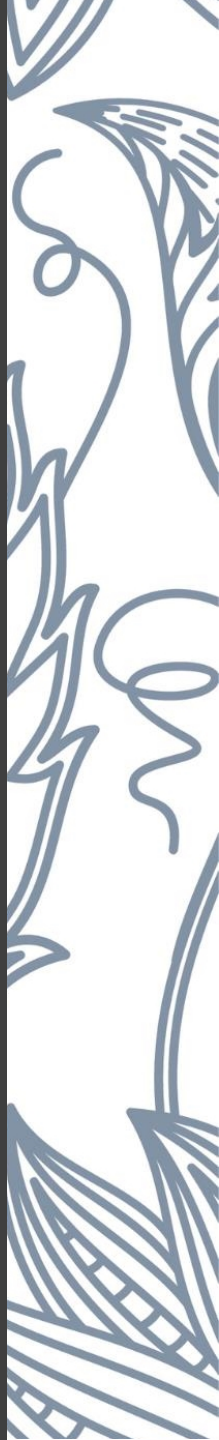
REVIEW

1. Who is the Author?
 - Jude, brother of James (Bishop of Jerusalem), and our Lord Jesus, who came to believe in Jesus as Messiah sometime between the resurrection and Pentecost. He serves as an itinerant preacher among the churches in Galilee.
 2. Who was Jude's intended audience?
 - First-generation Jewish Christians living in Galilee, among the churches that had been planted by the Apostles themselves.
 3. What is the genre of Jude?
 - Jewish-Apocalyptic style, popular in first century Palestinian Judaism, before 70 AD. Steeped in Greek speech rhetoric and Jewish Midrash and Peshar hermeneutics.
- 

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- 
4. When was Jude written?
 - Approximately 48 – 58 AD
 5. What was Jude's purpose for writing?
 - Jude indicates his longstanding intention to communicate with them, which has been made more urgent by a crisis in the churches. He wishes to urge his audience to contend for *the* faith, once for all handed down.
 6. What does Jude tell us about his opponents?
 - A. "Long ago designated for... condemnation"
 - B. "Ungodly people" (ἀσεβεῖς)
 - C. "Pervert grace into sensuality"
 - D. "Deny Jesus Christ"



7. How has God historically responded to such things? Jude's 3 examples:

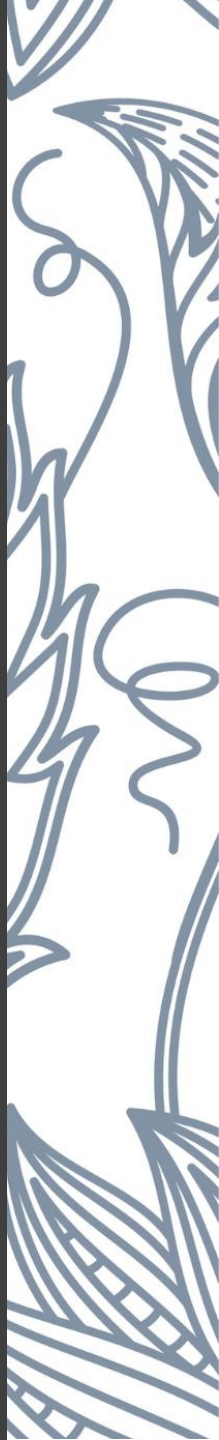
- A. The unbelieving after the Exodus (Num.13-14), whose faithlessness (believing neither the power nor the command of God) provoked God's wrath and punishment.
 - B. The fallen Angels (Gen. 6, I En. 6-11), whose rebellion against God by abandoning his creational purpose for themselves (and teaching or encouraging others to do the same) provoked God's wrath and punishment.
 - C. The cities of Sodom and Gomorrah, whose sexual immorality and pursuit of unnatural desire provoked God's wrath and punishment.
- 



8. What indictments does Jude bring against his opponents?

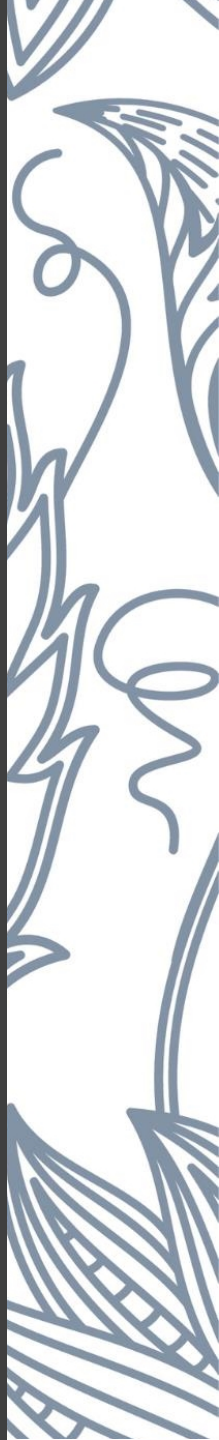
- A. They are “dreamers.”
- B. They “defile the flesh.”
- C. They “reject authority.”
- D. They “blaspheme the glorious ones (which they don’t even know)”
- E. They are condemned by their carnality.

9. To what other historical figures does Jude liken his opponents?

- A. “Walk in the way of Cain.” (Gen. 4)
 - B. “Rush into Balaam’s error.” (Num. 22-24, 31)
 - C. “Perish in Korah’s rebellion.” (Num. 16)
- 



Korah's rebellion provides a model for dealing with those who claim to belong to the Church, yet reject authority and rebel against God's law:

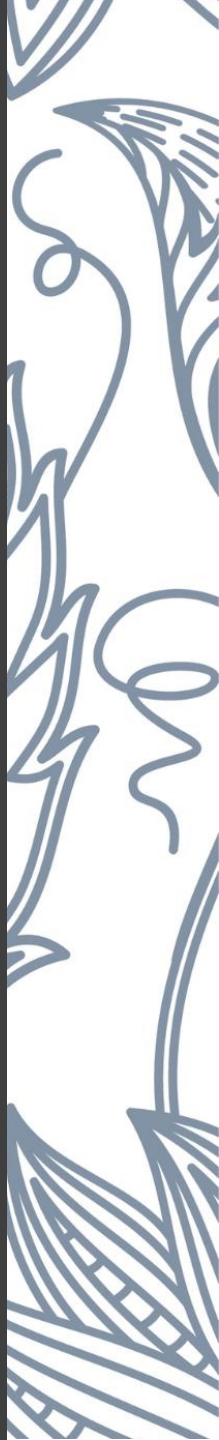
1. Teach all that God has commanded.
 2. Warn those who are in error.
 3. Separate from those who persist.
 4. Intercede on their behalf.
 5. Leave the work of judgment to God.
-
10. What other indictments does Jude bring against his opponents?
 - These people are blemishes upon your Eucharist, eating without fear, shepherds feeding themselves.
- 



10. What are we to make of Jude's four metaphors?

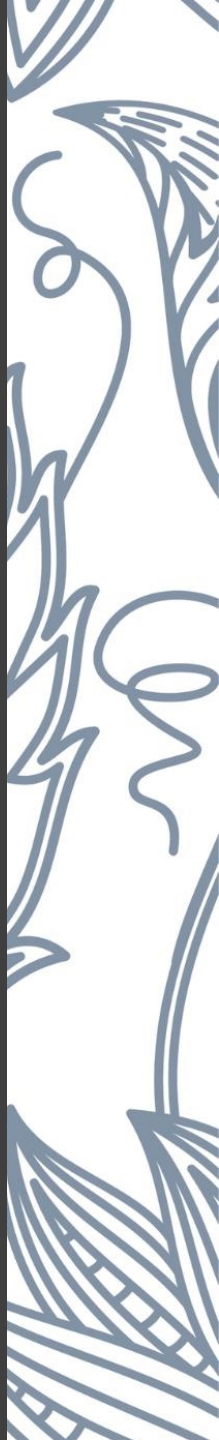
- Waterless Clouds
- Fruitless Trees
- Waves of the Sea
- Wandering Stars

11. Who was Enoch, and why does Jude quote his prophecy?

- Enoch was the seventh generation from Adam, a significant number.
 - Enoch prophesied that God's condemnation against the ungodly (ἄσεβεῖς) was certain and would result in harsh judgment at the eschaton.
- 



12. Jude summarizes his case against his opponents with four final indictments:

- A. They are grumblers (γογγυσταί) and malcontents (μεμψίμοιροι), just like the unfaithful after the exodus, the fallen angels, Cain, and Korah's rebels.
 - B. They follow their lusts, just like the fallen angels, the men of Sodom and Gomorrah, and Cain.
 - C. They are loudmouths, just like Cain and Korah's rebels.
 - D. They flatter people for profit, just like Balaam.
- 



13. What did the Apostles prophesy?

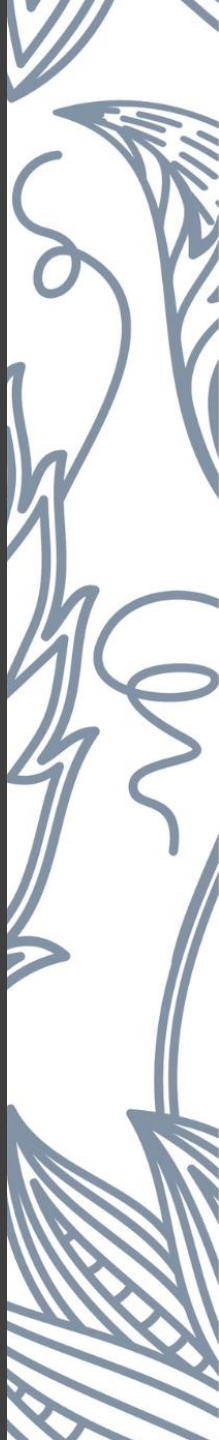
- A. Scoffers (ἐμπαίκτης) will arise in the last days.
 - B. They will follow their own ungodly (ἀσέβεια) passions.
 - C. They will cause divisions.
 - D. They will be spiritual, but devoid of the Holy Spirit.
- 



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

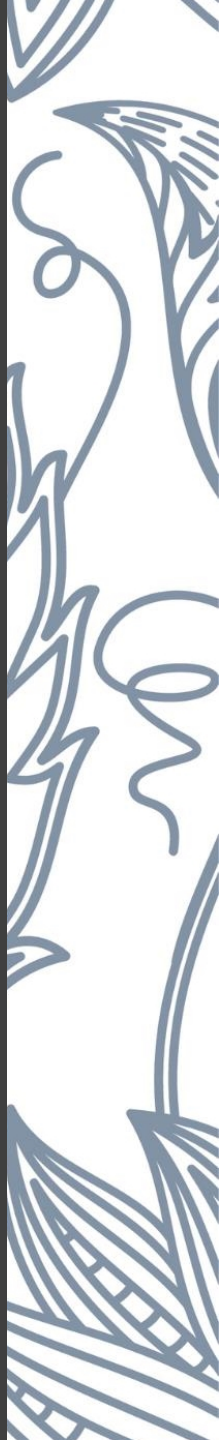
Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Jude 20 - 25





Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.





BUT YOU, BELOVED

Ὑμεῖς δέ, ἀγαπᾶσθε καὶ κτίζετε ἑαυτοὺς τῇ ἁγιωτάτῃ
ὁμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,
ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρεῖτε προσδεχόμενοι τὸ
ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν
αἰώνιον.



BUILDING

ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν
πίστει

ἐποικοδομοῦντες | Present Active Participle, NMP |
Building upon (a foundation)

- *What good is it, my brothers, if someone says he has faith but does not have works?... Show me your faith apart from your works, and I will show you my faith by my works. – Jas. 2:14, 18*
- *The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward. – Psalm 19:7-10*



PRAYING

ἐν πνεύματι ἁγίῳ προσευχόμενοι

προσευχόμενοι | Present Deponent Participle, NMP |
Praying

- *Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus... let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.*

– Heb. 10:19, 23-25





RECEIVING

προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ εἰς ζωὴν αἰώνιον

προσδεχόμενοι | Present Middle Participle, NMP |
Receiving to one's self, granting access to one's self,
expecting (the fulfillment of promises)

ἔλεος | Noun | mercy, pity; the moral quality of feeling
compassion and especially of showing kindness toward
someone in need.

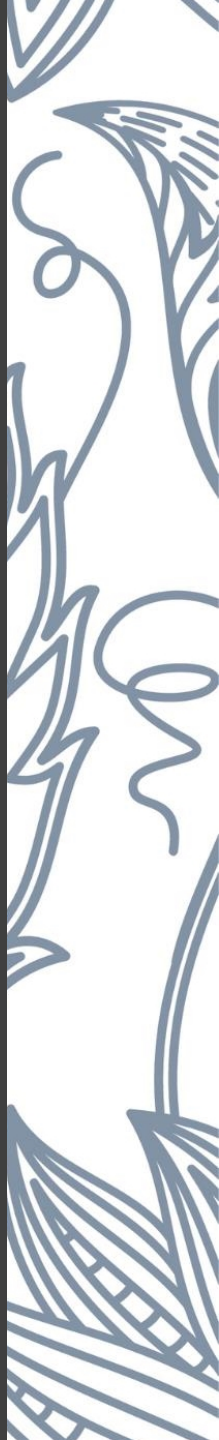




KEEP YOURSELVES

ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε

τηρήσατε | Aorist Imperative Active Verb, 2P | Keep,
Guard, Persevere

- *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. – Jude 1*
 - *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 – Jude 24*
- 

HAVE MERCY

καὶ οὓς μὲν ἐλεᾶτε διακρινομένους, οὓς δὲ σῴζετε
ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ,
μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
χιτῶνα.

ἐλεᾶτε | Present Active Imperative Verb, 2P | Have
mercy

Διακρινομένους | Noun | Present Middle Participle,
APM | making a distinction, judging a dispute, arguing a
case



DOXOLOGY

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.

