



# THE EPISTLE OF JUDE

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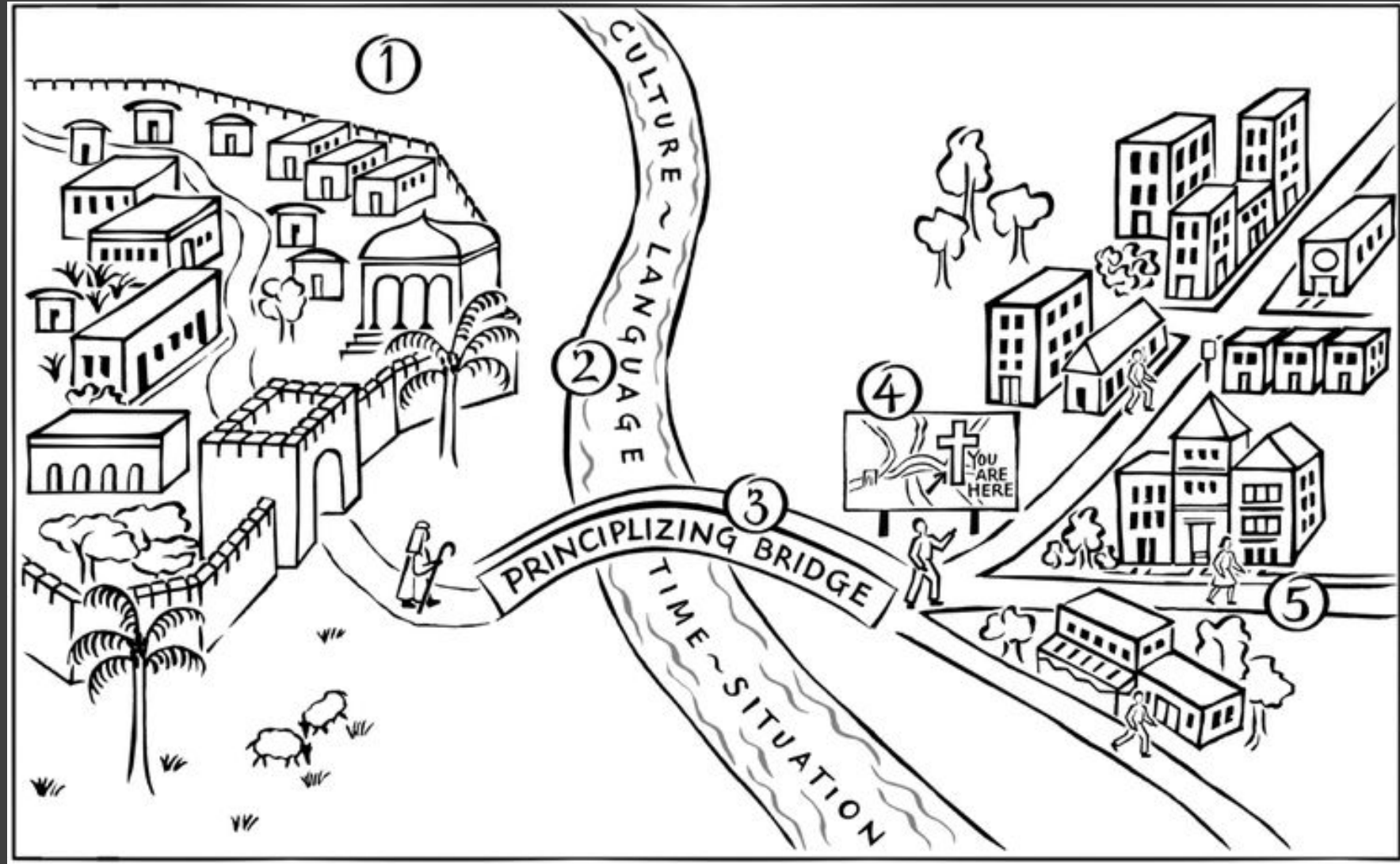




# GRASPING GOD'S WORD

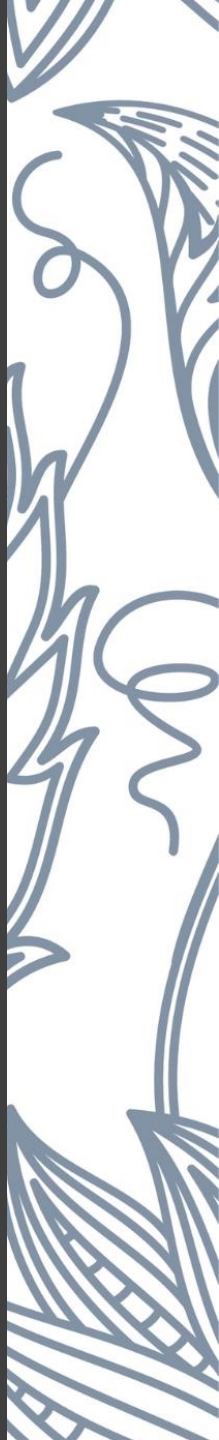
Duvall J. Scott & J. Daniel Hays. *Grasping God's Word : A Hands-On Approach to Reading Interpreting and Applying the Bible*. Fourth ed. Zondervan Academic 2020.

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.


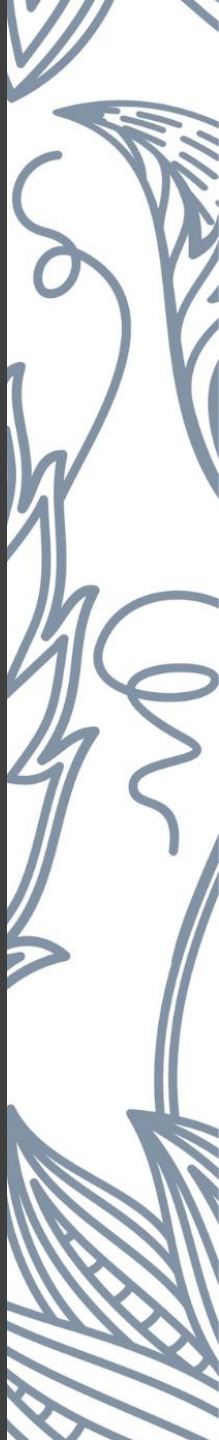






# REVIEW

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"
    - C. "Pervert grace into sensuality"
    - D. "Deny Jesus Christ"



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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.



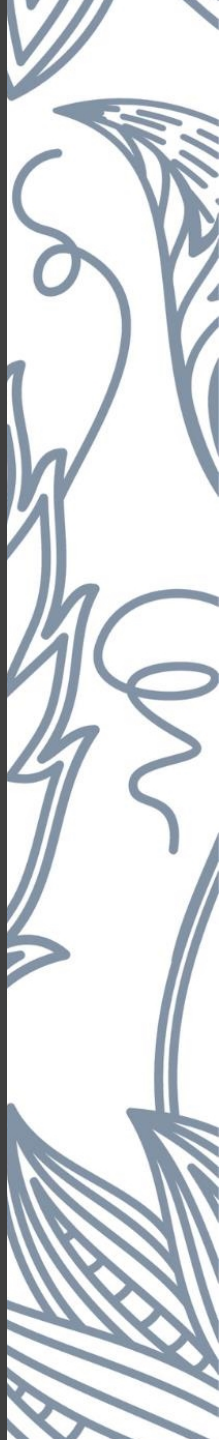


8. What indictments does Jude bring against his opponents?


- A. They are “dreamers.”
- B. They “defile the flesh.”
- C. They “reject authority.”
- D. They “blaspheme the glorious ones.”

“These people, whatever they cannot perceive, they blaspheme; but whatever they instinctually—like illogical beasts—know, by this they are corrupted.”

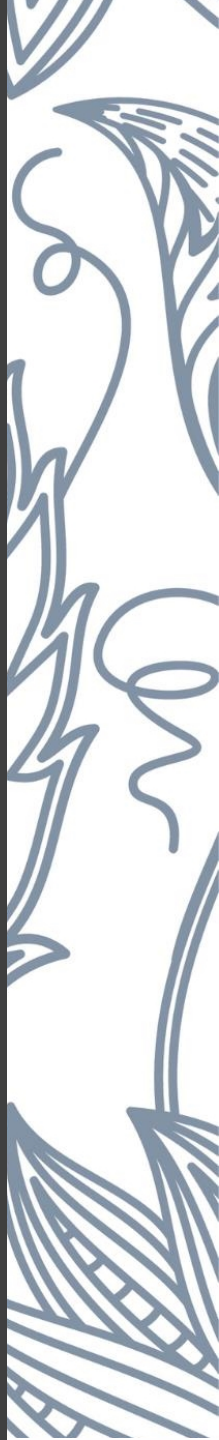
9. To what other historical figures does Jude liken his opponents?

- A. “Walk in the way of Cain.” (Gen. 4)
  - B. “Balaam’s error.” (Num. 22-24, 31)
  - C. “Korah’s rebellion.” (Num. 16)
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“Woe to them! Because they walk in the way of Cain they walk, and they rush into Balaam's error for gain, and they perish in Korah's rebellion.”

- A model for dealing with those who 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.
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These are hidden reefs 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; 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.

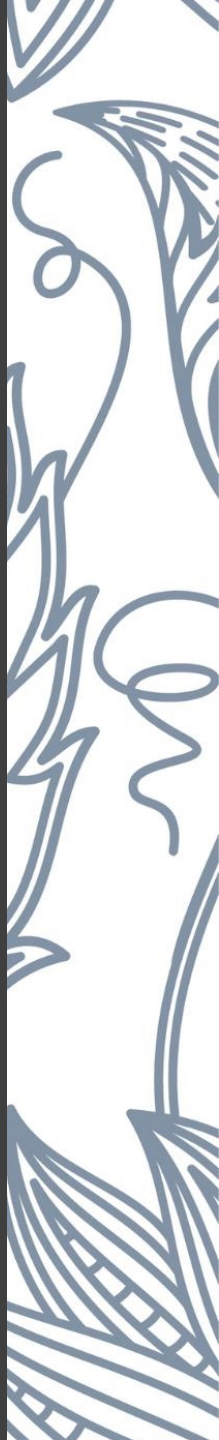
Jude 12-13







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.**

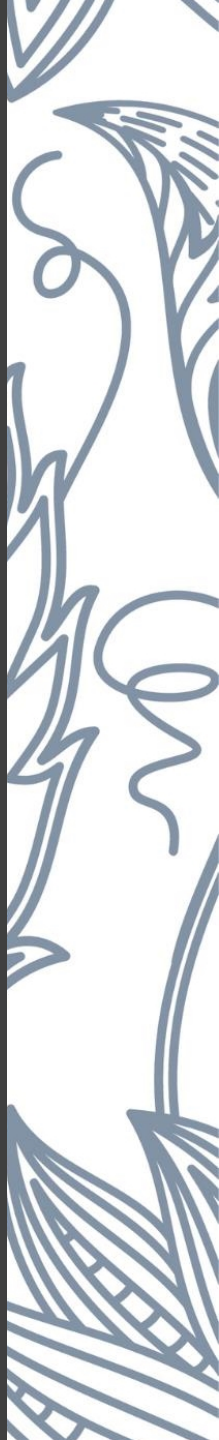






## THESE PEOPLE, AGAIN

οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες  
συνευωχούμενοι ἀφόβως

- οὗτοι | “These [people]” – Jude continues to pound away at his opponents, repeatedly using this word:
    - v.8 – “These dreamers...”
    - v.10 – “These people, whatever they cannot perceive, they blaspheme...”
    - v.12 – “These are the [hidden reefs]...”
    - v.16 – “These people are grumblers...”
    - v.19 – “These are divisive people...”
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# LOVE FEASTS


οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες  
συνευωχούμενοι ἀφόβως

- ἀγάπαις | Noun, Dative/Feminine/Plural | “loves”
  - This word appears only once in the Greek New Testament (here, in Jude).
  - *“It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.”*
  - These [Carpocrates], and some other enthusiasts of similar evils, say that when they come to dinners (for I would not call their meeting “love-feast”), men and women together, after they have filled themselves with food that arouses the senses, remove the light,





to the shame of their adultery... Of these and similar heresies, I think that Jude prophetically spoke in his letter...

- It is commonly accepted that the “love feast” is synonymous with the Eucharist, though the setting of the sacrament in the early church was that of a communal meal.
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# HIDDEN REEFS?

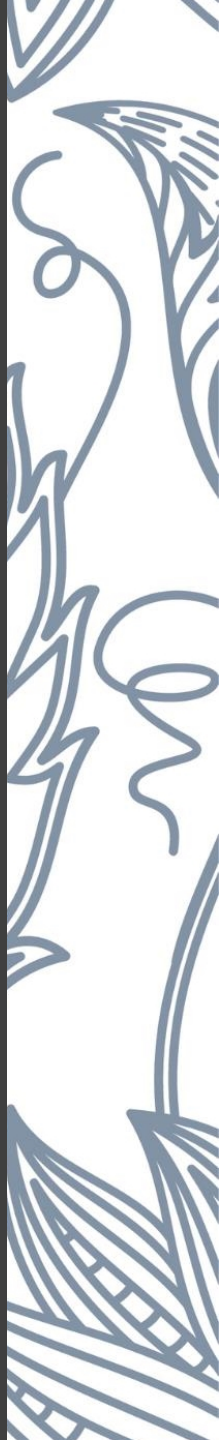
οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες  
συνευωχούμενοι ἀφόβως

- Σπιλάδες | Noun | ???
  - This word also appears only once in the Greek New Testament (here, in Jude), and not at all in the LXX.
  - Its meaning is something of a mystery.
  - A similar word, σπιλάσι, appears in Polybius' *Histories* (2<sup>nd</sup> cent. BC) in the context of an account of sailors drowned at sea after their ships were dashed by the waves upon the σπιλάσι.
  - Plutarch, in his *Moralities* (1<sup>st</sup> cent. AD, writes of people destroyed by their vices “like a σπιλάδός appearing in fair weather, and the soul is overwhelmed and confounded.”
  - It is assumed by many scholars that σπιλάδες is the same word with the same meaning.



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- *“Hidden reefs.”*

*“Jude is warning his audience against the hidden dangers of getting too close to the false teachers, who are like sunken rocks and can cause spiritual shipwreck. They are all the more dangerous because they have been accepted into fellowship with believers... so one’s defenses will be down to the dangers... in their midst.”* – Ben Witherington, III

- “They count it pleasure to revel in the daytime. They are blots (σπίλοι) and blemishes (μῶμοι), reveling in their deceptions, while they feast with you.” – II Peter 2:13
  - Σπίλοι | Noun | a spot; a fault, or moral blemish
  - Σπίλοι also appears in Noun form in Ephesians 5:27 (“so that he might present the church to himself in splendor, without spot or wrinkle...”) and in Verb form later in Jude 23.
  - *“Stain” or “Blemish.”*
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# FEASTING WITHOUT FEAR

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες  
συνευωχούμενοι ἀφόβως

- ἀφόβως | Adverb | Fearlessly, without the slightest qualm, boldly.
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But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, for there must be factions among you in order that those who are genuine among you may be recognized. When you come together, it is not the Lord's supper that you eat. For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and

said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

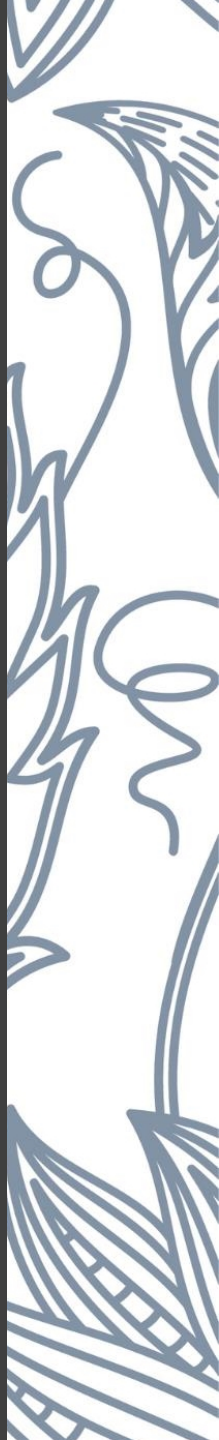


So then, my brothers, when you come together to eat, wait for one another— if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.





# FEASTING WITHOUT FEAR

- v.18-19 – “I hear that there are divisions among you. And I believe it in part, for there must be factions among you in order that those who are genuine among you may be recognized.”
  - V.20 – “When you come together, it is not the Lord's supper that you eat.”
  - v.21 – “For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk.”
  - v.27 – “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.
  - v.28-29 – That is why many of you are weak and ill, and some have died.
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# SHEPHERDS

ἑαυτοὺς ποιμαίνοντες

- Ποιμαίνοντες | Present Active Participle, Nominative Masculine Plural | Feeding; Tending; Shepherding
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The word of the Lord came to me: "Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.

"Therefore, you shepherds, hear the word of the

Lord: As I live, declares the Lord God, surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, therefore, you shepherds, hear the word of the Lord: Thus says the Lord God, Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.





## NEXT WEEK...

- Waterless clouds.
- Fruitless trees.
- Wild waves.
- Wandering stars.