

EPISTLE OF ST. JUDE

JUDE

JUDE

THE EPISTLE OF JUDE  
Der Judasbrief.

JUDE

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St. Jude

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ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ

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THE BOOK OF JUDE

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# JUDE AND THE APOSTATES

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Der Brief des Judas

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Manfred E. Kober, Th.D.

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# JUDE AND THE APOSTASY

A Stimulating Study of an Extraordinary Epistle

**APOSTASY**  
*ἀποστασία*

Fall 2025  
Bible Seminar

**HERESY**  
*αἵρεσις*

1. Tue., Aug. 28 **Welcome and Introduction to the Epistle of Jude**
2. Tue., Sep. 2 **Jude's Exceptional Theme and Extraordinary Theology**
3. Tue., Sep. 9 **The Greatest Privilege on Earth, v. 1-2**
4. Tue., Sep. 16 **The One Thing More Important than the Gospel, v. 3-4**
5. Tue., Sep. 23 **The Doom of the Doctrinal Deviants, v. 5-10**
6. Tue., Sep. 30 **A Singular Description of the Twice Dead, v. 11-13**
7. Tue., Oct. 7 **Spiritual Apostasy at the Second Advent, v. 14-16**
8. Tue., Oct. 21 **Apostolic Anticipation of Apostasy, v. 17-19**
9. Tue., Oct. 28 **An Admirable Activity Amid Apostasy, v. 20-23**
10. Tue., Nov. 4 **Preserved for Time and Throughout Eternity, v. 24-25**

3 O.T. EXAMPLES	
CAIN	11
BALAAM	
KORAH	

God anticipated the dilemma of 21<sup>st</sup> century Christianity and incorporated in His inspired canon a small but powerful epistle offering a remedy to the collapse of conservative Christendom. The value of the epistle of Jude, penned by the half-brother of our Savior, is all out of proportion to its length. In its 25 verses with its 458 words, utterances of the greatest significance to the Church are found. We ignore Jude's warnings of the apostasy of the latter days to our own peril

++ The sessions will begin on **Tuesday, August 26, 2025** and conclude on **November 4, 2025** (although the final schedule may vary slightly because of your instructor's speaking engagements).

++ We will meet informally and dress casually. We plan to have two different sessions each Tuesday night, the first beginning **PUNCTUALLY at 6:30 p.m.**, the second at **7:30 p.m.** We hope to dismiss promptly at **8:30 p.m.** Between the two sessions we will enjoy a time of refreshments and fellowship. (It is rumored that this is the best part of the evening!)

++ There are no scholastic or age requirements for the seminar. The only intellectual requirement is an open mind. This is paramount as we study Jude's letter of warning against end-time apostasy.

++ The minimal cost of the seminar will be **\$135**. This includes tuition and an extensive manual in a loose leaf binder. The total amount of the tuition will be **due - PLEASE NOTE - at the first class session, August 26**.

3 O.T. ILLUSTRATIONS	
ISRAELITES	5-7
ANGELS	
CITIES	

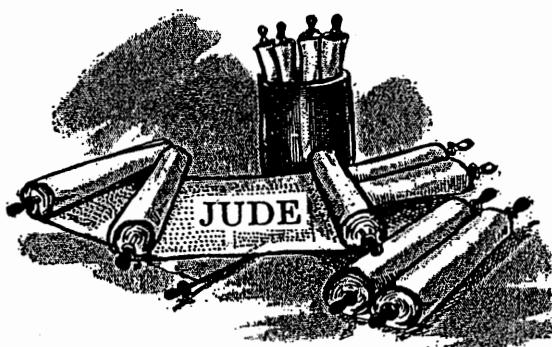
++ With the start of our seminar so soon, perhaps you can let me know by phone or e-mail about your plans to come. **Your response will enable me to have printed manuals for everyone at the first session. Please inform your friends of this unique opportunity!**

++ Visitors are **always welcome** and **anyone** may sit in on our sessions. However, if you are able to let me know ahead of time, I can have a set of **printed materials** ready for our visitor(s). If you can help with the printing expenses for your guest's notes, it would be greatly appreciated!

---

**DIRECTIONS:** We will meet for ten Tuesday nights at the Fellowship Baptist Church, located at 1503 SE 6<sup>th</sup> Street in Des Moines (Pastor Jared Cline, phone 801-662-9612). Take East 14<sup>th</sup> Street to Maury, the first major intersection south of the Capitol area. Turn west on Maury (a right turn if you come from the north), and go until Maury T's on SE 6<sup>th</sup>. Turn left or south and you will immediately cross the Des Moines River. The church is located on your left just beyond the river. We will meet in the fellowship hall.

JUDE  
'Ιούδας



*Please fill out this form and return with your tuition on August 26.*

I wish to enroll in the Fall 2025 Bible Seminar on ***Jude and the APOSTATES***

Name(s): \_\_\_\_\_

Street: \_\_\_\_\_ Town: \_\_\_\_\_ Zip \_\_\_\_\_ **APOSTATES**

Phone: \_\_\_\_\_ E-mail: \_\_\_\_\_

Please make check out to **Manfred Kober** **MKober316@gmail.com** (515) 707-0007 Website: [manfredkober.com](http://manfredkober.com)

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# JUDE

JUDE, the servant of Jē'sus Christ, and brother of Jāmes, to them that are sanctified by God the Father, and preserved in Jē'sus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jē'sus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of E'gypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sōd'om and Gō-mōr'rhā, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Mi'chaēl the archangel, when contending with the devil he disputed about the body of Mō'seš, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cāin, and ran greedily after the error of Bā'laam for reward, and perished in the gain-saying of Cō'rē.

12 These are spots in your feasts of

charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Ē'nōch also, the seventh from Ād'ām, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jē'sus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Hō'ly Ghōst,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jē'sus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

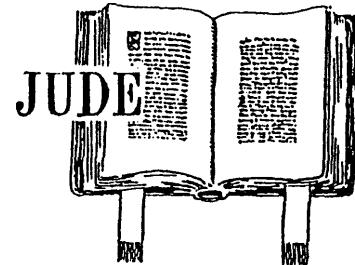
24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. A-mēn'.

**JUDE AND THE APOSTATES**  
**OR**  
**THE SECURITY OF THE SAINTS AMIDST AWFUL APOSTASY**

**1A. THE SINCERE CONCERN OVER THE APOSTATES: 1-4 (ALARM)**

- 1b. Introduction of the writer: 1a
- 2b. Characterization of the readers: 1b-2
- 3b. Explanation of purpose: 3-4
  - 1c. The apostolic desire: 3
  - 2c. The awful danger: 4



**2A. THE SCRIPTURAL CASES OF APOSTASY: 5-7 (APOSTASY)**

- 1b. The arrogance of the Israelites: 5
- 2b. The apostasy of the angels: 6
- 3b. The abominations of the Canaanites: 7

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- 1b. Debauched dreamers: 8
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- 2b. Remain in the love of God: 20-21
- 3b. Rescue the enemies of God: 22-23

**6A. A STRONG CONFIDENCE AMIDST APOSTASY: 24-25 (ASSURANCE)**

- 1b. The enablement by the omnipotent God: 24
- 2b. The exaltation of the omniscient God: 25



# INTRODUCTION.

## 1A. THE PRESENT DANGER:

- 1b. A dearth of interest in sound theology.
- 2b. A decline in emphasis on the local church.
- 3b. A disregard of the spread of ecclesiastical apostasy.

## 2A. THE DIVINE SOLUTION: THE EPISTLE OF JUDE

### 1b. God's provision for the end times:

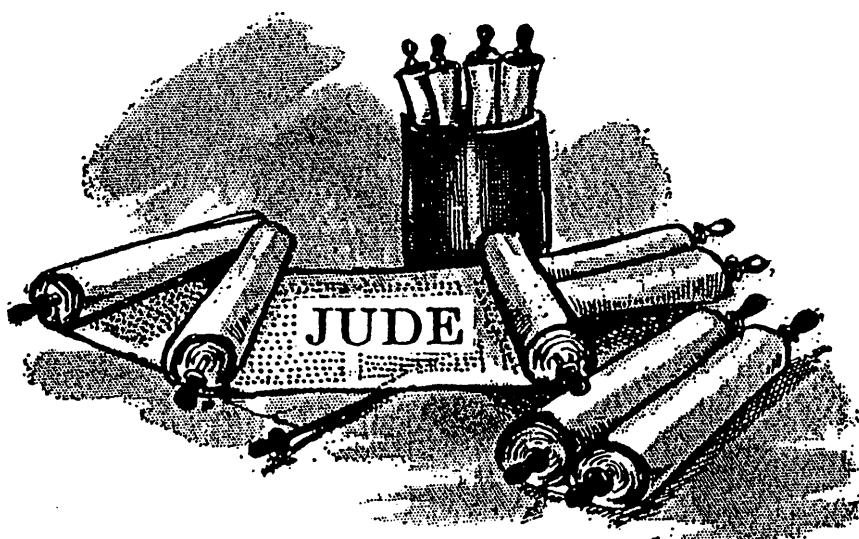
God knew the dilemma of 20th century Christianity and incorporated in His inspired canon a small but powerful epistle offering a remedy to the collapse of conservative Christendom.

### 2b. The significance of Jude among the epistles:

- 1c. The value of the epistle is out of all proportion to its length. In its 25 verses with its 458 words, utterances of greatest significance to the Church are found.
- 2c. Jude is not the shortest of the New Testament epistles -- Philemon, 2 John and 3 John are shorter -- but it is the fullest of the short ones.

### 3b. The study of Jude by evangelicals:

Seven important reasons may be adduced why Jude should be intensively perused. (See the separate sheet listing the reasons.)



# WHY STUDY THE EPISTLE OF JUDE?

BECAUSE OF

1.

- A. Some scriptures are avoided because of familiarity, some are simply neglected.
- B. All of God's words are pure, priceless, permanent, and indispensable:

Ps. 12:6-7

2.

- A. Jude is providentially the last of the General Epistles.
- B. The epistle is the Church's last warning before the tribulation.

3.

- A. Jude is the stepchild of Scripture in New Testament scholarship.
- B. Like Paul, the Church needs to declare the whole counsel of God. Acts 20:27

4.

- A. The Epistle of Jude touches on every major Bible doctrine.
- B. Jude's doctrinal truths are of great benefit and blessing to believers.

5.

- A. Jude has a unique vocabulary and intriguing style.
- B. Jude's careful composition follows a unique outline.

6.

- A. In a day of compromise, the conflict is often ignored.
- B. Divine truth needs to be both declared and defended.

7.

- A. Jude gives the antitode for apostasy in the last days.
- B. The alarming apostasy and dreadful debauchery of some contemporary Christian leaders forcefully illustrate Jude's points.

# WHY STUDY THE EPISTLE OF JUDE?

## BECAUSE OF

### 1. ITS INCLUSION IN THE INSPIRED CANON

- A. Some scriptures are avoided because of familiarity, some are simply neglected.
- B. All of God's words are pure, priceless, permanent, and indispensable:

Ps. 12:6-7

### 2. ITS POSITION IN THE NEW TESTAMENT

- A. Jude is providentially the last of the General Epistles.
- B. The epistle is the Church's last warning before the tribulation.

### 3. ITS NEGLECT BY BIBLICAL SCHOLARSHIP

- A. Jude is the stepchild of Scripture in New Testament scholarship.
- B. Like Paul, the Church needs to declare the whole counsel of God. Acts 20:27

### 4. ITS WEALTH OF THEOLOGICAL CONTENT

- A. The Epistle of Jude touches on every major Bible doctrine.
- B. Jude's doctrinal truths are of great benefit and blessing to believers.

### 5. ITS UNIQUENESS OF STYLISTIC DETAIL

- A. Jude has a unique vocabulary and intriguing style.
- B. Jude's careful composition follows a unique outline.

### 6. ITS EMPHASIS ON AN IGNORED IMPERATIVE

- A. In a day of compromise, the conflict is often ignored.
- B. Divine truth needs to be both declared and defended.

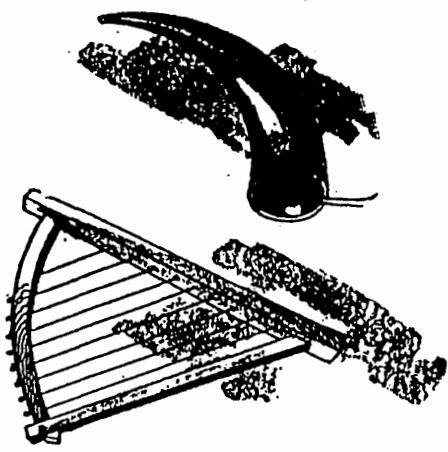
### 7. ITS RELEVANCE TO CONTEMPORARY CHRISTIANITY

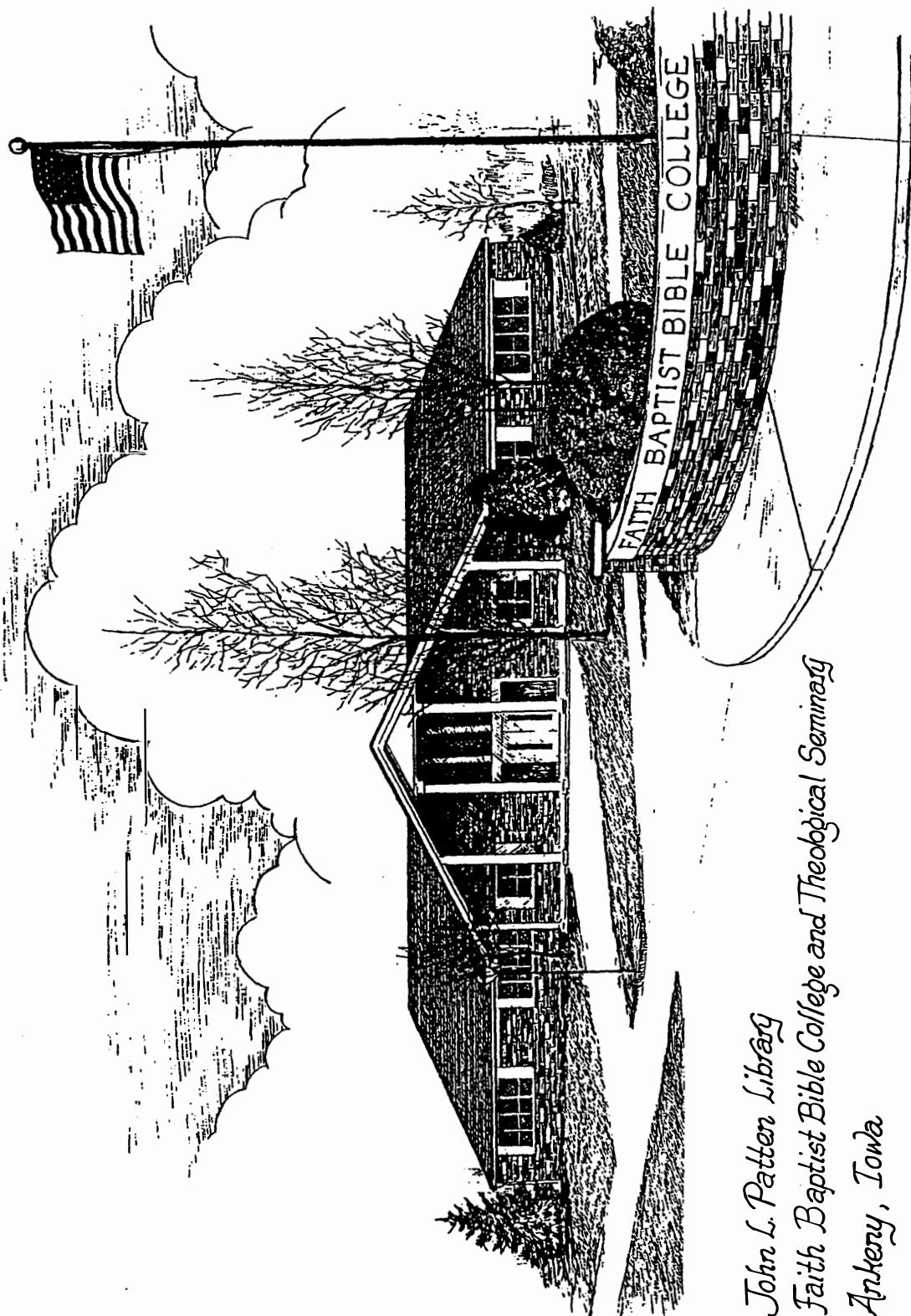
- A. Jude gives the antitode for apostasy in the last days.
- B. The alarming apostasy and dreadful debauchery of some contemporary Christian leaders forcefully illustrate Jude's points.

## PSALM 12

6 The words of the LORD are pure words:  
as silver tried in a furnace of earth, purified  
seven times.

7 Thou shalt keep them, O LORD, thou  
shalt preserve them from this generation for  
ever.





*John L. Patten Library  
Faith Baptist Bible College and Theological Seminary  
Ankeny, Iowa*

COMMENTARIES ON JUDE: 17      REVELATION: 174

3A. PRELIMINARY CONSIDERATIONS:

1b. The Authorship and Attestation of Jude:

1c. The identity of Jude:

1d. The name Jude in the N.T.

1e. Judas (not Iscariot), the son of James: Jn. 14:22, cf., Luke 6:16, Acts 1:13

2e. Judas Iscariot: Lk. 6:16

3e. Judas of Damascus: Acts 9:11

4e. Judas Barsabas: Acts 15:13-22,27,32

5e. Judas, one of the Lord's brethren: Mk. 6:3-4

6e. Judas, one of the ancestors of Joseph: Mt. 1:23

2d. The writer of the epistle:

1e. He was not one of the Apostles: Jude 17

2e. He was the brother of James: Jude 1; James 1:1

3e. He was an unbeliever before the resurrection of Christ:

John 7:5 "For neither did his brethren believe in him."

1f. Apparently Jude and his brothers and sisters were unbelievers at first: Mk. 6:3-4 (Matt. 13:55-56)

"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, a prophet is not without honour, but in his own country, and among his own kin, and in his own house."

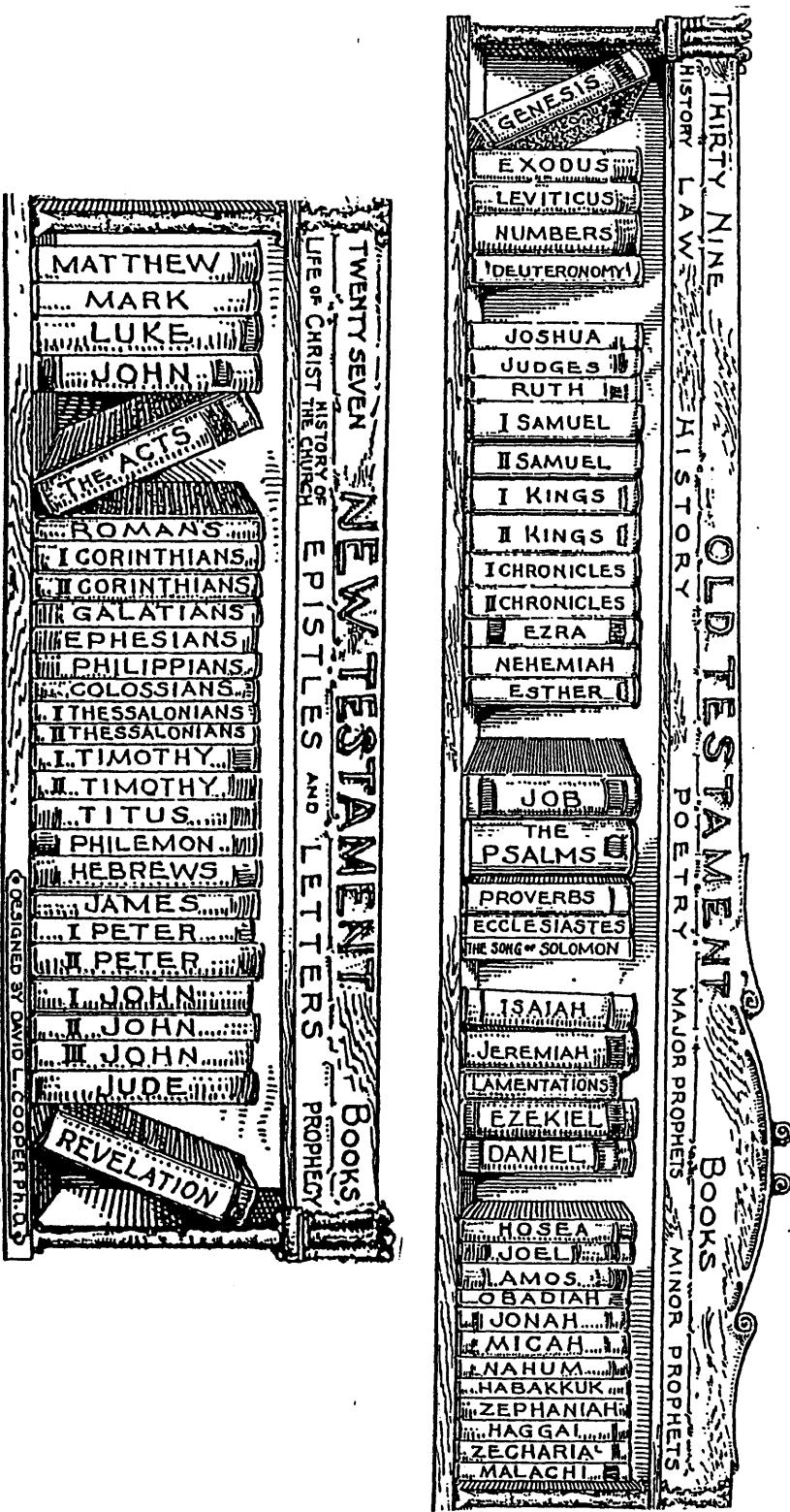
2f. Jude and his brothers and sisters became convinced of Jesus' deity: Acts 1:14

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

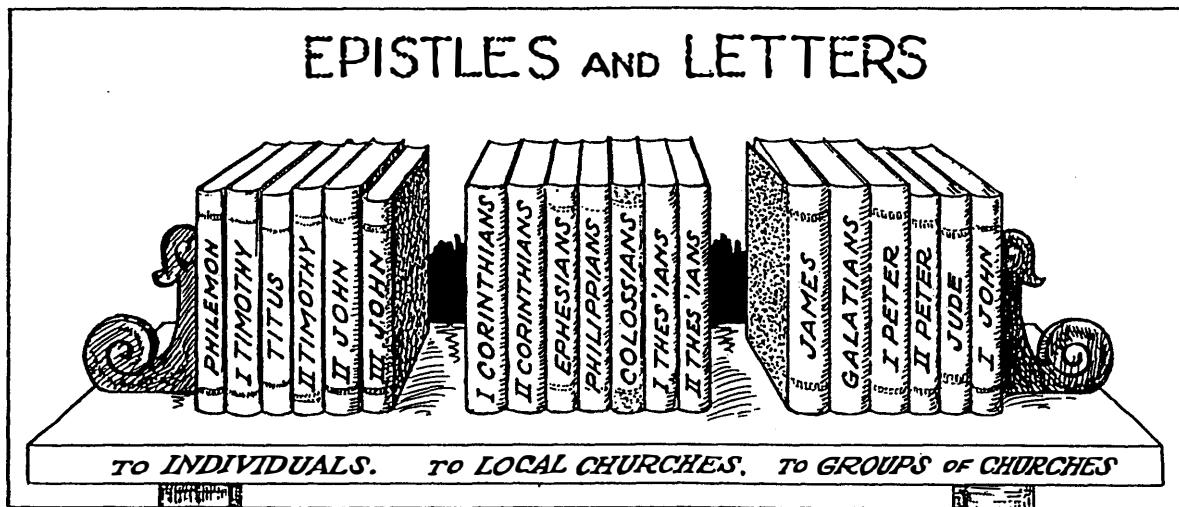
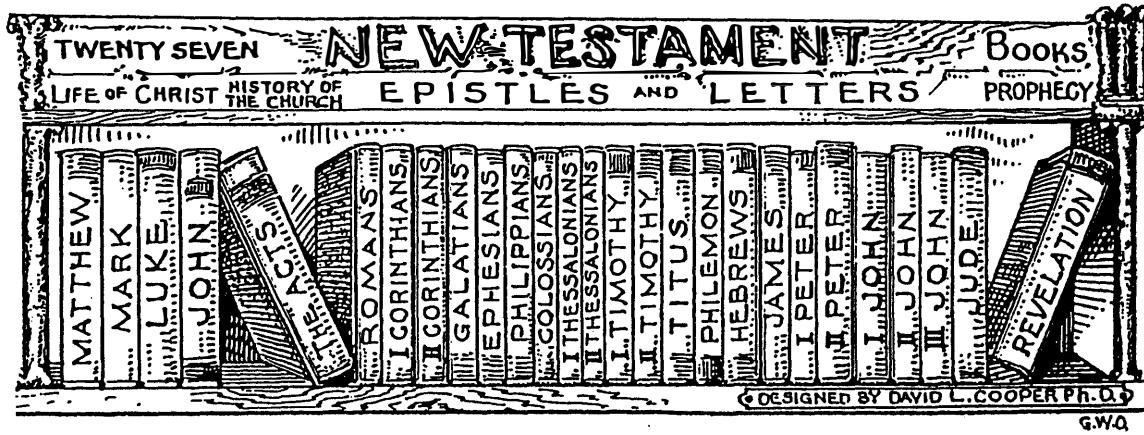
3f. In unaffected humility Jude does not refer to himself as the brother of Christ but, because of a new relationship after the resurrection, the servant of Christ.

4f. Jude was married and his wife appears to have joined him on his missionary journeys: I Cor. 9:5

# THE WORLD'S GREATEST LIBRARY



DAVID L COOPER, Th.M., Ph.D., Litt.D.



THE WORLD'S GREATEST LIBRARY GRAPHICALLY ILLUSTRATED

3A. PRELIMINARY CONSIDERATIONS:

1b. The Authorship and Attestation of Jude:

1c. The identity of Jude:

2d. The writer of the epistle:

3e. He was an unbeliever before the resurrection of Christ:

4e. Jude was a man thoroughly acquainted with the imagery (v. 12f, 23) and history (v. 5-7, 11) of the O.T. The epistle portrays him as a man with profound convictions, vivid imagination and clear discernment.

5e. He apparently was an evangelist, well known to his readers.

6e. Little else is known about him. Farrar remarks:

"So little, indeed, is known of St. Jude, that even tradition which delights to furnish particulars respecting the Apostles and leaders of the early Church, is silent about him."  
 (EW. Farrar, The Early Days of Christianity (1882), p. 123)

An interesting account has been passed down about two of his grandsons:

Beyond such personal characteristics as are suggested by the epistle, little or nothing is known of Jude. One incident of interest, not about himself, but about his descendants, is related by Eusebius (*Eccles. Hist.* iii. 20, 32). Two of Jude's grandsons, it is said, were summoned before Domitian, for this emperor was as much alarmed at the appearance of Christ as Herod. He had heard they were of the royal family of David, and they admitted their descent. But when he learned that their whole property was only thirty-nine plethra of land, i. e. about nine acres, saw that their hands were hardened by labour, and heard that the kingdom which they expected was not to be in this present world, he dismissed them as simpletons whose cause need no longer be feared.

Angus, The Bible Handbook, p. 749

2c. The authenticity of Jude:

1d. The attestation in works.

While brief in content, the epistle made a strong impression on early Christianity. Allusions to Jude are found in these early Christian works:

Epistle to the Corinthians by Clement of Rome (c. 94)

Epistle to the Philippians by Polycarp (d.c. 155)

Epistle of Barnabas (c. 130)

The Shepherd of Hermas (c. 90-c. 140)

Didache (c. 100-120)

The Muratorian Canon (before 170)

2d. The attestation by the Church Fathers:

The Church Fathers quoted from it as authoritative Scripture:

Tertullian of Carthage (c.160/170-c.215/20) calls Jude Scripture.

Clement of Alexandria (c.155-c.220) quoted Jude several times.

Origen (c.185-c.254) highly valued Jude.

Eusebius of Caesarea (c.265-c.339) distinguished Jude from spurious works.

Jerome (c.345-c.419) referred to it.

Hiebert summarizes the external evidence thusly:

"The external evidence shows that the Western Church accepted the Epistle of Jude quite early, since it was known in Italy, North Africa, and Egypt by the middle of the second century. But the Syrian churches long rejected it, and there was little knowledge of it in the region until the fourth century. The brevity of the epistle, as well as the polemical character of its contents, may well account for the silence concerning it. . . The Council of Carthage (397) upheld its canonicity, a judgment which the churches came to accept universally." (Second Peter and Jude, p. 187)

2b. The Design and Destination of Jude:

1c. The design:

In writing such a short and severe letter, Jude pursues a negative and positive purpose.

1d. Negatively:

Jude writes to counter the inimical impact the abominable apostates were having within the church.

2d. Positively:

Jude encourages the believers "to contend earnestly for the faith which was once for all delivered unto the saints" (v.3). He assures the saints of their secure standing in salvation (v. 1,24-25) and gives them timely directives how to approach the apostates. (v.17-21).

2c. The destination:

The brevity of the epistle does not afford a clear answer to the question of origin or destination of the letter.

The description of the readers is general enough to include all believers. However, the readers must have been well known to Jude, as seen from the specific events mentioned in verses 3-4 as well as his evident personal acquaintance with them. A particular circle of churches must have been in view although the region of Antioch seems to be excluded, since the Syrian churches did not accept the epistle until the 4th century.

3b. The Connection between Jude and 2 Peter:

1c. The problem:

There are similarities of occasion, of thought and of terminology between Jude and 2 Peter.

2c. The possibilities:

1d. 2 Peter and Jude have no relationship. The epistles are simply addressed to people who face similar problems.

--This position does not account for the minute verbal similarities.

2d. 2 Peter and Jude adopted their material from some common source.

--Predicating a third unknown epistle only adds to confusion.

3d. 2 Peter relies heavily on Jude.

4d. Jude used Peter's epistle but organized his material independently.

(Cf. Tenney, NT Survey, p. 371)

Although questioned by some, the priority of 2 Peter seems to be clear. While in 2 Peter the false teachers are anticipated and predicted, in Jude's epistle the danger of false teachers is actual and present. Peter warns that false teachers would come; Jude warns that false teachers are in the church. The International Standard Bible Encyclopedia gives a helpful summary of the prospective tense in 2 Peter and present tense in Jude in relation to the apostates.

*Relation of the Second Epistle of Peter to the Epistle of Jude.*

We cannot fail to perceive how much darker and more sinister is that of Jude. The evil, alarming certainly in Peter, becomes appalling in Jude. Subjoined are proofs of the fact above stated:

2 Pet 2 1

But there arose false prophets also among the people, as among you also there shall be false teachers

....

2 Pet 2 1

who shall privily bring in destructive heresies, denying even the Master that bought them . . . .

2 Pet 2 3

And in covetousness shall they with ffoligned words make merchandise of you

....

Jude ver 4

For there are certain men crept in privily . . . .

Jude ver 4

.... ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Jude ver 16

.... murmurers, complainers, walking after their own lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

These contrasts and comparisons between the two epp. prove (1) that in Jude the false teachers are worse, more virulent than in Peter, and (2) that in Peter the whole description is predictive, whereas in Jude the deplorable condition is actually present. If 2 Pet is dependent on Jude, if the apostle cited from Jude, how explain the strong predictive element in his opening verses (2 Pet 2 1-3)?

ISBE, III, 1769.

If 2 Peter was written first, then the date for Jude cannot be before A.D.65. Perhaps two or three years may have elapsed since the writing of 2 Peter. An event such as the destruction of Jerusalem in A.D.70 would most likely have been mentioned by Jude as another one of God's judgments. It is safe to suggest a date of A.D.67-68 for the Epistle of Jude.

## 4b. The structure and style:

## 1c. The structure:

The Epistle of Jude can be divided into two proportionate sections:

- (1) The exposure of the apostates (v. 5-16) and
- (2) exhortations to believers (17-23)

Within the epistle there seems to be a divinely designed progression and beautiful parallelism.

Maxwell Coder gives a helpful structural outline of Jude, showing the epistle's symmetry and balance:

*A structural outline of Jude*

Assurance for the Christian (vv. 1, 2)  
 The believer and the faith (v. 3)  
 Apostates described (v. 4)  
     Apostasy in Old Testament history (vv. 5-8)  
     Apostasy in the supernatural realm (vv. 9, 10)  
     An ancient trio of apostates (v. 11)  
     Apostasy in the natural realm (vv. 12, 13)  
     Apostasy in Old Testament prophecy (vv. 14-16)  
     Apostates described (vv. 17-19)  
     The believer and the faith (vv. 20-23)  
 Assurance for the Christian (vv. 24, 25)

*Jude: The Acts of the Apostles* 6

## 2c. The style:

1d. Jude uses 15 words which do not occur again in the New Testament.

## LIST OF GREEK WORDS USED BY JUDE ONLY.

ἀποδιορίζω, to separate, 19	ἐπαφρίζω, to foam out, 13
ἄπταιστος, without falling, 24	μεμψίμοιρος, complainer, 16
γογγυστής, murmur, 16	παρεισδύω, to creep in unawares, 4
δεῖγμα, example, 7	πλανήτης, a wanderer, 13
ἐκπορνεύω, to give over to fornication, 7	σπιλάς, rock, 12
ἐνυπνιάζω, to dream, 8	ὑπέχω, to suffer, undergo, 7
ἐπαγωνίζομαι, earnestly contend, 3	φθινοπωρινός, autumnal, 12
	φυσικῶς, naturally, 10

## WORD STUDIES

2d. Jude has a great fondness for triplets:

- 1e. Jude--servant--brother (v. 1)
- 2e. Called--sanctified--kept (1)
- 3e. Mercy--peace--love (2)
- 4e. Ungodly--turning--denying (4)
- 5e. Israelites--angels--cities of the plain (5-7)
- 6e. Defile--set at nought--rail (8)
- 7e. Cain, Balaam, Korah (11)
- 8e. These are--these are--these are (12,16,19)
- 9e. Separations--sensual--not having the Spirit (19)
- 10e. Building up yourselves-praying-keep (20,21)
- 11e. Some--some--some (22,23)
- 12e. Before all time--now--for evermore (25)

(Cf. Lawlor, The Epistle of Jude, p. 14 for a list of 18 triplets.)

3d. Jude shows an inclination for certain words: (v. 12,13)

- 1e. "Beloved"--3 times (3,17,20)
- 2e. "These"--5 times (8,10,12,16,19)
- 3e. "Keep"--5 times (1,6,6,13,21)

4d. Jude uses impressive epithets and metaphors:

- 1e. "Hidden rocks"
- 2e. "Clouds without water"
- 3e. "Autumn trees without fruit"
- 4e. "Twice dead"
- 5e. "Plucked up by the roots"
- 6e. "Wild waves of the sea"
- 7e. "Wandering stars"

(Scroggie, The Unfolding Drama, p. 328)

5d. Jude quotes pseudepigraphal literature:

1e. The problem:

- 1f. In verses 14-15 Jude quotes the pseudepigraphal apocalypse of 1 Enoch, composed, it is supposed, before the Christian era.
- 2f. In verse 9 Jude alludes to The Assumption of Moses written in all probability between A.D.6-44.
- 3f. The early Church may have questioned Jude's inspiration because of his quoting these non-canonical writings.

2e. The possibility:



# The Theology of Jude

<b>Bible</b>		V. 5, 7, 11 V. 11, 14
<b>God</b>		V. 1 V. 4, 21 V. 20-21

<b>Christ</b>		V. 1, 4 V. 4
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<b>Holy Spirit</b>		V. 20 V. 20
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<b>Angels</b>		V. 6 V. 9
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<b>Man</b>		V. 2 V. 7, 24
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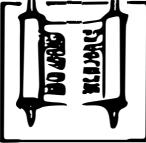
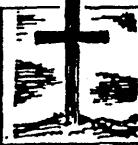
<b>Sin</b>		V. 4, 12 V. 7, 13
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<b>Salvation</b>		V. 3 V. 1
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<b>Church</b>		V. 3 V. 3
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<b>Last Things</b>		V. 14 V. 15 V. 7, 13
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# The Theology of Jude

<b>Bible</b>		V. 5, 7, 11 V. 11, 14	O.T. EVENTS O.T. PERSONALITIES
<b>God</b>		V. 1 V. 4, 21 V. 20-21	FATHER ATTRIBUTES TRINITY
<b>Christ</b>		V. 1,4 V.4	TITLES DEITY
<b>Holy Spirit</b>		V. 20 V. 20	PRAYER PURITY IN WORSHIP
<b>Angels</b>		V. 6 V. 9	FALLEN MICHAEL
<b>Man</b>		V. 2 V. 7, 24	NEED DESTINY
<b>Sin</b>		V. 4, 12 V. 7, 13	TYPES OF SIN RESULTS OF SIN
<b>Salvation</b>		V. 3 V. 1	COMMON SALVATION SANCTIFICATION SECURITY
<b>Church</b>		V. 3 V. 3	COMPOSITION OF COMMAND TO
<b>Last Things</b>		V. 14 V. 15 V. 7, 13	SECOND ADVENT JUDGMENT HELL

# TRACING TWELVE TREMENDOUS TRIPLETS

3 DESCRIPTIONS OF JUDE	
JUDE	1
SERVANT	
BROTHER	
3 SPIRITUAL BLESSINGS	
SANCTIFIED	1
PRESERVED	
CALLED	
3 GIFTS OF GRACE	
MERCY	2
PEACE	
LOVE	
3 CHARACTERISTICS OF APOSTATES	
UNGODLY	4
TURNING	
DENYING	
3 O.T. ILLUSTRATIONS	
ISRAELITES	5-7
ANGELS	
CITIES	
3 ACTIVITIES OF APOSTATES	
DEFILE	8
SET AT NOUGHT	
RAIL	

3 O.T. EXAMPLES	
CAIN	11
BALAAM	
KORAH	
3-FOLD ENUMERATION OF SIN	
THESE ARE	12,16,19
THESE ARE	
THESE ARE	
3 DESCRIPTIONS OF MOCKERS	
SEPARATE	19
SENSUAL	
SPIRIT-LESS	
3 ACTIVITIES FOR BELIEVERS	
BUILDING UP	20-21
PRAYING	
KEEP	
3 PRACTICAL ILLUSTRATIONS	
LOVE OF GOD	21
MERCY OF CHRIST	
ETERNAL LIFE	
3 WAYS TO DEAL WITH APOSTATES	
SOME	22-23
SOME	
SOME	

# JUDE

**J**UDE, the servant of Jē'sus Christ, and brother of Jāmes, to them that are sanctified by God the Father, and preserved in Jē'sus Christ, and called:

**2** Mercy unto you, and peace, and love, be multiplied.

**3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

**4** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jē'sus Christ.

**5** I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of E'gypt, afterward destroyed them that believed not.

THE GENERAL EPISTLE OF  
**JUDE**

**J**UDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.