

Jude 1- 4 (25 total verses)

Greek style letter or the typical structure of an ancient epistle:

1. Verse 1a – the writer
2. Verse 1b – recipients of the letter
3. Verse 2 – opening prayer or blessing
4. Verse 3-4 – Overall cause and purpose for the letter

Jude 1a – “Jude, a servant of Jesus Christ and brother of James,

2455 [e]	2424 [e]	5547 [e]	1401 [e]	80 [e]	1161 [e]	2385 [e]	3588 [e]	1722 [e]	2316 [e]	3962 [e]	25 [e]
loudas	Iēsou	Christou	doulos	adelphos	de	Iakōbou	Tois	en	Theō	Patri	ēgapēmenois
1 Ἰούδας ,	Ἰησοῦ	Χριστοῦ	δοῦλος ,	ἀδελφὸς	δὲ	Ἰακώβου ,	τοῖς	ἐν	Θεῷ	Πατρὶ	ἠγαπημένοις
Jude	of Jesus	Christ	servant	brother	then	of James	To those	in	God	[the] Father	having been loved
N-NMS	N-GMS	N-GMS	N-NMS	N-NMS	Conj	N-GMS	Art-DMP	Prep	N-DMS	N-DMS	V-RPM/P-DMP

2532 [e]	2424 [e]	5547 [e]	5083 [e]	2822 [e]
kai	Iēsou	Christō	tetērēmenois	klētois
καὶ	Ἰησοῦ	Χριστῷ	τετηρημένοις	κλητοῖς .
and	in Jesus	Christ	having been kept	called
Conj	N-DMS	N-DMS	V-RPM/P-DMP	Adj-DMP

1. Jude identifies himself as a “servant” of Jesus Christ
 - a. Jude could have claimed to have been the brother of Jesus AND James.
 - i. James was known as the brother of the Lord by Paul in Galatians 1:19 - “I saw none of the other apostles except James the Lord's brother.”
 - b. Some say Jude was being humble or showing his submission to Jesus. There is no doubt Jude is humble and submissive.
 - c. Probably the identification of himself as “a servant of Jesus Christ” is Jude’s claim of authority, not a sign of humility.
 - i. Jude DOES NOT write as a “humble” person who feels the assignment to address his readers and the issues is above him.
 - ii. Jude DOES write as an authoritative speaker who has keen insight and a sharp opinion that divides the right from the wrong, the obedient from the apostate and he uses Scriptural and historical examples to communicate his warnings which he is fully convinced his master Jesus Christ will support and follow through on.
2. “servant” – *doulos* – literally means “slave”. The Old and New Testament has examples of “servants of God”, or “slaves of God”, who were fully given authority of the Lord and had managerial responsibility to act on behalf of their master, the Lord. In society the higher the social standing of the master the more authority and responsibility the master’s slave held in that society when the slave acted on behalf of the master and the mission the slave was sent on. So, here “servant of Jesus Christ” should be considered an authoritative position that would be equal to an apostle. Standing behind the words of Jude is Jesus Christ himself. Similar to Nehemiah being sent to Judeah by Artaxerxes. The weight of the throne (financial, military, legal, etc.) is behind the slave sent by the king to do the work of the king. Here are some of the other “servants of God” in the text –
 - a. Moses – Josh 1:2 and 2 Kings 18:12; 21:8

- b. Joshua – Joshua 24:29; Judges 2:8
 - c. The prophets – Jeremiah 25:4; Amos 3:7
 - d. Paul – Rom. 1:1; Gal. 1:10
 - e. James – James 1:1
 - f. Peter – 2 Peter 1:1
 - g. Paul advises Timothy to act as a “slave of God” – 2 Timothy 2:24
3. Jude also identifies himself as “a brother of James”
- a. This is also a stamp of authority and another reason to take this letter serious if you are a reader (or, hearer in the church) around 55-60 AD
 - b. James was the leader, the authority, an apostle of the Jerusalem church that often met on the Temple Mount and a person all the churches (especially with Jewish members) looked to for advice and leadership.
 - c. Jude was the brother of James the great authority in the church from 30-63 AD, so Jude is writing as a spokesman for Jesus Christ and with the support of James.
4. Jude is not saying to the spiritual rebels and those who are being taught by false teachers who deny Jesus Christ,
- “Please listen to me a humble servant of the Lord.”
- Instead, Jude is saying,
- “I am speaking with the authority of Jesus Christ and with the support of the highest levels of church authority. This is the final warning. If you continue to be influenced by the false teachers and apostate leaders your destruction is as certain as theirs and those who have been destroyed previously.”

Jude 1b – **“To those who are called, beloved in God the Father and kept for Jesus Christ:**

1. One of many triads presents believers as secure using three levels of triads:
 - a. Past, present, future
 - b. (Holy Spirit), God the Father, Jesus Christ
 - c. Called, Beloved, Kept
2. “Called” – *kletos* – “called” used to say “called”, “invited”, “summoned by God to an office or to salvation”
 - a. In Greek religious writing the deity would often “call” the worshipper. There is a recording about Isis that says, “No one may enter the shrine except those whom Isis herself has honored by inviting them in dreams.”
 - b. Being invited to dinners are seen in both the old and New Testaments
 - c. Jesus used the image of inviting people to the banquet in the Kingdom of God (Luke 14:15-24; Matt. 22:1-14)
 - d. The calling comes from the Servant Songs in Isaiah where God’s gracious call is recorded:
 - i. Isaiah 42:6 – ““I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations,
 - ii. 43:1 – “But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: “Fear not, for I have redeemed you; I have called you by name, you are mine.
 - iii. 45:3-4 – “I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the Lord, the God of Israel, who call you by

your name. For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.

- iv. 48:12 – “Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.
- v. 49:1 – “Listen to me, O coastlands, and give attention, you peoples from afar. The Lord called me from the womb, from the body of my mother he named my name.
- vi. 51:2 – “Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him.
- e. The church has now become the called of God – Romans 9:11; Gal. 5:8; 1 Thess. 2:12; 5:24; 1 Peter 1:15; 2:9; 5:10

- 3. “Beloved” – *ēgapēmenois* – passive perfect participle, verb of *agapao* meaning “love”. The OT use always refers to a covenant love (*hesed*). Here in the NT it is used to say “love”, “wish well”, “take pleasure in”, “denotes the love of reason”, “esteem
- 4. “Kept” – *tetērēmenois* – “having been kept” and means “to watch over”, “to guard”.
 - a. “kept” is a key word in Judes’ book. It is used 5x – 1, 6 (twice), 13, 21
 - b. Passive verb again is used here meaning this is Jesus who is doing this.
 - c. Jude’s confidence is in God’s call, love and guarding the saints and their salvation
- 5. Interesting tension in this book is the past, present and future security of the believer in contrast to the absolute necessity of the believer to contend for the faith and prove faithful to Christ in doctrine and in life.
- 6.

Jude 2 – “May mercy, peace, and love be multiplied to you.

	1656 [e]	4771 [e]	2532 [e]	1515 [e]	2532 [e]	26 [e]	4129 [e]
	Eleos	hymin	kai	eirēnē	kai	agapē	plēthyntheiē
2	Ἐλεος	ὑμῖν	καὶ	εἰρήνη	καὶ	ἀγάπη	πληθυνθείη .
	Mercy	to you	and	peace	and	love	be multiplied
	N-NNS	PPro-D2P	Conj	N-NFS	Conj	N-NFS	V-AOP-3S

- 1. God’s “grace” is not mentioned here, but Jude asks that three attributes of grace “be multiplied to you.”
- 2. “mercy” –
- 3. “peace” –
- 4. “love” –

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.

27 [e]	3956 [e]	4710 [e]	4160 [e]	1125 [e]	4771 [e]	4012 [e]	3588 [e]	2839 [e]	1473 [e]	4991 [e]	318 [e]	2192 [e]
Agapētoi	pasan	spoudēn	poioumenos	graphein	hymīn	peri	tēs	koinēs	hēmōn	sōtērias	anankēn	eschon
3 Ἀγαπητοί ,	πάσαν	σπουδῆν	ποιούμενος	γράφειν	ὑμῖν	περὶ	τῆς	κοινῆς	ἡμῶν	σωτηρίας ,	ἀνάγκην	ἔσχον
Beloved	all	diligence	using	to write	to you	concerning	-	common	of us	salvation	necessity	I had
Adj-VMP	Adj-AFS	N-AFS	V-PPM-NMS	V-PNA	PPro-D2P	Prep	Art-GFS	Adj-GFS	PPro-G1P	N-GFS	N-AFS	V-AIA-1S

1125 [e]	4771 [e]	3870 [e]	1864 [e]	3588 [e]	530 [e]	3860 [e]	3588 [e]	40 [e]	4102 [e]
grapsai	hymīn	parakalōn	epagōnizesthai	tē	hapax	paradotheisē	tois	hagiois	pistei
γράψαι ὑμῖν ,	παρακαλῶν	ἐπαγωνίζεσθαι	τῇ	ἅπαξ	παραδοθείση	τοῖς	ἁγίοις	πίστει	.
to write	to you	exhorting [you]	to contend earnestly	for the	once for all	having been delivered	to the	saints	faith
V-ANA	PPro-D2P	V-PPA-NMS	V-PNMP	Art-DFS	Adv	V-APP-DFS	Art-DMP	Adj-DMP	N-DFS

1. This is the purpose for the letter.
2. Jude was eager to write a more instructional, encouraging letter that called the readers to a greater understanding of their position in Christ and the fruit of growth in their salvation.
3. The contemporary issue facing the believers was not understanding and growth in the faith, but the protection of the knowledge, doctrine and morality of the faith.
4. The loss of the knowledge, understanding, doctrine of the Christian faith would lead to the loss of the ethics, morals, goodness and fruits of the Christian Truth.
 - a. No Truth, No Fruit.
 - b. Corrupt doctrine = corrupt lifestyle
 - c. No light means no work.
5. “the faith that was once for all delivered to the saints”
 - a. Gal. 1:23 – “They only were hearing it said, “He who used to persecute us is now preaching the faith he once tried to destroy.”
 - b. 1 Timothy 4:1 – “Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons.”
 - c.
6. “Contend” – *epagonizesthai* - a compound verb
 - a. *Agonizomai* –
 - i. used to refer to the strenuous struggle seen in the Greek stadium of wrestles in a wrestling match.
 - ii. Used to refer to any conflict, contest, debate, lawsuit.
 - iii. This is the idea of the athlete or debater using all their mental thought and physical energy to prevail.
7. Jude has two assignments for his readers:
 - a. Defend the faith
 - b. Do not be deceived

Jude 4 – “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.

3921 [e]	1063 [e]	5100 [e]	444 [e]	3588 [e]	3819 [e]	4270 [e]	1519 [e]	3778 [e]	3588 [e]	2917 [e]
pareisedusan	gar	tines	anthrōpoi	hoi	palai	progegrammenoi	eis	touto	to	krima
4 παρεισέδυσαν*	γάρ	τινες	ἄνθρωποι ,	οἱ	πάλαι	προγεγραμμένοι	εἰς	τοῦτο	τὸ	κρίμα ,
Came in stealthily	for	certain	men	those	long ago	having been designated	unto	this	-	condemnation
V-AIA-3P	Conj	IPro-NMP	N-NMP	Art-NMP	Adv	V-RPM/P-NMP	Prep	DPro-ANS	Art-ANS	N-ANS

765 [e]	3588 [e]	3588 [e]	2316 [e]	1473 [e]	5485 [e]	3346 [e]	1519 [e]	766 [e]	2532 [e]	3588 [e]	3441 [e]
asebeis	tēn	tou	Theou	hēmōn	charita	metatithentes	eis	aselgeian	kai	ton	monon
ἀσεβεῖς ,	τὴν	τοῦ	Θεοῦ	ἡμῶν	χάρिता	μετατιθέντες	εἰς	ἀσέλγειαν ,	καὶ	τὸν	μόνον
ungodly [ones]	the	of the	God	of us	grace	changing	into	sensuality	and	the	only
Adj-NMP	Art-AFS	Art-GMS	N-GMS	PPro-G1P	N-AFS	V-PPA-NMP	Prep	N-AFS	Conj	Art-AMS	Adj-AMS

1203 [e]	2532 [e]	2962 [e]	1473 [e]	2424 [e]	5547 [e]	720 [e]
Despotēn	kai	Kyriōn	hēmōn	Iēsoun	Christon	arnoumenoi
Δεσπότην	καὶ	Κύριον	ἡμῶν	Ἰησοῦν	Χριστὸν	ἀρνούμενοι .
master	and	Lord	of us	Jesus	Christ	denying
N-AMS	Conj	N-AMS	PPro-G1P	N-AMS	N-AMS	V-PPM/P-NMP

1. This is the issue that Jude is addressing in the letter.
2. Verse 3 Jude addressed the “saints” who have been delivered the truth of the faith.
3. Verse 4 Jude introduces the adversary the saints will be contending with – “certain people”
 These “certain people” are described in verse 4 as:
 - a. Crept in
 - b. Unnoticed
 - c. Condemnation designated long ago
 - d. Ungodly people
 - e. Pervert the grace of our God into sensuality
 - f. Deny our only Master and Lord, Jesus Christ