

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,

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| 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 |

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| 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.

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

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| | 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” – sustains them in the midst of the great apostacy
- 3. “peace” – provides a calm assurance in this crisis
- 4. “love” – assures the believers of God’s covenant and the protection of their security in Christ

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.

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| 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 |

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| 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 | παραδοθείσῃ | 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.

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| 3921 [e] pareisedysan 4 παρεισέδυσαν* Came in stealthily V-AIA-3P | 1063 [e] gar γάρ for Conj | 5100 [e] tines τινες certain IPro-NMP | 444 [e] anthrōpoi ἄνθρωποι men N-NMP | 3588 [e] hoi οἱ those Art-NMP | 3819 [e] palai πάλαι long ago Adv | 4270 [e] progegrammenoi προγεγραμμένοι having been designated V-RPMP-NMP | 1519 [e] eis εἰς unto Prep | 3778 [e] touto τοῦτο this DPro-ANS | 3588 [e] to τὸ - Art-ANS | 2917 [e] krima κρίμα condemnation N-ANS |
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| 765 [e] asebeis ἀσεβεῖς ungodly [ones] Adj-NMP | 3588 [e] tēn τὴν the Art-AFS | 3588 [e] tou τοῦ of the Art-GMS | 2316 [e] Theou Θεοῦ God N-GMS | 1473 [e] hēmōn ἡμῶν of us PPro-G1P | 5485 [e] charita χάριτα grace N-AFS | 3346 [e] metatithentes μετατιθέντες changing V-PPA-NMP | 1519 [e] eis εἰς into Prep | 766 [e] aselgeian ἀσελγειαν sensuality N-AFS | 2532 [e] kai καὶ and Conj | 3588 [e] ton τὸν the Art-AMS | 3441 [e] monon μόνον only Adj-AMS |
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| 1203 [e] Despotēn Δεσπότην master N-AMS | 2532 [e] kai καὶ and Conj | 2962 [e] Kyriōn Κύριον Lord N-AMS | 1473 [e] hēmōn ἡμῶν of us PPro-G1P | 2424 [e] Iēsoun Ἰησοῦν Jesus N-AMS | 5547 [e] Christon Χριστὸν Christ N-AMS | 720 [e] arnoumenoi ἀρνούμενοι denying V-PPMP-NMP |
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1. This is the issue that Jude is addressing in the letter.
 - a. False teachers are attacking and confusing the message of the great “common salvation”
 - b. Instead of talking about salvation Jude needs to defend the message of that salvation
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
4. “crept in unnoticed” or “secretly slipped in” is *pareisedysan* meaning “crept in unawares”
 - a. Pareisduo – means “to settle in alongside” and is used to say “enter secretly”, and “come in by stealth”. It comes from two words:
 - i. *Para* – “from close beside”
 - ii. *Eisdyo* = “enter”
 - b. This word is used to refer to individuals who enter into the group appearing to be true Christians, but in their hearts (worldview, intentions, belief system, priorities, etc.) the reality is they oppose the faith.
 - c. Paul uses *pareisaktos* to identify the Judaizers who had moved into the Galatian churches:
 - i. “Yet because of false brothers secretly brought in(*pareisaktous*) —who slipped in (*pareiselthon*) to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.”
- Galatians 2:4-5
 1. *Pareisaktos* – “brought in secretly”

2. *Pareiserchomai* – “to come in beside” used to say “entered secretly” and “come in from the side”. The idea here is they come into the group in a way that seems to fit naturally and is an organic connection that seems innocent
 - a. From two words:
 - i. *Para* = “from close beside”
 - ii. *Eiserxomai* = “enter into”
 - b. This word is also used in Romans 5:20 where the law came in beside sin:

“Now the law came in ([pareisēlthen](#)) to increase the trespass, but where sin increased, grace abounded all the more.” – Romans 5:20
5. *Progegrammenoi* from *prographo* (*pro* = “before”; *grapho* = “to write”) means “to write before”
 - a. Could mean God wrote of their eternal destiny before time began
 - b. Could mean someone wrote about these men, their actions and their fate predicting people like this would appear among the believers.
 - i. Old Testament:
 1. Isaiah 8:19-22 –
 2. Jeremiah 5:13-14
 - ii. New Testament:
 1. Matthew 7:15, 21-22
 2. Mark 13:5 – “*And Jesus began to say to them, “See that no one leads you astray.”*”
 3. John 10
 4. Acts 20:29-30 – “*I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them.*”
 5. 2 Thessalonians 2:6-10 – appearing of the man of lawlessness
6. The sin of these creepers is identified in three ways:
 - a. *Asebeis* translated as “ungodly ones” meaning “impious”, “ungodly”, “irreverent” used to refer to dishonorable practicing sinners
 - b. “Changing the Grace of God into sensuality”
 - i. “Changing” – *metatithentes* – “to transfer”, “change” used to say “I transfer”, “I go over to another party”, “I desert”, “I change”.
 1. From two words:
 - a. *Meta* – meaning “with”, “among”, “after”
 - b. *Tithemi* – meaning “to place”, “lay”, “set”, “establish”
 2. Used in:
 - a. Acts 7:16 – concerning the bones of Jacob (his sons, including Joseph) being brought out of Egypt at his death and taken to Shechem:

“they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.”
 - b. Galatians 1:6 – the Galatians turning to a different Gospel:

“I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel.”

- c. Hebrews 7:12 (2x) – the change from Arron’s priesthood to the priesthood of Jesus:
“For when there is a change in the priesthood, there is necessarily a change in the law as well.”
 - d. Hebrews 11:5 (2x) – Enoch was taken by God:
“By faith Enoch was taken (or, “was translated”) up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.”
- ii. The deliverance from sin, death, destruction and damnation (GRACE) was understood to mean they were free to “enjoy”, “partake”, “exist” in the temporal fleshly pleasures and self-centered gratifications of lust, wickedness and self-will (SENSUALITY)
- iii. It is possible (if not probable) these false teachers truly did not understand to vast gap between damnation and salvation.
 - 1. They did not have the Holy Spirit’s enlightening to reveal to them the contrast between:
 - a. God’s pure, holy nature and reality known as LIFE
 - b. the chaos, darkness and destruction of sin known as DEATH
 - 2. They were mere fleshly souls who could only identify “good”, “joy”, “purpose” with fleshly, worldly understanding.
 - 3. They have never understood God’s natural or special revelation. (General revelation being seen through nature and creation; Special revelation being revealed through the text of Scripture.)
 - 4. They have never been saved because they have never understood sin, God, salvation.
 - 5. This verse may best describe their natural, instinctive beastly nature they cannot escape from:
“These people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.” - Jude 10
 ...and...
“These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.” - Jude 16
- c. “Denying”
 - i. “Only” – *monon* – *monos* means “alone” and is used to say “only”, “solitary”.
 - ii. “Master” – *despoten* – *despotes* means “lord”, “master” and refers to a person in authority exercising complete jurisdiction (LEGAL)
 - iii. “Lord” – *kurion* – *kurios* means “lord”, “master” and refers to a person who has absolute ownership rights (OWNER)
 - iv. “Jesus” – *lesoun* – *lesous* means “Jesus” which is the Greek form of Joshua.
 - v. “Christ” – *Christon* – *christos* means “the Anointed One”, “Messiah”

Combination of *monos, despotes, kurios, Iesous, christos*

(only master lord Jesus christ) means:

The physical man Jesus is the only true master of legal jurisdiction who has absolute ownership of everything because he is the Anointed One of God who was sent to redeem from death (destruction, sin, damnation) all he had previously created by sacrificing himself in order to shed his blood.

d. “the only”

i. This most likely refers to “the only” being Jesus Christ since “the” – ton – connects “the” to “the master” and “the Lord” as in 2 Peter 2:1 –

“false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.”

ii. But, it is possible to consider that *despotes* “Master” refers to God the Father and *kurion* “Lord” refers to God the Son since *monon* “only” is used. Technically, Jesus cannot be “the only” since there is also God the Father. This is seen in”

e. The error was moral, not merely doctrinal.