

# New Testament Survey

## *Class 31: Jude*

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**Author:** Jude, a brother of James and, therefore, also of Jesus (see Mat 13:55; Mk 6:3; note: “Jude” = “Judas”). Almost nothing else is known about Jude. Because the kingdom of God is not an earthly dynasty, Jude makes no reference to his familial relationship with Jesus. This humility is matched by his self-description as a “servant of Jesus.”

**Date:** There is almost no evidence by which to date Jude. Presumably it was written between 40-80 AD. It is helpful to note that the letter was received relatively early as Scripture by the church. For instance, a Scriptural commentary on Jude was written in the late 2nd century by Clement of Alexandria (c.180 AD).

### **Jude and James: A Case Study in Unity in Diversity**

- Both are “servants of Jesus Christ” (James 1:1; Jude 1)
- Both have a concern to seek the wandering (James 5:19-20; Jude 22-23)
- Both show dependence on Jewish teachings and culture
- James is heavily focused on ethics: “Be doers of the word, and not hearers only, deceiving yourselves” (James 1:22).
- Jude is mainly focused on orthodoxy: “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” (Jude 3).

5-May-24	The Old Testament in the New Testament
12-May-24	Revelation
19-May-24	Our Future Hope

## What can we make of Jude's quotations from *The Testament of Moses* (v.9) and *Enoch* (vv.14-15)?

- Some scholars claim that the use of quotations from these books implies treatment as Scripture. This is quite a leap. These books have never been treated as Scripture in the Jewish or Christian traditions (except for the acceptance of *Enoch* by the Ethiopic Church, a divergent Christian group with a highly irregular canon).
- Paul similarly quotes Epimenides of Crete, a pagan Greek poet, and treats his words as authoritative. He calls him “a prophet” (Titus 1:12) and approves of his words, saying, “This testimony is true” (v.13). Paul also cited this poet and another pagan poet, Aratus, in his sermon on Mars Hill (Acts 17:28). He uses those quotations to describe the nature of God and our relationship to Him. However, no one assumes that Paul considered Epimenides to be Scripture, despite the fact that he explicitly names him a “prophet.”
- Modern preachers often quote from a variety of sources (e.g., C.S. Lewis, *The Lord of the Rings*, or Shakespeare) without confusing their hearers about the inclusion of such writings in the canon. Today's listeners are sufficiently intelligent to appropriately categorize quotations in a thoughtful way without needing explicit comment from the preacher in every case. It is chronological snobbery to assume that ancient people lacked this capability.
- The most we can say is that Jude considered these quotations:
  - Useful for his purposes, perhaps because his readers were already aware of the writings
  - To contain some truth
  - Illustrative, but not necessarily authoritative

## Outline of Jude

vv.1-2 Greetings and Introduction

vv.3-4 Purpose Statement: Contend for the Faith

vv.5-16 God Will Judge the False Teachers for Their Sin

vv.5-7 Examples of God's Judgment

vv.8-16 Description of False Teachers

vv.17-23 Instructions for Maintaining Faith in a Time of Crisis

vv.24-25 Benediction and Final Prayer