

## **Jude: *The Acts of the Apostates***

### **Introduction**

The books in the New Testament canon were recognized and placed in order by men. Nevertheless, just as God directed the writing of the books He certainly superintended the selection and sequencing of the books into the New Testament. The divine ordering of the New Testament is especially apparent in the placing of Jude just before Revelation. Jude forms an excellent introduction or vestibule to Revelation by describing the conditions that will prevail in the professing church in the end times.

**I. The Author**—The author identifies himself as “Jude, a bond-servant of Jesus Christ, and brother of James.” The English translation Jude is a variant of the name Judas (*Ioudas*), the Greek form of the Hebrew name “Judah.” The only Jude in the New Testament with a brother named James is the half-brother of Jesus, the son of Joseph and Mary (Matt. 13:55; Mk. 6:3).

**II. The Audience**—The letter is devoid of any geographical or ethnic indicators concerning the recipients of the letter. The only designation is “to those who are the called, beloved in God the Father, and kept for Jesus Christ” (v. 1). The numerous Old Testament allusions indicate that the audience was primarily Jewish believers. Due to the similarities with 2 Peter 2:1–3:3, it seems likely that Jude wrote to the same believers who had received Peter’s letters to stir them up and call them to take Peter’s warnings to heart. The apostates Peter had warned them about had come. This letter is a call to spiritual arms for Peter’s audience in central and northern Asia Minor.

**III. The Aim**—To expose the licentious false teachers who had infiltrated the church and to encourage the true believers to contend earnestly for the faith.

### **IV. The Arrangement**

- I. Salutation
- II. The Demand for the Epistle (3-4)
- III. The Doom of Historical Apostates (5-7)
- IV. The Description of Modern Apostates (8-16)
- V. The Duty of Believers Amid Apostasy (17-25)
- VI. The Doxology (24-25)

## **V. The Analysis**

There are three main stylistic characteristics of Jude's epistle. *First*, Jude is steeped in the OT. He refers to the Exodus (5), Fallen Angels (6-7), Sodom and Gomorrah (7), Moses' death (9), Cain (11), Balaam (11), Korah (11), Enoch (14), and Adam (14). *Second*, like James, Jude is terse, vivid, direct, poetic and dynamic and contains many figures of speech drawn from nature: shepherds, clouds, trees, waves and stars. *Third*, Jude has a strong penchant for triads or trilogies. He repeatedly thinks in terms of threes. There are at least fourteen triplets in this brief epistle.

### I. Salutation

- A. The Author (1a)
- B. The Audience (1b)
- C. The Appeal (2)

### II. The Demand for the Epistle (3-4)

- A. The Admonition (3)
- B. The Apostates (4)

### III. The Doom of Historical Apostates (5-7)

- A. Israel in the Wilderness (5)
- B. Fallen Angels (6)
- C. Sodom and Gomorrah (7)

### IV. The Description of Modern Apostates (8-16)

- A. Their Conduct (8-10)
- B. Their Company (11)
- C. Their Character (12-13)
- D. Their Condemnation (14-16)

### V. The Duty of Believers Amid Apostasy (17-25)

- A. Remember (17-19)
- B. Remain (20-21)
- C. Reach Out (22-23)

### VI. The Doxology (24-25)

## **VI. The Application**