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## Jude

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# Jude

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## A. Overview and Summary.

1. The book is named after one of Jesus's earthly half-brothers. None of Jesus's siblings believed He was the Christ until after Jesus's resurrection (John 7:5). Although not an apostle, he wrote with authority. He does not mention any family connection with Jesus in his book, except in reference to his brother James (1), who was also a half-brother of Jesus. The date of his writing is believed to be before the destruction of Jerusalem in 70 AD, but after the composition of 2nd Peter. The reason for this is that Peter anticipated the coming of false teachers (2 Peter 2:1, 2; 3:3), while Jude deals with their presence (4, 11, 12, 17, 18). As it is not addressed to a particular church or individual, it is considered a general epistle.
2. It is a short book of only 25 verses and is the only New Testament book that entirely confronts apostasy, which is a departure from true Biblical faith. He demonstrates his Biblical knowledge, by referencing Old Testament historical events including the Exodus (5), Satan's rebellion (6), Sodom and Gomorrah (7), Moses's death (9), Balaam (11), Korah (11), Enoch (14,15) and Adam (14). He also alludes to two noncanonical apocryphal books. One is "The Assumption of Moses," referred to by Origen (c. 185-254), an early Christian scholar and theologian who mentions the book. This is in relation to Satan and Michael struggling over the body of Moses (9). The other non-canonical book is the "Book of Enoch" (14), which is referenced in relation to end times. However, early church fathers validated that Jude wrote under the inspiration of the Holy Spirit, which included his reference to these two books.

## B. Synopsis of Text.

1. After his greeting, he attacks the apostate teachers head on: "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ" (3-4). The faith delivered to the saints is the essence of Christian doctrine,

which includes the virgin birth, the substitutionary atonement of Christ, His deity, His death, His resurrection, and His coming again.

2. He then talks about the apostate teachers and their immoral lives: “as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. Likewise, also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.” (7-8).
3. He continues his diatribe against them: “These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever” (12-13).
4. He references Enoch and the Lord’s judgment at end times: “Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with tens of thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him” (14,15).
5. He continues with words about the apostates but reminds his readers of the apostle’s words: “These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit” (16-19).
6. He moves towards closing his epistle with these words of encouragement but also of warning: “But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh” (20-22).
7. He closes with praise: “Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen” (24-25).

C. Discussion Questions, Application, and Passing it on.

1. Are you able “to contend earnestly for the faith which was once for all delivered to the saints?” What does that mean, and in what attitude should you address false teachers?
2. Jude writes “upon some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh”. Practically, what does this mean? Why should you approach some with fear?

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*This New Testament survey was provided by Joshua Nations ([JoshuaNations.org](http://JoshuaNations.org))*