

I have a commentary in my library on Jude by S. Maxwell Coder. He titles it *Jude: The Acts of the Apostates*.

He opens,

The beginning of the Age of the Church is described in the Acts of the Apostles. The end of the Church Age is set forth in the Epistle of Jude, which might well be called the Acts of the Apostates.<sup>1</sup>

The book of Jude is one of the most neglected books of the NT, partly due to brevity, but also due to message. The word of judgement isn't popular.

“We can also say that the message of judgment is especially relevant to people today, for our churches are prone to sentimentality, suffer from moral breakdown, and too often fail to pronounce a definitive word of judgment because of an inadequate definition of love. Jude’s letter reminds us that errant teaching and dissolute living have dire consequences. Hence, we should not relegate his words to a crabby temperament that threatens with judgment those he dislikes but as a warning to beloved believers (vv. 3, 17) to escape a deadly peril. Jude was written so that believers would contend for the faith that was transmitted to them (v. 3) and so that they would not abandon God’s love at a crucial time in the life of their church. Such a message must still be proclaimed today, for moral degradation is the pathway to destruction.”<sup>2</sup>

## I. Author:

Jude, the half brother of Jesus, brother of James. (Mt 13.55, Mk 6.3, Jude 1) Conversion, after resurrection (Jn 7.5, 1 Co 15.7) In the upper room on Pentecost (Ac 1.14)

The brothers of the Lord were itinerant missionaries, like the apostles (1Co 9.5)

Hiebert cites references to Jude in the church Fathers, showing it was acknowledged early on, though its acceptance was first more Western than Eastern, where little mention is made of it.

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<sup>1</sup> S. Maxwell Coder, *Jude: Acts of the Apostates*, Everyman’s Bible Commentary (Chicago: Moody Bible Institute, 1958), 3.

<sup>2</sup> Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, v. 37 (Nashville, Tenn: Broadman & Holman, 2003), 403–4.

“The brevity of the epistle, as well as the polemical character of its contents, may well account for the silence concerning it. The available evidence indicates that there was little, if any, question concerning the authorship of the epistle. The doubts were rather concerning its canonicity. Did the author have the required authority for a canonical book? Did the quotations from apocryphal books invalidate its canonical status?

“The epistle did win a recognized place in the canon in the face of these questions. The Council of Carthage (397) upheld its canonicity, a judgment which the churches came to accept universally. Awareness of the difficulties concerning it remained; yet the evidence for its canonicity, after full and ample testing, was considered to be adequate.”<sup>3</sup>

*Use of apocryphal books:*

Verse 9 describes something recorded in a book called the *Assumption of Moses*.

Verses 14-15 quotes from *The Book of Enoch*.

Countering the argument against Jude includes an acknowledgement that Paul (three times) quotes pagan poets, but we don't imagine that Paul therefore endorsed everything those pagans wrote. The same is true here.

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<sup>3</sup> D. Edmond Hiebert, *Second Peter and Jude: An Expository Commentary* (Greenville, S.C: Bob Jones University Press, 1989), 187.

“Richard Lenski argued that Jude wrote after Peter, because what Peter predicted about false teachers Jude described as having taken place. Perhaps a date between A.D. 67 and 80 would be correct.”<sup>4</sup>

2 Peter	Jude
2.1	4
2.3	4
2.4	6
2.6	7
2.10	8
2.11	9
2.12	10
2.15	11
2.13	12
2.17	12
2.17	13
2.18	16
3.2-3	17-18

“The similarities in thought and structure are so striking that they cannot be merely accidental.”<sup>5</sup>

“But it is equally clear that the two epistles contain remarkable differences. Obviously one is not merely a copy of the other. The writer of the later work, whichever it was, maintained his own independence throughout. He adds to, leaves out, assimilates, and restructures the material in accordance with his own purposes.”<sup>6</sup>

“It is evident that the picture in 2 Peter is essentially predictive, while in Jude the evil is a painful, present reality. Peter uses three strategically placed future tenses (2:1, 2; 3:3) while Jude’s aorist tense in v. 4, “For there are certain men crept in privily,” records the historical fact. Jude never uses a future tense.”<sup>7</sup>

<sup>4</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Jude 1.

<sup>5</sup> Hiebert, 195.

<sup>6</sup> Hiebert, 196.

<sup>7</sup> Hiebert, *Second Peter and Jude*, 198.

“It is best to understand Jude as quoting from 2 Peter 3:3–4 when he writes, “But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts” (vv. 17–18). The word for “mockers” (*empaiktai*) occurs in the New Testament only here and in 2 Peter 3:3. The passage in Jude is an acknowledged quotation, while Peter gives the warning on his own. Yet Jude makes his quotation more general by speaking of “the apostles” as having given this warning. The Apostle Peter had given the warning in his second epistle; Jude recalled that the Apostle Paul had also predicted similar things (Acts 20:29–30; 1 Tim. 4:1–3; 2 Tim. 3:1–5). Thus Jude urges his readers to remember this apostolic warning. The precise prophecy does not occur in the Old Testament, or even in the *Book of Enoch*, but the words of 2 Peter suit it exactly.”<sup>89</sup>

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<sup>8</sup> Hiebert, 199.

<sup>9</sup> D. Edmond Hiebert, *Second Peter and Jude: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1989), 199.