

Outline of Jude

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The Epistle of Jude

Jude, Part I

Jude 1-2

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I. Introduction

II. The Relationship of Jude and 2 Peter

Lenski points out that while Peter warned his audience that “*there will be* [future tense] *false teachers among you, who will* [future] *secretly bring in destructive heresies...*” (2:1), Jude is clearly warning his audience that “*certain men have crept in* [past tense] *unnoticed*” (4). Jude is warning his audience that the things Peter predicted have come to pass (17-19 with 2 Pet 3:3).

III. The Epistle of Jude

¹*Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ: ²Mercy, peace, and love be multiplied to you.*

A. Jude, a bondservant of Jesus Christ and brother of James

Jude introduces himself as “*a bondservant of Jesus Christ, and brother of James.*” First, he is a “*bondservant of Jesus Christ.*” The word is *doulos* – slave, servant, bondservant. Second, he is “*the brother of James.*” Uniformly the early church fathers understood this to be a reference to *James* the brother of Jesus. Jude, therefore, was Jesus’ younger _____.

²*And when the Sabbath had come, [Jesus] began to teach in the synagogue. And many hearing Him were astonished, saying, “Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands! ³Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?” So they were offended at Him. (Mark 6:2–3)*

B. To those who are the called

The Spirit *opens our hearts to respond to the things spoken* by the preacher (cp. Acts 16:14). He *calls us out of darkness and makes us members of the kingdom of His Beloved Son* (cf. Col 1:13). Paul then defines what it means to be among “*the called*” with two participles:

- _____ *by God the Father* – set apart as His people (cp. Rom 8:28-30)
- _____ *[by/for] Jesus Christ* – kept in the faith *by Jesus* or *for Jesus* (cf. 24)

C. Mercy, peace, and love be multiplied to you.

First, *mercy* – “*that benevolence, mildness or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves*” (Webster, 1828). Second, *peace* – shalom, “*a state of quiet or tranquility; freedom from disturbance or agitation; applicable to society, to individuals, or to the temper of the mind*” (Webster, 1828). Finally, *love* – “*ardent friendship or a strong attachment springing from good will and esteem*” (Webster, 1828). Already they possess these things – Jude wants them to be _____; he wants God to bless them even more abundantly with these things.

IV. Application

Fundamentally, _____ convey honor and respect. To refuse to greet another is often a profound insult and should only be done carefully and intentionally – it should not be the norm. The way we greet others is shaped by *the* _____ in which we find ourselves. Some settings demand a more thoughtful greeting. We don't have to level all greetings (Rom 16:3-16, 21-23).

1) Evangelism (Mt 10:11-15)

¹¹“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. ¹²And when you go into a household, greet it. ¹³If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. ¹⁴And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. ¹⁵Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city! (Mt 10)

Jesus insists that when you go into a household, greet it – *be courteous, show respect*. But Jesus draws a distinction between greeting and _____. The household that will not *receive you nor hear your words* is a house upon which you are not to proclaim *peace*. Don't give false assurance to those who reject Christ. *Peace* is not automatic; it comes only from trust in Christ.

2) Public Worship

Public worship is one of the more significant settings of our lives. This is why a number of years ago we designated a separate part of our liturgy as a greeting. So have you permitted these greetings to shape you?

3) Greeting the Brethren

The NT gives instruction regarding these greetings:

- Romans 16:16 - *Greet one another with a holy kiss.*
- 1 Corinthians 16:20 - *All the brethren greet you. Greet one another with a holy kiss.*
- 2 Corinthians 13:12 - *Greet one another with a holy kiss.*
- 1 Thessalonians 5:26 - *Greet all the brethren with a holy kiss.*
- 1 Peter 5:14 - *Greet one another with a kiss of love.*

The Scriptures demand that our greetings be _____ and not merely verbal. Covid distancing is not and should never be the norm. Human touch is an essential element of life. _____ greetings proclaim that you are fundamentally a human being made in God's image not a bearer of diseases. Such contact is to be “*holy*” – not sexually suggestive but relationally rich. So Paul commands us to treat “*older men as fathers, younger men as brothers, older women as mothers, younger women as sisters, with all purity*” (cf. 1 Tim 5:1).

4) Sinful Greetings (Mt 26:49; Lk 11:43; 20:46; 2 Jn 10-11)

Greetings, like all things, can go to seed; they can become sinful and corrupted. So Judas betrayed Jesus with a greeting and a kiss. Jesus rebuked the Pharisees: “*Woe to you Pharisees! For you love the best seats in the synagogues and _____ in the marketplaces*” (Lk 11:43). So there are times we should refuse to greet others. The Apostle John writes: “*If anyone comes to you and does not bring this doctrine, do not receive him into your house nor _____ him; for he who greets him shares in his evil deeds*” (2 Jn 10–11). The Lord's honor needs to be more important to us than the honor of others.

V. Conclusion