

INTRODUCTION TO THE EPISTLE OF JUDE

© Bruce Gleim 1992, Revised 2002

Who was "Jude"? When was this letter written that bears his name? What is the main message of this epistle?

Although we will take a moment to look at the evidence concerning the authorship and the date of the epistle of Jude, our main focus in this commentary will be to gain a clear grasp of the message contained within the letter itself. The following is a brief summary of some of the background discussion concerning the epistle of Jude.

Authorship: There are five different men referred to in the Bible as having the name of "Jude" or "Judas" whom we may consider as the possible author of Jude.

- (1) Jude of Damascus. Acts 9:11
- (2) Judas Barsabas, Acts 15:22, 27, 32
- (3) Judas Iscariot, the betrayer of Christ
- (4) The apostle Judas, not Iscariot, John 14:22, Luke 6:16
- (5) Judas, the brother of Jesus, Matthew 13:55 and Mark 6:3

There is very little known about the first and second "Jude" in the above list, while we know Judas Iscariot all too well to consider him as the author of Jude! In addition, when it comes to considering the date of this letter, most scholars believe the epistle of Jude to have been written well after Judas Iscariot's death.

This leaves Judas the apostle, and Judas the brother of Jesus as the most likely candidates. If Judas the apostle (also called "Thaddaeus" or "Lebbaeus") had written this epistle, we would expect to see his apostleship mentioned in the introduction. Since the author of this letter does not call himself an apostle, but rather only the brother of James, it is commonly believed that the author of Jude is the one known as the brother of James, both of whom were physical half-brothers of Jesus.

You may refer back to our introduction to the book of James and remember that Jesus' mother Mary, and her husband Joseph, did have other children after Mary had conceived of the Holy Spirit and gave birth to Jesus (see Matthew 13:55-56). Both James and Judas are mentioned in this passage. If Judas, the brother (that is half-brother) of our Lord was the author of the epistle of Jude, it is quite understandable why both he and James make no mention of the fact in their introductions. Judas, now a Christian, saw his spiritual relationship to Jesus as much more important than his physical connection, and humbly omits stating such an obvious fact to those first readers, who likely knew which "Judas" he was.

Although it is truly interesting to consider who may have penned this letter, let's remember that "all scripture is given by inspiration of God," (I Timothy 3:16). The above discussion is of the "human hand" involved, while the conclusion of this matter is that the Spirit of God is the original source of the message as found in the epistle of Jude.

Date: Those who have dedicated much study to the dating of ancient writings conclude that the content of the letter of Jude would indicate that it was written sometime between A.D. 64 and A.D. 81. The methods by which this and other Bible books are dated are

Commentary On The Epistle Of Jude

complex, and I will not attempt to outline them at this time. The commentaries and information that I have access to derive these "date boundaries" from such factors as the destruction of Jerusalem, the possible date of II Peter, the rise of Gnosticism, and the accession of the Roman emperor Domitian, just for starters! Although this may sound like educated guessing, the science of "textual dating" as it is applied to the Bible, can be a very accurate and objective field of research.

It may be mentioned, however, that having an exact date for this letter is not of great relevance to the message contained within the letter, other than giving the Bible student a little insight into some of the external factors that were at work at the time of the writing. These possible externals we will discuss as we study this epistle, one verse at a time.

:1 "Jude, a servant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ:" Jude begins by identifying himself in three ways; by his given name, by his service to Christ, and as the brother of James. This we have discussed in our introduction.

Next, Jude identifies his readers in three ways: those who are called, those who are sanctified by God, and those who are preserved in Jesus. Clearly Jude was writing to Christians. Yes, the letter of Jude can be read by anyone, but like most of the epistles, it was written originally to God's people. The New Testament teaches us that Christians are called by the gospel, (II Thessalonians 2:13-14), and that God desires all men to be saved, (I Timothy 2:4). This was not an elite group that God had deemed "worthy" to receive this letter, but rather it was to ordinary people that God had sanctified and preserved, simply due to their willingness to "hear" the call that God wants all to hear. The word "sanctified" means "set apart," while the word "preserved" gives us an interesting insight as to how God sees the faithful and obedient Christian.

One of the forgotten arts in the home is the process in which the mother (and father) work hard in the summer and fall "preserving" fruits and vegetables for the long winter. From heaven's view Christians are "preserved," kept from the "spoiling" effects of this world, but also for eternity in the life to come! (See John 17:11-14 / I Peter 1:5 / II Timothy 1:12 / II Thessalonians 3:3 / Philippians 4:7).

:2 "Mercy, peace, and love be multiplied to you." Jude continues with use of "threes" in his sentence constructions. The third part of his triad is his prayer and wish for those who read his letter. Although these words are so common to the beginning of many of the Bible letters, let's not forget that they do have meaning. Today's letter may begin with "Dear Friend," but even that is omitted in most correspondence sent today. We would be surprised to receive a handwritten letter beginning with a "prayer for mercy, peace, and love" be given to us! It sounds so formal, so out of keeping with the times in which we live. Perhaps a memorized "have a nice day" is about the closest we get to expressing concern about another's welfare in today's hurried world.

Here's a thought. If words such as these do not "fit" into our vocabulary and personality, then perhaps it's time to make some changes in our vocabulary and the way we think! This is not to suggest that we become artificial, but even in our day we can find the words to wish for God's blessings to be upon others, and especially that God may

Commentary On The Epistle Of Jude

give His mercy, peace, and love to our fellow Christians. This can be a very positive and natural way to reveal (and share) our faith with others.

:3 "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." Considering what Jude must deal with in the coming verses, it is very important that he begin his letter with an expression of kindness and affection. I appreciate the wisdom of God's Spirit in guiding Jude's hand as this very difficult epistle was written. There were problems developing in the church, but first Jude must re-establish his relationship with his readers, and re-affirm his love for them. Nothing Jude has to say in the coming verses is motivated by hate. In fact, if one sincerely loves a brother, to correct and rebuke him is as painful for the one "rebuking" as it is for the one rebuked, for they are one in Christ.

For every correction, for every bit of advice, the wisdom of first building a foundation is so important. Sometimes we may need to spend more time in preparation and prayer before we advise or correct, than we spend in the actual "correcting" itself. Unfortunately most rebuking is done instantly and without prayer or thought. Often we may find ourselves experiencing many years of regret after the damage is done. Better to pray and prepare for success, than it is to pray over the wreckage.

Jude speaks of a "common salvation." To have a "common salvation" is to have the greatest fellowship. We have *something* in common with everyone. We may have much in common with our friends or co-workers. The more one has in common, the greater the fellowship can become. To have a common need, (salvation), with a common solution, (the gospel of Christ), offering an eternity together with God, is the greatest bond man can ever experience!

Jude's readers are now urged to "contend earnestly for the faith." There is a difference between contending for the faith and having a contentious spirit (see Titus 3:9-10 / I Corinthians 1:11-13 / Philippians 1:15-17). There are some who occupy pulpits and publish religious papers who seem to make no distinction between the two. If this passage means to publish and to attack every difference of opinion in the brotherhood that we see, we will succeed only in dividing the brotherhood as many ways as there are brothers. If we understand that Jude is urging each member to contend diligently for the truth in our lives and in our fellowship, then greater unity and doctrinal soundness will occur in each congregation where such attitudes exist. This is God's way, bringing men and women together through His word under one plan and under His authority.

The last part of this sentence is especially interesting. The reader is exhorted to contend earnestly for the faith which was once for all delivered to the saints. Note that the word "faith" is being used in a different way than we usually define it. Faith is the assurance of things hoped for, the evidence of things not seen, it is our trust in God and His promises. To have faith is to believe. In this verse, however, the term faith is used to refer to that body of beliefs to which we ascribe as Christians. The difference is that the emphasis has been shifted from the action of faith itself, to the contents of our faith. This is like the difference between saying, "I love you" to your wife, and pointing out your wife with the words, "this is my love." In the first case "love" describes your actions and feelings for your wife, and in the second case "love" refers to your wife herself. We will see Jude use the word "faith" in this way again in verse 20. (Also see Philippians 1:27 /

Commentary On The Epistle Of Jude

Galatians 1:23). Today some use "faith" in this way when they ask, "Of what faith are you?" (Meaning, what body of beliefs do you hold to?)

Jude continues by describing this body of beliefs as being "once for all delivered unto the saints." This verse delivers a hard blow to those who are contending for new revelations today, and following after a "faith" that has been delivered since the writing of Jude. How can they reconcile such so-called new revelations with the word of God? (Also see Galatians 1:8-9 / II Peter 1:3). If God's revelations as found in the Bible were incomplete, then Jude would have had to urge his readers to "contend earnestly for the faith, which would someday once for all, be delivered to the saints! How could Jude urge his readers to contend earnestly for a body of beliefs that hadn't been fully delivered to them yet? This verse poses a real problem for writings such as the book of Mormon that claims to be a "companion" to the Bible. The true nature of such a "companion" to the Bible is revealed in its own words. Contrast Jude's words to the book of Mormon, where in II Nephi 29:6 we read, "Thou fool that shall say; A Bible, we have got a Bible, and we need no more Bible." To accept latter day revelations is to deny the completeness of the Bible.

:4 "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 licentiousness and deny the only Lord God and our Lord Jesus Christ." Although Paul had wanted to write a more positive letter, (verse 3), he now finds that he must issue a clear warning to the church. Being a general epistle, (that is it is addressed to no certain congregation), we can assume that the things Jude warns of were of concern to the church, as a whole. This fact is made clearer when we find the same concerns in other New Testament letters. Although not referred to by name, the teachings and philosophy of Gnosticism is seen by most Bible scholars as being not only Jude's main concern, but is also countered in I Corinthians, Colossians, I Timothy, II Peter, I John, and Revelation.

What was "Gnosticism"? That is not easy to explain. Gnosticism was not a defined "religion" so to speak, with a definite body of teachings. Nor was there existing in the first century a theological school calling itself "Gnostic State University." Gnosticism was rather a philosophy and an approach to Christianity that took in the idea of a redemption through Christ, but combined with it philosophies from various sources, such as Buddhism, Persian Dualism, and Platonism. The meaning of the word "Gnostic" is "to know." Gnosticism was a subtle change in the attitude and approach to Christianity, which eventually resulted in changing the very foundational doctrines of Christianity. Gnosticism was a philosophy that aspired "to know, unfortunately it led its followers "to know" that which was in opposition to God's Word.

But what were these men doing or saying, who had crept into the church? Our first clue is that they were turning or using the grace of God to promote licentiousness. "Licentiousness" is here translated from the Greek word "aselgeia" (#766), which denotes "excess, absence of restraint, lasciviousness, indecency, wanton acts such as filthy words, indecent bodily movements, unchaste handling of males and females." This is exactly what Paul had forbidden in Romans 6:1-2 when he asks, "Shall we continue in sin that grace may abound? God forbid!" The grace of God was never meant to be a "license to sin," however the temptation to see it as such was ever present. Even though there are untold millions who learn of the gift of salvation through Christ, a large percentage seems to never learn of the cost of salvation. Many open their ears to the words, "salvation is

Commentary On The Epistle Of Jude

free", but so few respond by offering themselves as "living sacrifices" to His cause. "Cheap grace" is everywhere. No wonder licentiousness is so common today, even among Christians. By such behavior, (Jude writes), they were denying God and our Lord Jesus. One can "claim" Jesus all he wants, but if our behavior and words contradict His words and example, we have denied Him! One of the Gnostic views was that one could be "in the light" spiritually and headlong into sin in the flesh. This is because, (in their view), the body and the spirit were opposites, matter being totally evil and the spirit being totally good. Such thinking not only led them into sin, but also led them to argue that Jesus had not come in the flesh, and to even deny His earthly sufferings. (Also see II Peter 2:1-3)

:5 "But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe." So often must we be reminded. Even as adults our loved ones may sometimes remind us repeatedly about a task we had left undone. When coming from someone who loves us, reminders are for our own good. Out of love God guides Jude to remind his readers of something they may have forgotten, that the Lord saved the Israelites out of Egypt, while destroying those who did not believe. For every soul that is saved, there are many who are lost. For the Israelites to gain freedom from Egypt, they had to "come out"! There was no turning back. For Pharaoh and his men there was no salvation, for they had refused to believe.

Gnosticism may not have seemed that bad at first. In fact it may not have even been identified as a problem until several had come into the church with these beliefs. Now that it has been identified and it has shown itself to be a false teaching, Jude reminds the church of the history of God's people. We either come out from Egypt, or remain slaves forever.

:6 "And the angels who did not keep their proper domain, but left their own habitation, He has reserved in everlasting chains under darkness for the judgment of the great day;" If reminding the church of the exodus was not enough, Jude now gives another example. Here we are given a peek behind the scenes into the spiritual realm of which we know so little. Although Peter had spoken on this subject in his earlier letter, (II Peter 2:4), and Jesus Himself had alluded to it, (Matthew 25:41), the subject of sinful angels sounds so foreign to our ears.

Jude writes of angels who did not keep their "proper domain" and left their "own habitation." Peter speaks of "angels who sinned," and Jesus tells us that hell was prepared for the "devil and his angels." Wouldn't we like to know more? Here however, we are only told that the angels had left their proper place of dominion. This could be interpreted to mean that they had left their realm of jurisdiction and had attempted to usurp God's authority, but even then we must ask, what does that mean?

We must here avoid the temptation of building elaborate theories out of limited information. Some have concluded that this verse is referring back to Genesis 6:1-8, and that the sin of the angels was that they left heaven and began mating with women on earth! This is assuming that "Sons of God" always means "angels" in the Bible. A reasonable interpretation of Genesis 6 is that the "Sons of God" refers to the God-fearing descendants of Seth, in contrast to the sinful descendants of Cain (daughters of men).

Commentary On The Epistle Of Jude

Some, however, look to Revelation 12:7-12 as describing the "war" that brought about the fall of Satan and His angels. Companion verses to this thought are found in Isaiah 14:12-21, and in Ezekiel 28:11-19. Keep in mind, however, that the book of Revelation and Ezekiel are highly symbolic books, and that the references in both Isaiah and Ezekiel are primarily referring to evil kings of their day, (the king of Babylon and the king of Tyre), and must be given a "double meaning" to apply to Satan also. Double interpretations, however, are not uncommon with Old Testament prophecies, and these verses do strongly lend themselves to such an interpretation, and fit nicely with this theory.

If there was a "war" in heaven, let us remember that such a war would be unlike anything that we could conceive. Rather than a battle for earthly territory using weapons of destruction, a spiritual war would be a war of wills, perhaps "fighting" for the souls of men. Did not Satan himself show his desire for Jesus to bow down and worship him? Did not Satan offer to Jesus the kingdoms of this world (Matthew 4:1-11)? Wasn't "war" in some sense "declared" when Satan tempted Eve to sin? It was then that the prophecy was made that he would bruise the heel of the seed of woman (Jesus), and that Jesus would bruise his (Satan's) head (Genesis 3:15). Then turn to the New Testament and find when the 70 returned with joy saying that even the demons were subject to them in His name. In response to this Jesus said, "I saw Satan fall like lightning from heaven (Luke 10:17-18)!" Yet the final blow remained to be delivered upon the cross, for it was there that Satan saw victory turn into ultimate defeat. It was there that our Accuser was cast down, as he was overcome by the blood of the Lamb. (See Revelation 12:10-11) As Christ shed His blood upon the cross, salvation was provided for all who receive Him.

Some definites we can gather from this verse are that angels can sin, and that there is a place of "waiting" and darkness" for those angels who have sinned. The waiting is until the Day of Judgment, for Peter plainly states it. The word Peter uses to describe his place is translated "hell" in most translations, but the actual Greek word "Tartarus" (#5020) is only used in II Peter 2:4. The literal meaning in Greek is "the abode of the wicked dead." The question then that begs to be asked; "Is there a difference between Tartarus and hell?" Some see the difference being that Tartarus the abode of the dead awaiting the judgment, while hell is their destination and punishment awaiting after the judgment. This fits well with the information we have, but as to how hell and Tartarus may differ in any other ways we can only guess. Perhaps there is little or no difference in the actual environment of either. One thing for certain, for both sinful angels, and sinful men who refuse God's salvation, there is only punishment in store once this life is over. (See Luke 16:23, Matthew 25:46, and Hebrews 9:27)

:7 "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." Jude now presents his third example of what sin and disobedience can do. Sodom and Gomorrah are words that both then and now are synonymous with evil. But long before Sodom and Gomorrah were the very definition of evil, they were ordinary cities, cities that went very wrong. Jude says they "gave themselves over" to sexual immorality and went after "strange flesh" (homosexuality). That's the way it would have to happen. No city or civilization is going to be built on homosexuality. Homosexuality produces no off

Commentary On The Epistle Of Jude

springs. For a homosexual culture to survive, it must "feed" off the descendants of the heterosexual community. It's so obvious I shouldn't have to spell it out, but considering the climate of modern day America, these basic points need to be made clear.

Sodom and Gomorrah were not founded by homosexuals, they were "given over" to such sin. The angels who sinned did not "keep" their proper domain (verse 6). The Israelites who were destroyed had previously been saved from out of the land of Egypt (verse 5). In the same way the church that Christ had established and cleansed by His blood, was now being changed and corrupted by those who were turning the grace of God into a license to sin (verse 4). What is Jude's point? His goal is to make his readers very aware of how easily we can change and become corrupted. It has happened before, and it can happen again!

The Gnostic teaching was leading the church in such a direction, for their view was that sin in the flesh did not affect one's spiritual relationship with God. Today there are many "doctrines" that produce the same result in the Lord's church. Whether "humanism," "materialism," or just plain apathy, if the end product is a church with little regard for moral purity, we need to heed the warnings that Jude brings to our remembrance.

:8 "Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries." Those who were defiling the church are referred to as "dreamers" who defile the flesh. Their doctrines were not rooted in fact, they were "dreamers" whose ideas were taking them into sins of the flesh, as well as sins of the heart. Armed with the attitude "we know," the Gnostics were lifted up in pride, rejecting authority, and even speaking evil of dignities. "Dignities" means literally "glorious ones." Most likely Jude is speaking of angels. It stands to reason that as Gnosticism took root, it would produce an arrogant intellectualism that would eventually see even angels as inferior to man. May we be reminded that it is man that is a little lower than the angels, (Hebrews 2:7), and the angels that are lower than God, (Hebrews 1:4).

Some see this verse as referring to those angels who had sinned, (mentioned in verse six). I would disagree. First, how would the Gnostics have known about them, considering these words were just being written to them? Second, to speak evil of fallen angels is to state the fact that they were evil. Certainly it is not wrong to speak of the wiles of the devil and his angels, for it is the Bible itself that warns us of those very facts!

However it is another matter to be lifted up in pride, and to look down upon those spiritual beings that God has created as messengers and ministers for our good (Hebrews 1:14). Such pride produces a self-righteousness that displaces our reverence for God and His spiritual realm. This apparently, was the line that some of these early Christians had crossed.

:9 "Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" Very strange indeed, to think of Michael the archangel arguing with the devil over the body of Moses! There are several questions we may have that this verse leaves somewhat open-ended. I am not sure why either Michael or the devil would want the body of Moses, upon his death. That which came from dust, and is destined to return to dust, would not seem to be a great prize to any being in the spiritual

Commentary On The Epistle Of Jude

realm. Perhaps, however, the dispute about the body of Moses represents a way of speaking about the real issue of who had claim to the soul of Moses. Remember Moses had sinned, (Numbers 20:10-12), and the nature of his sin seemed to have been the very attitude under consideration in this passage in Jude. Moses, in his frustration with the complaints of the people, by the power of God provided them with water from a rock, but in the process failed to give God the glory. Moses stated, "Hear now, you rebels! Must we bring water for you out of this rock?" Perhaps it is a coincidence, but it may well be that Michael, upon Moses' death, made sure to not repeat this same error Moses had made in his life. "The Lord rebuke you, Satan! It's not in my power, but God has plenty to get the job done!" By the way, was Moses "lost or saved"? Let's put it this way, if Michael rebuked Satan in the name of the Lord, who do you think won that dispute?

This verse also brings up further discussion as to the names and "ranks" of angels. Michael is only one of two angels mentioned in the Bible by name, and he is the only angel mentioned in the Bible as an "archangel." That there is some kind of "rank" among angels is indicated here, and also in Daniel 10:13 and Revelation 12:7. Gabriel is also mentioned by name, and was an important part of carrying God's messages at the time of the birth of Jesus, but is also found to be at work in the days of Daniel! The study of angels is a fascinating study in itself.

Another issue brought up by this verse is one of which many Bible students may not be aware. There have been a number of "religious books throughout the centuries that are not a part of the Bible, that deal with some Bible topics, (just as there are today in any religious bookstore). Some of these are very old, even dating to around the time the New Testament was written. One of those books is titled "The Assumption of Moses," written early in the first century, and put in the mouth of Moses addressing Joshua. It is clearly a fictitious writing, but in that book there is a discussion concerning this dispute over the body of Moses. Some see Jude as having quoted from the "Assumption of Moses" in this verse, since this event is not found anywhere in the Old Testament. Suffice it to say that simply because a New Testament author speaks of Old Testament events that is not revealed in the Old Testament, is not evidence that that New Testament author had to get his information from an uninspired source! If we hold to the fact that the Bible is inspired by the Holy Spirit, could He not reveal facts to that New Testament writer that had not been given in the Old Testament? In addition, let us also see that considering the date of these writings, it may well be that book called the "Assumption Of Moses" was written after the epistle of Jude, and that it quotes from the book of Jude, expounding upon this verse.

:10 "But these speak evil of whatever they do not know; and whatever they know naturally; like brute beasts, in these things they corrupt themselves." Those who "speak evil" of both what they know and what they don't know, are those "dreamers" mentioned in verse eight. The archangel is mentioned in verse nine as an example of how careful we must be in what we say, and how important it is to always keep in mind the pre-eminence of God, and man's position in relation to God and His creation. Like a bunch of rowdy school boys, making fun of their fellow students, laughing at the teacher behind his back, and writing derogatory graffiti about the principal all around town, these early "Christians" had crept into the church with a chip on their shoulders and egos too

Commentary On The Epistle Of Jude

big to live with! This verse tells us they had become like brute beasts, and in the process had corrupted themselves.

The examples given in verses 5-10 are far to close to "home." Like the Israelites who were saved and then destroyed due to their unbelief, it is easy to see America in Israel's place, a nation once "saved" from religious persecution, now being destroyed from within by every form of ungodliness. Like Sodom and Gomorrah, many of America's cities are in moral decay. Just as those dreamers of the first century who were arrogant and outspoken in their human pronouncements, much of today's generation has little respect for anyone or anything. Even "humor" today has become harsh and cynical, always looking for new "taboos" to break, and lines of morality to cross. Of particular concern is the new form of "entertainment" that finds humor in graphic violence. Today in America homosexual "artists" exhibit pictures and "creations" that display their perverted views of human sexuality, and even blaspheme Christ and Christianity in the name of "art." Though there is still much good in America, it is important that we can see how such attitudes as described in these verses are prevalent in our society, and thus an ever growing pressure upon today's church.

:11 "Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah." Jesus had once pronounced a series of "woes" upon the Pharisees, and Jude now follows in His example in pronouncing these "woes" upon those who were attempting to corrupt the church.

First, they were guilty of following after the ways of Cain. Let's remember that before Cain ever murdered, Cain offered an improper sacrifice. Secondly, remember that when God rebuked Cain for this mistake, Cain refused to learn from it! We remember Cain for murder, but even more importantly, we need to remember Cain for failing to learn from his mistakes. In Cain's case murder was "living" proof that he hadn't learned a thing!

In addition, this "woe" is pronounced upon those who had "run greedily in the error of Balaam for profit." Balaam is noted for being the only Bible character that had to learn from a donkey, but like Cain, we must remember his prior issues with God's will. It was his greed that is given here as his motive for sin. In what way specifically were these heretical Christians of Jude's day seeking to gain money? This we cannot say. Perhaps by gaining influence in the church they were hoping to use their "church connections" for their own business ventures, but this is only speculation. Certainly influence can bring about financial profit, but no details are given.

In the same sentence Jude speaks of the "rebellion of Korah." Just for the record, let's remember that Korah was an Israelite who lived during the time of Moses. He began a rebellion against Moses' leadership from within, (see Numbers 16), while Balaam living during the same time period attempted to curse Israel from without (Numbers 22-25). Jude is simply going from one familiar example to another. This speaks well of his respect for his readers' familiarity with Old Testament history, but Jude also has a point in this trip down "memory lane."

With each generation, and with each dispensation, God's specific guidelines have been challenged and disobeyed. Each generation has had its "Cain," and each "Cain" has become his own worst enemy. For those living in the first century, and for those living today, the message should be quite clear. Submit to God. Allow Him to lead His church.

Commentary On The Epistle Of Jude

Respect His authority, and those whom He puts in authority. Reject any "new" teachings that are not found in His "original" teachings. Don't make the mistake made by so many before us, of finding a "new" way that leads only to destruction. And furthermore, don't let material gain, or the lust for power infect the church with spiritual disease. History shows what such desires have done to God's people.

:12 "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;" With some historical examples in mind, Jude now returns to the present. Those who are corrupting the church and themselves have become like stains on a beautiful piece of cloth, they are "spots" in the churches' love feasts. The "love feasts" spoken of must have been similar to what we now would call a church fellowship dinner. Referring to it as a "love feast" may have been their way of keeping the emphasis on the fellowship rather than the food, and was also a reference to the common love of Christ that binds all Christians together. In I Corinthians 11 we find such a feast in conjunction with the observance of the Lord's Supper. It should not be surprising that this was an early practice, for it was during an actual meal that Christ instituted the Lord's Supper. Perhaps it was the abuses of this meal and the corruption of the Lord's Supper (see I Corinthians 11:17-22) that led to the general discontinuation of this practice in the following centuries.

Selfishness and greed destroy the concept of a love feast, while such attitudes totally undermine the whole idea of Christianity. These "self-servers" are now described as "clouds without water," full of promise but giving nothing. They are like fall trees without fruit that have been uprooted. Not only will they produce no fruit this year, they never will! Harsh words, but the list goes on, and the pictures get worse in the verses to come.

:13 "raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever." The next metaphors used to describe the "self-servers" are the waves of the sea. As they beat upon the shore the waves become a picture of agitation and foam that bring to land all the contamination of the sea. They are also described as "wandering stars" that seem to follow no course or path. This is an interesting ancient reference to the planets that appear as stars in the night sky. While the far distant stars remain in the same patterns in relation to one another as the earth rotates on its axis and revolves around the sun, the planets, (due to their own rotation around the sun), seem to wander aimlessly or without pattern in relation to the true stars. A good sailor would learn never to set his path on a "wandering" star, which we would now call "planets."

For the second time in his letter Jude uses "darkness" to describe the place of punishment. In verse six it was in reference to the angels who has sinned, and in this verse it is in reference to those who had become "spots" or "blemishes" in the church. In Matthew 8:12 Jesus described the punishment reserved for those Jews who lacked faith in Him as "outer darkness," where there will be "weeping and gnashing of teeth." In several parables, (the Wedding Feast and the Unprofitable Servant), Jesus also choose these words to describe punishment. (See Matthew 22: 13, 25:90) In II Peter 2:4,17

Commentary On The Epistle Of Jude

"darkness" is again the word used to describe the punishment that is reserved for the disobedient.

Although it may be argued that any word that describes a spiritual realm must be understood figuratively, it may also be said that the concept of physical darkness may come closer to explaining at least part of the experience of hell than other words that could be used. Perhaps in this usage "darkness" may be found to have its fullest meaning. Since the destination of both disobedient angels and men is said to be in darkness, can we conclude that it is the same "place" or realm? Jesus' words in Matthew 25:41 would indicate that fact.

:14 "Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints," This is a fascinating reference to an Old Testament character we know very little about. Enoch was one of the true old-timers, perhaps best known for his long-lived son, Methuselah. Genesis 6:24 tells us that "Enoch walked with God: and he was not, for God took him!" This puts Enoch in very special company, for only Elijah, (II Kings 2:1-15), and Jesus, (Luke 24:51), were "taken up" while living. Hebrews 11:5-6 states that Enoch was "translated that he should not see death." Even more fascinating is that Jude again, as in verse nine, records some facts concerning an Old Testament character that even the Old Testament does not contain. Here we learn that Enoch was a prophet, and that he, (living before the flood), had even prophesied about events that were taking place in the days of Jude!

As in verse nine, this verse has brought some who seek to discredit the Bible to the conclusion that Jude gathered this information from another book, in this case one titled appropriately "The Book of Enoch." The first book of Enoch was written by various authors at different times and circulated under the name of "Enoch." It was probably written around the time of Christ, yet it was titled under the name of this Old Testament patriarch, Enoch. Although there are some similarities between this verse and some of the material contained in I Enoch, this does not prove that Jude "borrowed" this information from an uninspired source. (See comments on verse 9)

Getting back to the message itself, Enoch is quoted as saying that when the Lord comes He will come with 10,000 "saints" or "holy ones." The King James Version's use of the word "saints" may make us think of Christians, but the reference here is probably to angels. (Also see II Thessalonians 1:7) Enoch's prophecy is concerning the coming of the Lord. Verse 15 tells us one of the tasks He will carry out when He comes.

:15 "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." Hebrews 9:27 tells us that Christ was offered once for sin, and that He will appear a second time apart from sin, for salvation! Unfortunately, many upon His second coming will be unprepared, and rather than reaping the benefit of salvation made available as a result of His first visit, will experience the crushing blow of condemnation at His second coming.

Notice that judgment will be brought for not only ungodly *deeds*, but also harsh things *spoken* against the Lord will affect one's sentence. Unrepentant blasphemy of the Lord will most assuredly bring about a conviction at the judgment.

Commentary On The Epistle Of Jude

It may at times seem as though evil is winning. In the short-term evil often does win. Verse fifteen comforts those who love God with the knowledge that the enemies of God will be convicted due to their words and their ways. Comforting? Yes, for if there was no day of reckoning for the ungodly, there could be no day of salvation for His children!

:16 "These are murmurers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage." The description of those who were corrupting the church continues. A "murmurer" is one who talks, (often in a whisper), and usually as a complaint. Even our English word for it sounds like subtle complaints in a crowded room. Another stronger word is next used to describe them as "complainers." Is there any sickness more hazardous to the health of the church than a perpetual complainer? Yes, there is such a thing as "constructive criticism," but it is a rare bird indeed. In my years as a minister in the Lord's church, I would say that most of the "constructive criticism" that I have seen offered, has usually come across as *destructive*. Such destructive communication comes as the result of years of either private, (and sometimes not-so-private), murmuring and complaining. Nothing is farther from the Christian walk than to speak negatively in an attempt to undermine a brother.

Jude informs us that this was going on "according to their own lusts." As to what "lusts" such actions were feeding, we can only guess. Be reminded, however, that "lusts" can refer to desires other than sexual desires. It may have simply been their desire to have respect, influence, and power that drove them on to murmur and complain about those who were taking the lead in the church. The next sentence would lead one to think that it was something along this line, for they are said to "mouth great swelling words, flattering people to gain advantage." From a Christian's point of view we say swelling words concerning God and His love, and in so doing we may also speak well of those who have done well and who serve God. But from an ungodly point of view one would say such things only to further his own agenda. God knows the heart. Whose kingdom are we trying to further, God's kingdom, or ours? One's words do not always tell. One may do all in the name of the Lord, and still be out "for himself." Each of us must honestly answer to God. In time others in the church will show "by their fruits" what their goals truly are (Matthew 7: 20).

Meanwhile we must avoid getting into the "popularity trap." Church "politics" nearly destroyed the early church, and continues to do damage to this day. The lifeblood of many congregations has been sapped by political maneuvering. As Christians become infected with party positioning rather than furthering the cause of Christ, it can become virtually impossible to make any decisions or do anything that is really best for the church. The devil does his best to make sure that political considerations override all others. A clear example of this point is found in our secular governments. How much meaningful work is accomplished in a politically "hot" environment? Those who are "out" want those who are "in" to fail, so that they will be "out." Yet those who are "in" need the support of those who are "out" in order to succeed. However, "success" to them is rarely what is best for the people they serve, but rather best to keep their party "in." The system can eventually destroy the hand that feeds it. But let's back up, it doesn't have to be this way, and not all people are that way. We can stop it in the church by

Commentary On The Epistle Of Jude

deflating our pride and our stubborn wills, as we allow God to lead us through the weekly differences and decisions we must make as a church. We can choose to put personalities, selfishness, and pride behind what is truly important, as we ask, "What does God want for His church?"

:17 "But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:" Although most of this short letter has been concerned with those who were hurting the church with their sinful ways, Jude was ever mindful that it was "the beloved" who would read it, and it was they whom he hoped to strengthen. He now encourages them to remember some very special words.

It is the words of the apostles that he now brings to their minds, words that the apostles had themselves received from the Lord. Although this is not an exact quote of any Bible passage, we do find somewhat similar warnings in Matthew 18:7, Acts 20:29, and I Timothy 4:1. This is an excellent example of one New Testament writer referring to the words of other New Testament characters, words that are not found elsewhere in the Bible. (Also see Acts 20:35, II Peter 9:15) Let us be reminded that if we accept the inspiration of the Bible, this poses no problem as to the reliability of the book of Jude. An all powerful God could just as certainly inspire the apostles to write down the words of Christ, as He could also inspire his disciple Jude to record the spoken words of the apostles that had not previously been written.

This verse also indicates that the book of Jude was written during the first century, for he appeals to his readers' ability to remember hearing the words of the apostles. This verse also adds weight to the theory that the author of this letter was not Jude the apostle, for he speaks of "the words of the apostles." (See the "Introduction" section of this commentary.)

:18 "how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts." Keep in mind that whatever this verse is speaking of, it was then a present concern of Jude, and a current problem for his readers. So often we see the expression "last time" or "last days" in the scriptures, and are quick to assume that God is speaking of those few final days before the judgment. Let us be reminded that the term "last time" is a *relative* term that views the entire Christian age as the "last days" in view of the complete history of man. Seeing that Jude was speaking of the fulfillment of these particular prophecies of the apostles in *his* day, we can confirm that Jude was not speaking specifically of the final days before Jesus' return!

The prophecy was that there would be "mockers" who would "walk according to their own ungodly lusts." I doubt that there has ever been a time in the history of man without "mockers," but this prophecy speaks specifically of the rising up of mockers within the church, whose walk was not in the light, but rather to serve their own desires. While this has been a problem in the church, it was the first century church that first experienced it. Being brand new, there were many trials that the church was just beginning to face for the first time. Jude warns that it is now beginning!

:19 "These are sensual persons, who cause divisions, not having the Spirit." With this verse Jude's detailed description of those who were troubling the church is now complete. Since verse 4 he has spoken of them, using Old Testament examples,

Commentary On The Epistle Of Jude

examples from nature, and references to several Bible facts that are found nowhere else! We are truly indebted to Jude for this one priceless chapter.

Jude describes these "mockers" as "sensual," or "worldly." They were more concerned about satisfying their own lusts than satisfying God. In their quest for satisfaction they were creating division, and no wonder, for they did not have the Spirit of God!

Jude speaks to all forms of apostasy in the church. He speaks both to the libertines who seek to water down every basic doctrine of the church and thus divide it, and he also speaks to the modern day Pharisee that would divide the church over traditions and opinions, in a lustful attempt to gain power over one of the fragments that may remain after the carnage. Jude says it is those who do not have the Spirit who are causing the divisions. God's Spirit can only produce unity, for in each heart that He is allowed to dwell He will bring submission to God's will. For those who refuse to submit to His will, or even refuse to accept that His Spirit dwells within them, division will follow them. Keep in mind, however, that division can occur even where there are many who are in submission to Him. Just as in a marriage that fails, it is not always both parties who are to blame. Sometimes it is the efforts of those who seek to "contend earnestly for the faith" (verse 3) that brings about a revolt of those who are murmurers and complainers, and who walk according to their own lusts. We must each pray that we may never be on the side found fighting against God's will. If we are honest enough to admit to ourselves and to God that we do fall into such a contentious category, we must pray that God will give us the strength to change, lest we become guilty of doing such damage to His church today. If the truth were known, I wonder how many of our brethren who have fought so diligently for their positions in generations past, ever took the time to pray, "Lord, is this your will, or is it mine?"

:20 "But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit," If you wish to prepare for physical competition, you must work to build yourself up. If we are to be prepared for spiritual conflict, we must build ourselves up "on faith," while "praying in the Holy Spirit." Just like anything else, our faith must be used to become strong. Muscles and faith both deteriorate with lack of use. Consciously looking to our faith in God rather than to our own wisdom, strength, and opinions, will strengthen us to withstand any trials we may face. Great Bible examples stand as a testimony to this fact. Where was Stephen's faith as he was being stoned to death? The words "Lord, do not charge them with this sin" come quickly to mind (Acts 7:60). Only God knows how many good souls have been strengthened by Stephen's example of faith at the time of his death, and in addition, only God knows how many times and ways Stephen had strengthened his faith by using it daily, long before he was put to that final test! If Stephen had not been a man "full of faith and the Holy Spirit" when he was chosen to be a deacon, (Acts 6:5), and had not lived his faith daily, would we have this great example of faith demonstrated at his martyrdom?

In this verse the reader is also urged to "pray in the Holy Spirit." In Romans 8:26 we learn that the Spirit of God helps us in our weaknesses. One of our ever-present weaknesses is in this matter of prayer. In this passage Paul states that we don't know what we should pray for as we ought. To help us the Holy Spirit is given that He might make intercession for us. The study of Romans 8 will help us to see what the Spirit does

Commentary On The Epistle Of Jude

for us, but is Jude saying something in addition to this? Since Jude has just spoken of building up our faith, his thoughts here complete that statement. When we pray, let's pray as all Christians must pray, and that is seeking God's guidance and help through His Holy Spirit. Can any reason be given for a Christian's prayer being offered without the Holy Spirit? How can I even begin to pray properly or effectively, if I do not have God's assistance? It is up to you and I to put forth the effort, but as we do we must have faith in God's help and strength to make our efforts productive.

As the "beloved" of the church prepared to stand firm against those who were attempting to pervert it, they now needed (more than ever) to build themselves up through a faith-filled prayer life. God's Spirit was there for them. The ungodly were at a distinct disadvantage!

:21 "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude's "pep talk" as he begins to close this very challenging letter is much needed. Jude's purpose was not to be a "murmurer and complainer" like those he was writing about, but by warning the beloved of the church, Jude now wants to build them up to withstand the onslaught. When Winston Churchill spoke to his nation of the blood, sweat, toil, and tears that England must face, it was not to tear them down, but to build them up and to prepare them to resist the Nazi war machine. For the church, the war had already begun in the 1st century. Survivors would only be found among those who kept themselves in the love of God.

Of course the point can be made that there are many in the religious world today that seem to think *love* is all that matters, regardless of what they do or believe. Students of the Bible know better than that. Taking a close look at the true meaning of "love" as found in the Bible, we would find that complete love brings about obedience (John 14:15). The love Jesus has for mankind brought about His obedience to the cross (Hebrews 5:8).

But if we understand the Bible implications and meaning of "love," we will be able to truly understand what Jude is saying. If we keep ourselves in the love of God, we can't go wrong! Such statements, however, must not be interpreted to mean that "anything goes as long as we love." You would think by now that man would have learned that such "free love" concepts are living contradictions.

While staying in a loving relationship with God, let us also keep looking for His mercy. We can know that He loves us, and we can know that we love Him, but if we do not have a working grasp of His mercy, our confidence in our relationship will always be shaky at best. Consider a husband who constantly tells his wife of his love, but at the same time warns her of the consequences if she ever makes a mistake! If there is no mercy in a relationship, no willingness to forgive the other's mistakes, there can be no relationship among imperfect people. When it comes to our relationship with God, the Father is without sin, yet we have fallen short of His glory. We must hold to His mercy to have confidence, and to stand strong against those who wish to tear down rather than to build up the church in His love. Notice verse 21 speaks of looking for His mercy "unto eternal life." While all our struggles are here upon earth, our following his love and mercy will lead us to eternal life! To think, that our decisions, responses, and reactions to the trials we face in His church will determine where we spend eternity, is truly an ominous thought. Is there anything that could be more important?

Commentary On The Epistle Of Jude

:22 "And on some have compassion, making distinction;" If the "beloved" stay in the love of God, and continue to build themselves up in their faith, then they may also help others who are struggling. There were some who were different, that is some who deserved compassion. We can only conclude that there were some who were being confused by the teachings and behavior of others, and that these were some who could be helped. There are always leaders, and then there are followers. There is always to be compassion for those who need help.

:23 "but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh," While there were some who were to be approached with compassion, there were others to be approached with fear. The fear of being pulled into a fire while trying to rescue another from the flames is ever present in the mind of a firefighter. If successful, however, a soul, (although singed), may be saved! Great wisdom must be employed in any rescue operation, and spiritual rescue work is the most dangerous of all. This does not mean that we refuse to make the effort, but we must be alert and prepared for all possibilities. In my experiences those who have, (or are in the process), of falling away, can do great damage in many ways.

First, they can greatly discourage you by their harshness and criticism. Second, they may seek to cast doubt on every facet of your beliefs. Third, they may leave you feeling as a failure in teaching the gospel. The truth is that there are some who want to go down and take the world with them. We should not be surprised. The devil is behind their work, and he was a liar and murderer from the beginning.

As to the "garments" that are defiled, would that not be the baggage or the sins that they have wrapped themselves in, as they begin their fall? As we attempt to bring them back, may we never forget to hate the sins they have learned. Perhaps this is as good a verse as any to support the often-quoted phrase, we must "hate the sin, and love the sinner." Any variation from this practice could mean disaster for both the strong brother, and for the one that is falling away. If, in our zeal to restore a lost brother, we overlook certain sins to gain him back, we are jeopardizing both his salvation and ours. If our friendship and fellowship with that fallen brother creates in us an appetite for his sins, we too can be lost! Just as a lifeguard risks his life to save others, we too must be aware of the danger of such missions. Yet out of love we must press on.

Perhaps it is here that a word of caution must be made. Too often it is a new Christian that attempts to carry out such missions. While we should never discourage anyone in their desire to serve God, those who are young in the faith must be prepared for what they may face in their efforts to save others. New Christians need examples to learn from. The more time we spend with a new brother or sister, the more they can learn how to deal with some of the objections the world will give to Christianity. Going visiting together with a new Christian is an excellent way for them to learn. More often than not, however, new Christians are left alone as they attempt to convert their family, friends, and neighbors. This again can cause one to be lost in his or her attempts to save others. How many firemen have lost their lives in carrying out their duty? How many policemen have been lost in the line of duty? How many good, devoted Christians have been lost in their efforts to save another's soul?

Commentary On The Epistle Of Jude

:24 "Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy," We now have reached Jude's closing thoughts, as verses 24 and 25 make up one long sentence. The style of these verses is different from the rest of the epistle, as though Jude was writing down his prayer for the beloved. It is in prayer form, for God is addressed in both verses. It is a prayer of great faith, for despite all the problems that Jude has been speaking of in this short letter, he now speaks of "Him who is able to keep them from falling!" Christianity is here clearly shown in contrast to the world. While the world may view all the problems of life as a reason to muddle on in hopeless despair, the Christian sees life in a completely different light. As Christians we can see the spiritual problems behind the physical, yet we continue on in hope and joy, knowing that God has solved the original problem of sin and our eternal destination!

The confidence that Christians have is not a delusion. The world sees us as "making ourselves" believe things that we know can't be true. Christians realize that once we accept Jesus as Lord, we can then begin to see how that all things point to Him. It is the world that refuses to see the mind and the power behind all creation, and is "making believe" that it is all the result of chance. Satan pulled a fast one when he put Christians on the defensive in the 20th century, making them feel it was their responsibility to prove the existence of God! When all that we see in nature points to intelligent design, should not those who reject the existence of God be required to produce proof that He *does not* exist?

The text of this verse provokes the question, "how can Jesus present us faultless before God's presence?" Hopefully any Christian could answer this question! By the grace of God we can stand faultless, for in accepting Christ's sacrifice for our sins, Jesus has given us His righteousness (II Corinthians 5:21). Through our obedience to His plan we become beneficiaries of His sacrifice on the cross. As Jesus takes our sins, we receive His "sinless ness." Although sinners, if we repent and are baptized into Jesus Christ, our sins will be forgiven (Acts 2:38). The faithful of the church both then and now need to constantly be reminded of where our confidence comes from. Without Jesus we would have none! Through Jesus we can look forward to being in the presence of His glory with exceeding joy! Even better, we don't have to wait. We can come before His presence spiritually in prayer and song even now with exceeding joy!

:25 "To God our Savior, Who alone is wise, be glory and majesty, Dominion and power, both now and forever. Amen." How can God be our Savior? We are more accustomed to speaking of Jesus as our Savior, but it is here that we must see the interwoven nature of the Divine Nature. God the Father is our Savior in sending the Son to die for our sins. Jesus offered Himself on the cross, while doing so in obedience to His Father in heaven. In addition, we must consider such verses as John 1:1 and John 20:28, and we will find that there is no cause to be alarmed when any one of the Trinity are used interchangeably.

It is here stated that God "alone is wise." Does this verse disclaim the wisdom of any others? Was not Solomon given great wisdom from God? Certainly he was, but we must remember that Solomon's wisdom came from God, as well as any wisdom we, (or any others), may possess. Note also that this is a statement of comparison. In relation to all others God alone is wise. No one outside the Godhead comes close.

Commentary On The Epistle Of Jude

Due to His wisdom He is praised. He deserves all glory and majesty. He is of the highest dignity. Any effort or expression of honor we may offer to Him cannot be understated, or undeserved, for He has the dominion and the power. God's strength and rule have always existed, and there will be no end to them!

Today's world may see itself as more advanced than any previous generation. Certainly in many ways we have reached the highest levels of technology and knowledge since the beginning. Yet, none of our advancements have in any way lessened His control of this world. Today's man has come so far, yet he has learned so little! The headlines today are mere echoes of the past, tired reruns of sins and problems that Jude spoke boldly against nearly 2,000 years ago. Today, as much as ever, man needs to humble himself before our God who alone is wiser than all of man's knowledge. To God Jude dedicates his epistle, who deserves all the glory forever and ever.

-Bruce Gleim 1st Edition 12/23/92

Revised 3/29/02

The Epistle Of Jude / Self-Exam

1. What was Jude's first reason for diligently writing to his beloved brethren? A. To criticize them B. To write to them concerning their common salvation C. To teach them some Old Testament history
2. Overall, however, what subject is most of Jude's epistle about? A. The joy of being a Christian B. Angels and their proper domain C. Those who had crept into the church
3. How is the word "faith" used in verse 3? A. One's ability to believe in that which he has not seen B. That body of beliefs (teachings) that was once for all delivered to the saints C. A good feeling about the church
4. True / False "All angels are good, and are God's messengers."
5. What were the sins of Sodom and Gomorrah?
6. Circle those Old Testament characters below who are mentioned in the epistle of Jude. Cain Able Balaam Noah Abraham Korah Jacob Enoch Adam Moses Michael
7. Those who had "crept in unnoticed" into the fellowship of the church are also described as: A. dreamers who defile the flesh B. spots in your love feasts C. murmurers and complainers D. all of the above
8. what was Jude's prescription for the "beloved" to stay strong during those difficult times? A. build up their faith, pray, stay in God's love B. become suspicious of everyone C. correct more than encourage, because everyone is doing something wrong
9. Yes / No Is it ever dangerous to try to save someone who has fallen away?
10. With God's help, can we keep from stumbling?

Commentary On The Epistle Of Jude