

Jude Commentaries & Sermons

Revelation

John 3. "Certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. (Jude 1:4)

Click chart to enlarge
 Chart from recommended resource [Jensen's Survey of the NT](#) - used by permission
[Another Summary Chart - Charles Swindoll](#)

Jude Resources Commentaries, Sermons, Illustrations, Devotionals

JUDE: CONTEND EARNESTLY FOR THE FAITH KEEP YOURSELF IN THE LOVE OF GOD			
Jude 1:1-4	Jude 1:5-16	Jude 1:17-23	Jude 1:24-25
Salutation & Purpose	Exposure of False Teachers	Jude 1:17-23	Jude 1:24-25
Contend for The Faith	Their Doom (Jude 1:5-7) Their Denunciation (Jude 1:8-10) Their Description (Jude 1:11-16)	Believer's Defense Against False Teachers	Doxology
Exhortation	Warning	Exhortation	Benediction
Date: A.D. 70-80			

OVERVIEWS AND INTRODUCTIONS:

- [Booklet - Jude: Recognizing the Danger Among Us - 33 pages - Well Done](#)
- [Jude: Contending for the Faith](#) - Ray Stedman - "The Bible without the Spirit leads to a dead, institutional Christianity. The Spirit without the Bible leads to groundless fanaticism. We need both the Spirit and the Word to effectively Adventure through the Bible."
- [Jude Introduction](#) -John MacArthur
- [Jude: Author, Date, Audience, Occasion, Detailed Outline](#) - James Van Dine
- [Jude: Introduction, Argument, and Outline](#) -Daniel Wallace
- [Jude Notes and Outline](#) - J Vernon McGee- includes brief verse by verse comments
- [Jude - Introduction](#) - Charles Swindoll - on right side of page see Overview Chart of Jude
- [Synthetic Bible Study - Jude](#) - James Gray
- [Jude Introduction](#) - NIV Study Bible
- [Jude Overview](#) - Myer Pearlman
- [Jude Introduction](#) - Wil Pounds

DICTIONARY ARTICLES:

- [Book of Jude](#) - Holman Bible Commentary
- [Jude, Theology of - Baker's Evangelical Dictionary of Biblical Theology](#)
- Easton's Bible Dictionary [Jude, Epistle of](#)
- Fausset Bible Dictionary [Jude, the Epistle of](#)
- Hastings' Dictionary of the Bible [Jude, Epistle of](#)
- Morrish Bible Dictionary [Jude, Epistle of](#)
- Smith Bible Dictionary [Jude, Epistle of](#)

- International Standard Bible Encyclopedia [Jude, the Epistle of](#)
- McClintock and Strong's Bible Encyclopedia [Jude, Epistle Of](#)
- The Nuttall Encyclopedia [Jude, Epistle of](#)
- The Jewish Encyclopedia [Jude, Epistle of](#)

Key Verses: Jude 1:4, Jude 1:20, Jude 1:24, 25

Key Words -- See importance of [key words](#) - learn how to [mark key words](#) and the associated discipline of how to [interrogate them with 5W/H questions](#). Practice "interrogating" key words as well as [term of conclusion](#) (therefore), [term of explanation](#) (for), [terms of purpose or result](#) (so that, in order that, that, as a result), [terms of contrast](#) (but, yet), [expressions of time](#) (including [then](#); [until](#), after) and [terms of comparison](#) (like, as). You will be amazed at how your Teacher, the Holy Spirit, will illuminate your understanding, a spiritual blessing that will grow the more you practice! Be diligent! Consider the "**5P's**" - **P**ause to **P**onder the **P**assage then **P**ractice it in the **P**ower of the Spirit. See also [inductive Bible study](#) - [observation](#) ([Observe With a Purpose](#)), [Interpretation](#) ([Keep Context King](#), [Read Literally](#), [Compare Scripture with Scripture](#), [Consult Conservative Commentaries](#)), and then be a doer of the Word with [Application](#). Do not overlook "doing the word" for if you do you are deluding yourself, and are just a "smarter sinner," but not more like the Savior! As Jesus said "blessed are those who hear the word of God, and observe it." (Lk 11:28+, cf James 1:22+),

- **Lord** (Jude 1:4, 5, 9, 14, 17, 21, 25)
- **Faith** (Jude 1:3, 20)
- **Keep/Kept** (Jude 1:1, 6, 21, 24),
- **Ungodly** (Jude 1:4, 15, 18),
- **Beloved** (Jude 1:1, 3, 17, 20),
- **Judgment** (Jude 1:6, 9, 15),
- **Remember** (Jude 1:17),
- **Angel/Archangel** (Jude 1:6, 8, 9),
- **Holy Spirit** (Jude 1:19, 20).
- See discussion of **key words**, a vital component of **inductive Bible study**.

OUTLINE OF EPISTLE OF JUDE

The following outline is adapted from J Sidlow Baxter's Outline entitled "Contend for the Faith"

GREETING, Jude 1:1,2.

WHY CONTEND - APOSTATE TEACHERS (Jude 1:3-16).

- Their subtle perversions: Two basic denials (Jude 1:3-4).
- Their certain doom: Three historic examples (Jude 1:5-7).
- Their impious ways: Three historic examples (Jude 1:8-11).
- Their utter falsity: six awful metaphors (Jude 1:12-13).
- Enoch's prophecy: Coming destruction (Jude 1:14-16).

HOW TO CONTEND - OUR RESOURCES (Jude 1:17-23).

- Realize that the apostasy has been foretold (Jude 1:17-19).
- "Build," "pray in the Spirit," "keep," "look" (Jude 1:20,21).
- Show compassion towards certain who contend (Jude 1:22).
- Others seek urgently to rescue: but keep pure (Jude 1:23).
- Jude's doxology: Coming consummation. (Jude 1:24, 25)

In all contending for the faith we must "keep ourselves in the love of God," the counterpart of which is that the love of God must be in us. We must love, even while we contend against the errors of apostatisers. We must love their souls even while we oppose their words and deplore their ways. Sometimes it is delicately difficult to keep these separate, but the love of Christ in our hearts will put wisdom on our lips....There are some who "contend" against us. Endless counter-contention with them is useless. But there are

others who need "snatching out of the fire"; they have been deceived, and in one sense or another, i.e. by bewilderment, remorse, doubt or danger, are in the fire. And there are still others on whom we are to "have mercy with fear," i.e. being cautious lest in seeking to bring them back we should defile our own garments. (J Sidlow Baxter's [Explore the Book](#) - recommended resource)

Another Outline

- Jude 1:1-4 Greeting and Purpose
 - Jude 1:5-16 False Teachers Exposed
 - Jude 1:17-23 Warnings and Commands to Believers
 - Jude 1:24-25 Benediction
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INTRODUCTION AND OUTLINE - C H Ryrie (Borrow [Ryrie Study Bible](#))

Authorship Jude identifies himself as the brother of James (Jude 1:1), the leader of the Jerusalem church (Acts 15), and the half brother of the Lord Jesus. Jude is listed among Christ's half brothers in Matthew 13:55 and Mark 6:3. Although, by his own statement, he intended to write a treatise on salvation, pressing circumstances required him to deal instead with the false teachers (Jude 1:3).

Purpose This letter was written to defend the apostolic faith against false teachings that were arising in the churches. Alarming advances were being made by an incipient form of Gnosticism--not ascetic, like that attacked by Paul in Colossians, but antinomian. The Gnostics viewed everything material as evil and everything spiritual as good. They therefore cultivated their "spiritual" lives and allowed their flesh to do anything it liked, with the result that they were guilty of all kinds of lawlessness. (See "Gnosticism" in the Introduction to 1 John, 1 John 1:1 book note.)

Extrabiblical Quotations In Jude 1:14 and Jude 1:15, Jude quotes the pseudepigraphal apocalypse of 1 Enoch and in Jude 1:9 alludes to a reference in another pseudepigraphal book, The Assumption of Moses. This does not mean that he considered these books to be inspired as the canonical Scriptures were. Paul quoted from heathen poets without implying their inspiration (Acts 17:28; 1 Cor. 15:33; Titus 1:12).

Readership The readers are not identified, but we know that they were beset by false teachers who were immoral, covetous, proud, and divisive.

Contents Condemning the heretics in no uncertain terms, Jude exhorts his readers to "contend earnestly for the faith" (Jude 1:3).

OUTLINE OF JUDE

I. The Salutation and Purpose, Jude 1:1-4

II. Exposure of the False Teachers, Jude 1:5-16

A. Their Doom, Jude 1:5-7

B. Their Denunciation, Jude 1:8-10

C. Their Description, Jude 1:11-16

III. Exhortations to Believers, Jude 1:17-23

IV. The Benediction, Jude 1:24-25

Henrietta Mears - UNDERSTANDING JUDE (borrow [What the Bible is all about](#))

AUTHOR: Jude 1 identifies the author of the book of Jude as Jude, a brother of James. This likely refers to Jesus' half-brother Jude, since Jesus also had a half-brother named James (see Matthew 13:55).

DATE: The book is closely related to the book of 2 Peter. The date of authorship for Jude depends on whether Jude used content from 2 Peter, or Peter used content from Jude when writing 2 Peter. The book of Jude was written somewhere between AD 60 and 80.

PURPOSE AND SUMMARY: Jude warns his readers against the dangers of falling away from the faith, and he points to the faithlessness of the Israelites in the wilderness as a reminder of how the Lord destroyed those who did not believe and obey Him. Surrounded as his readers were by moral corruption and evil influences, the author urges them to "contend for the faith" (Jude 3), and in a closing benediction he commends them to the One "that is able to keep you from falling" (Jude 24). Both the similarity of

this letter to 2 Peter and the use of non-biblical Jewish religious literature have shown much about the Jewish character of the Early Church messianic leaders (see Jude 9, 14–15).

Jude was a brother of the Lord. He knew Peter. They walked with the master and no doubt talked together after His departure. They evidently thought much alike about the great issues of the day. Second Peter and Jude are very similar in thought and language. Both men were dealing with the dangers confronting the doctrines of the Church.

No doubt certain persons who denied “the only Lord God, and our Lord Jesus Christ” had joined the church (Jude 4). They were not outside but inside the church and evidently had crept in unbeknownst to the true believers.

Alas! What church is without them today? They are with us but not of us. Christ will judge these evil people as He did the fallen angels.

These intruders had begun to teach untruths in the Church. A leaven of evil was at work among the believers:

1. “Ungodly men”—worldly (Jude 4)
2. “Turning the grace of our God into lasciviousness”—carnal (Jude 4)
3. “Denying the only Lord God, and our Lord Jesus Christ”—skeptical (Jude 4)
4. “Despise dominion, and speak evil of dignities”—lawless (Jude 8)
5. “Murmurers [and] complainers”—critical (Jude 16)
6. “Their mouth speaketh great swelling words, having men’s persons in admiration because of advantage”—flattering (Jude 16)
7. “Sensual, having not the Spirit”—immoral (Jude 19)

In contrast to these evil fellows, we find the true followers of the faith, lifting high the cross of Christ (see Jude 20–23). They were building on the foundation of Christ:

1. “Praying in the Holy Ghost” (Jude 20)
2. Keeping “in the love of God” (Jude 21)
3. Waiting for God’s mercy (Jude 21)
4. Winning souls for Christ (Jude 22–23)
5. Resting on God’s keeping power (Jude 24)

Thank God for this noble army of faithful ones! Of these, God says that their reward will be that He will “keep you from falling, and ... present you faultless before the presence of his glory with exceeding joy” (Jude 24). (borrow [What the Bible is all about](#) - Wonderfully insightful resource from one of the twentieth century’s greatest Bible teachers.)

Sidlow Baxter - The writer of this short but intense letter calls himself a "bondservant of Jesus Christ, and brother of James." By common consent, the James here referred to is the James who wrote the Epistle of James. If our brief enquiry into the identity of that James be sound (see our addendum to that epistle), then both he and Jude were sons of Alpothaeus and Mary, and were the cousins of our dear Lord. Jude's being so closely related to our Saviour after the flesh lends lustre to his designation of himself as the "bond-servant of Jesus Christ." Our Lord's human kinsmen recognised His Divine nature and glory, though some of them had disbelieved at first, and were now His adoring servants. As to the genuineness of this powerful fragment, we quote the late principal Salmond: "No doubt appears to have been entertained by the early church as to the genuineness of the epistle. Opinions might waver for a time as to the position assignable to it in the church, and as to the particular Jude who wrote it. But there was no dispute about its being the work of a Jude, the genuine work of the man from whom it professed to proceed. Even in later times few have been found to pronounce it fictitious or spurious. It is true that some recent critics have attempted to make it out to be a product of the post-apostolic age, and that several scholars of considerable authority have regarded it as a protest against the Gnosticism of the second century. But its direct and unaffected style, the witness which it bears to the life of the church, the type of doctrine which it exhibits, and, above all, the improbability that any forger would have selected a name comparatively so obscure as that of Jude under which to shelter himself, or indeed would have thought of constructing an epistle of this kind at all, have won for it general acceptance as genuine. 'Whatever may be our opinion as to Second Peter', it is justly remarked by Dr. Plummer, 'sober criticism requires us to believe that Jude was written by the man whose name it bears. To suppose that Jude is an assumed name is gratuitous.'"

Contents and Analysis

This little epistle of Jude was written under special constraint, as the writer himself tells us in Jude 1:3 (see R.V.). The constraint arose from a disturbing consideration of the apostasy which was blighting Christian assemblies through the subversive teachings of false brethren. It speaks with special force to our own times. There is a Clear orderliness of thought running through it. Its central idea is that of contending for the faith, in

accord with verse 3, which gives the key. The first sixteen verses tell us why to contend, i.e. because of apostate teachers. The remaining verses tell how to contend, showing our true resources.

First, then, in Jude 1:3 and 4 we find that the subtle perverters were culpable of two basic denials: (1) denying grace by "turning" it into lasciviousness; (2) "denying our only Master and Lord, Jesus Christ."

Next, in Jude 1:5-7 we find their certain doom foretold and illustrated by three historic examples of a like Divine vengeance on such, i.e. Egypt, angels, Sodom.

Next, in Jude 1:8-11 Jude describes in scathing terms the character and conduct of these false teachers whom he combats, comparing them with three historic figures infamous for their impiety, i.e. Cain, Balaam, Korah.

Next, in Jude 1:12-16 he exposes their utter falsity, dragging away all their deceiving draperies, in six awful metaphors, i.e. (1) "hidden rocks"; (2) exploiting "shepherds"; (3) "clouds without water"; (4) "trees without fruit"; (5) "wild waves of the sea"; (6) "wandering stars." Then this section ends with the Enoch prophecy of coming destruction upon all such.

The remaining verses of the letter, which show us how to contend for the faith, break up equally clearly. First, we are to realize that such apostasy has been foretold (Jude 1:17-19). Second, there is to be a "building up of yourselves on your most holy faith, praying in the Holy Spirit" so as to "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ" (Jude 1:20,21). Third, we are to "show compassion" to certain who "doubt" or, more literally, "contend" (Jude 1:22). Fourth, we are urgently to seek the rescue of others, but to keep our separation and purity in doing so, "hating even the garment spotted by the flesh" (Jude 1:23).

The little epistle then ends with a prophetic doxology envisaging an ultimate heavenly consummation (Jude 1:24,25). The following framed analysis will put it all in one convenient view.

Jude's doxology: Coming consummation.

Perhaps the language of this short but sharply severe epistle may seem too scalding to some readers. We ourselves have been tempted at times to think so. But when one honestly, realistically reflects on the life-and-death issues involved, on the awful majesty and marvellous grace of God, on the costliness and preciousness of the salvation purchased on Calvary, on the measureless sin of knowingly distorting grace, dishonouring Christ, deceiving souls, and thus "doing despite" to the Holy Spirit - NO, it is not Jude who is too severe but our own perception which is blurred. Of course, in all contending for the faith we must "keep ourselves in the love of God," the counterpart of which is that the love of God must be in us. We must love, even while we contend against the errors of apostatisers. We must love their souls even while we oppose their words and deplore their ways. Sometimes it is delicately difficult to keep these separate, but the love of Christ in our hearts will put wisdom in our lips. Also, we must make a distinction between different kinds of errorists, as Jude 22 and Jude 23 tell us. Read those verses in the Revised Version. Even in the Revised Version the word "doubt" in Jude 22 should be "contend." There are some who "contend" against us. Endless counter-contention with them is useless. But there are others who need "snatching out of the fire"; they have been deceived, and in one sense or another, i.e. by bewilderment, remorse, doubt, or danger, are in the fire. And there are still others on whom we are to "have mercy with fear," i.e. being cautious lest in seeking to bring them back we should defile our own garments. Yes, we must make distinction. Let this letter of Jude's show us that there is urgent need for contending to preserve the purity of the true Gospel; but let it show us at the same time that in such contending, more than in anything else, we need the love of Christ in our hearts, and the wisdom of the Spirit in our minds.

The closing doxology - one of the sublimest in the New Testament - begins : "Now unto Him..."; but in the Greek the ("Now" is really "But", marking a contrast with what has just preceded, i.e. the "garment spotted by the flesh." Over against that metaphor of defilement comes this:

"But unto Him, who is able to guard you from stumbling, and to set you WITHOUT BLEMISH before the presence of His glory, in exceeding joy; to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and unto all the ages. (J.Sidlow Baxter: Explore The Book - pdf [Vol. 6 Acts to Revelation](#))

THE FOLLOWING GREEK WORDS ARE FOUND ONLY IN THE EPISTLE OF JUDE

1. "earnestly contend" ([epagonizomai](#)) Jude 1:3

2. "crept in unawares" ([pareisduno](#)) Jude 1:4
3. "giving themselves over to fornication" ([ekporneuo](#)) Jude 1:7
4. "example" (deigma) Jude 1:7
5. "suffering" (hupechō) Jude 1:7
6. "naturally" (phusikōs) Jude 1:10
7. "feasts of charity" (agapē) Jude 1:12 (plural here only)
8. "whose fruit withereth" (phthinopōrinōs) Jude 1:12
9. "foaming out" (epaphrizō) Jude 1:13
10. "wandering" (planētēs) Jude 1:13
11. "murmurers" ([goggustes](#)) Jude 1:16
12. "complainers" ([mempsimoiros](#)) Jude 1:16
13. "who separate themselves" (apodiorizō) Jude 1:19
14. "falling" ([aptaistos](#)) Jude 1:24

THE FOLLOWING GREEK WORDS ARE FOUND ONLY IN THE EPISTLE OF JUDE AND 2 PETER

1. "dignities" (doxa) Jude 1:8; 2 Pet 2:10 (plural)
2. "feasting together" (suneuōcheomai) Jude 1:12; 2 Pet 2:13
3. "ungodly deeds" (asebeō) Jude 1:15; 2 Pet 2:6
4. "mockers" ([empaiktes](#)) Jude 1:18; 2 Pet 3:3

THERE ARE 12 SETS OF WORDS AND/OR PHRASES THAT OCCUR IN TRIPLET IN JUDE - from A. McShane (What the Bible Teaches)

1. Threefold description of the readers: beloved kept called
2. Threefold greeting: mercy, peace, love
3. Three examples of judgment: Israel in the wilderness, angels, Sodom and Gomorrah
4. Three examples of error: Cain, Balaam, Core
5. Threefold description of apostates: ungodly, turning grace into lasciviousness, denying the Lord
6. Three activities of the apostates: defile the flesh, despise dominion, blaspheme dignities
7. Three figures of the apostates: sunken rocks, shepherds, clouds
8. Three more figures of them: trees, waves, stars
9. Three persons of the Godhead: Spirit (v. 20), God, Christ (v. 21)
10. Three classes to be considered: those in dispute, those in danger, those in defilement
11. Three stages of time: before all time, now, forever
12. Three spiritual exercises: building, praying, looking

Jude: Precept Upon Precept Precept Ministries International Inductive Bible Study

Lesson 1 of 5 can be downloaded as Pdf ([Click here](#))

- [Jude Preview - The Bible is Non-Negotiable Truth](#)
- [Jude Overview Truth is Not Relative](#)
- [Jude 1-4 Deadly Delusions](#)
- [Jude 5-8 Deadly Associations](#)
- [Jude 9-19 Turning Grace Into Licentiousness](#)
- [Jude 20-25 Rescuing the Perishing](#)
- [Timeline of Jude](#)
- [Triangle of Tolerance](#)
- [Jude - Lesson 1 - includes structuring Jude 1-4, Blank Chart for Author & Recipients, and Ungodly](#)

JUDE COMMENTARY

Verse by Verse

Compiled by BRUCE HURT, MD Includes Many Greek Word Studies

Jude 1:1 Commentary
Jude 1:2 Commentary
Jude 1:3 Commentary
Jude 1:4 Commentary
Jude 1:5 Commentary
Jude 1:6 Commentary
Jude 1:7 Commentary
Jude 1:8 Commentary
Jude 1:9 Commentary
Jude 1:10 Commentary
Jude 1:11 Commentary
Jude 1:12 Commentary
Jude 1:13 Commentary
Jude 1:14 Commentary
Jude 1:15 Commentary
Jude 1:16 Commentary
Jude 1:17 Commentary
Jude 1:18 Commentary
Jude 1:19 Commentary
Jude 1:20 Commentary
Jude 1:21 Commentary
Jude 1:22 Commentary
Jude 1:23 Commentary
Jude 1:24 Commentary
Jude 1:25 Commentary

CHRISTIAN COMMENTARIES THAT CAN BE BORROWED

Explanation - The following list includes not only commentaries but other Christian works by well known evangelical writers. Most of the resources below are newer works (written after 1970) which previously were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click archive.org and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean ([Acts 17:11+](https://www.bible.com/bible/1/Acts/17/11)) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

[Second Peter and Jude : an expositional commentary](#) by Hiebert, D. Edmond - One of my favorite expositors!

Rosscup - He takes conservative positions, even seeing Jude as following Peter's second epistle. He usually has something clarifying on a verse and displays considerable awareness of views and issues. **Preachers and lay readers will find his present work worth the time.**

[Be alert](#) (2 Peter, 2 & 3 John, Jude) by Wiersbe, Warren

Cyril Barber - A timely treatment of 2 Peter, 2 and 3 John, and Jude. Exposes those who are merchandisers of error, teachers of false doctrine, and deceivers of those whose lack of knowledge of God's Word makes them easy prey to cultists. 2

[The Bible Exposition Commentary](#) - Ephesians through Revelation - Warren Wiersbe

Rosscup - One of America's most appreciated staunchly evangelical Bible conference teachers gives diligent, refreshing expositions. These are all of his 23 separate, earlier books in the "Be" series on the New Testament. He strikes a particular appeal with lay people as he crystallizes sections, deals with some of the verses, handles certain problems and backgrounds and applies principles. He is premillennial.

[With the Word](#) by Wiersbe, Warren [430 ratings](#) Old and New Testament.

Amazon.com - A fresh approach which not only offers trustworthy exposition, but also provides a book-by-book, chapter-by-chapter tour through the glory of the Bible. This highly readable personal "conversation" with Scripture guides you through each book, helping you reap the rich, life-changing applications on every page. You will be encouraged to develop your own personal Bible reading program and learn the power of meditation on its truth.

[Wiersbe's Expository Outlines on the New Testament](#) by Wiersbe, Warren W

[Cyril Barber](#) - This is a book of exceptional merit. Pastors, missionaries, and Christian workers will profit from its use. Wiersbe introduces each book of the NT, provides an outline, and then furnishes his readers with a chapter-by-chapter discussion of the contents. The homiletic style is a "plus." Recommended.

[Cyril Barber](#) - An Introduction and Commentary. Revised ed. Tyndale New Testament Commentaries. Grand Rapids: William B. Eerdmans Publishing Co., 1987. The original edition appeared in 1968 and has served Bible students well for more than two decades. This revision contains the same helpful level of scholarship which made the first edition so valuable. The elucidation of the text is such that all readers will benefit from this insightful work.

[2 Peter and Jude : a handbook on the Greek text](#) by Davids, Peter H [8 ratings](#)

Gene L. Green, professor of New Testament, Wheaton College and Graduate School - Davids provides an expert exegetical travel guide for those rediscovering these neglected gems in the canon.

Stanley E. Porter, professor of New Testament, McMaster Divinity College - This astute and useful grammatical handbook goes beyond simply parsing forms and labeling constructions. Davids brings in some of the latest linguistic research—including elements of verbal aspect theory—to help him as he explicates these important epistles.

[The message of 2 Peter & Jude : the promise of His coming](#) by Lucas, R. C. (Richard Charles), 1925-

Rosscup - Lucas, a fine expository preacher, did the two introductions, Green the verse by verse comments. Little is done before 2 Peter to define in any substantial way who the false teachers are, but their characteristics are made clear both in 2 Peter and Jude. The Apostle Peter is assumed as the author (2 Pet.) and Jude the half brother of Jesus (Jude). The commentary expounds details in an eminently lucid way, clearly setting forth points and giving content that can foster growth along lines of productive godliness (2 Pet. 1:5–7 is worth the read, as are remarks about unorthodox teaching and life-style in 2 Pet. 2). Green does not view the corrupt teachers of 2:20–22 as ever having been truly saved (122), but only as having known in public confession, or claim. He gives six points of counsel on how to deal with such cases in the church (120–21). For both books, the practical exposition is quite well-done, useful for pastors, students, and lay people.

[The second epistle general of Peter, and the general epistle of Jude : an introduction and commentary](#) by Green, Michael,

Rosscup - An articulate evangelical commentary, upholding the Petrine authorship after a careful weighing of evidence, then explaining the text carefully though concisely. It rates as one of the best overall brief works.

[The Communicator's Commentary. James, 1, 2 Peter, Jude](#) by Cedar, Paul A., Now know as Preacher's Commentary - can have some helpful illustrations.

[Epistles of peter and of jude](#) by Kelly, J. N. D

Rosscup - This is one of the better commentaries for the serious student. Kelly shows good scholarship and insight, and usually is helpful on problems. He has taught at Oxford University. He posits a date of A. D. 64 for I Peter but is not firm on authorship by Peter. He feels that Peter did not author II Peter, but that it was written later (ca. 100–110). But he is excellent in exegesis of the text and grappling with issues and views. On many verses he has a lot to contribute.

[2 Peter and Jude](#) by Gardner, Paul,

Rosscup - One can be impressed with this, among brief efforts, for some sensible, flowing exposition after convictions that the Apostle Peter wrote 2 Peter and Jude, the half brother of Jesus, wrote the letter of Jude. The work can be frequently clear (2 Pet. 1:20–21), or nebulous (as on the status of those who need to make sure, 2 Pet. 1:9–10, or how or when the angels sinned in 2:4). Overall the commentary is mediocre in covering issues. But stimulating thoughts appear on how Jude, much neglected, is relevant today for preaching (145–46).

[Jude, 2 Peter](#) by Bauckham, Richard (Word Biblical Commentary series)

Rosscup - Some will not think the work evangelical. It has discussion looking at the Greek exegesis in some detail and with competence and showing a high familiarity with literature on the epistles as well as extra-biblical sources he feels pertains. In some cases he offers a spread of possibilities on views and arguments on problems. His bibliography is extensive. He will disturb many readers with his denial of authorship by Peter (he says the church at Rome produced it), and his view that the early readers would not disrespect it for being pseudonymous but take its message to heart as “a faithful mediator of the apostolic message” (pp. 161–62). Bauckham’s view of inspiration is hazy, and he leaves students unsure whether he feels that any of the predictions or statements in the two epistles are objectively, actually true. In his thinking II Peter is dependent on Jude. The work is flawed in some of its doctrinal content but impressive in its help on exegesis and highly regarded in the academic community.

[The Preacher's outline & sermon Bible : New Testament, King James Version](#) - Helpful notes and cross-references if you are preaching or teaching this small book.

[1 and 2 Peter, Jude](#) by Hillyer, N - New International Biblical Commentary (Here is a review of Hillyer's work on 2 Peter in Understanding the Bible Series - [8 ratings](#))

[the epistle of st. jude and the second epistle of st. peter](#) by joseph b. mayor

Rosscup - This is quite a good older work on the Greek exegesis by the man who did an outstanding commentary on James. Mayor is more for serious students who know the Greek and are ready to read more technical detail on verses without being overcome.

[I & II Peter and Jude : introduction and commentary](#) by Cranfield, C. E. B

James Rosscup - Cranfield is an outstanding exegete and offers comments of a critical, exegetical nature that are concise but helpful. One could wish so great a master had said more detail, as he does on Romans.

[Epistles of John & Jude : a self-study guide](#) by Jensen, Irving

[The theology of the letters of James, Peter, and Jude](#) by Chester, Andrew, Martin, Ralph

[1 Peter, 2 Peter, Jude](#) - Life Application Bible Commentary - 1&2 Peter, Jude. Often has nice practical applications.

[2 Peter & Jude](#) by Harvey, Robert W and Philip H Towner - IVP Commentary Series [4 ratings](#)

[James and Jude](#) by Painter, John

STUDY BIBLES - ONE VOLUME COMMENTARIES OF ENTIRE BIBLE, BIBLE DICTIONARIES, GENERAL REFERENCE WORKS

Note: The first 4 resources have no time restriction and allow copy and paste function:

(1) [KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. Over 3000 pages of the entire OT/NT. Well done conservative commentary that interprets Scripture from a literal perspective. Pre-millennial. [User reviews](#) - it generally gets 4/5 stars from users. - [372 ratings](#)

Very well done conservative commentary that interprets Scripture from a literal perspective [user reviews](#)

The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible.

(2) [The King James Study Bible Second Edition](#) 2240 pages (2013) (Thomas Nelson) General Editor - Edward Hindson with multiple contributing editors. . [3,194 ratings](#). Pre-millennial. See [introduction on How to Use this Study Bible](#)

(3) [NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial. [917 ratings](#)

(4) [The Wycliffe Bible Commentary - only the New Testament](#) (for OT see below to borrow) - 1126 pages. (1971) Everett F Harrison - Editor of New Testament. Uses the KJV. Strictly speaking not a study Bible, but short notes are similar. KJV text in left column, commentary notes in right column. The comments are generally verse by verse, short, conservative and to the point. Pre-millennial.

[Dictionary of Biblical Imagery](#) - free for use online with no restrictions (i.e., you do not need to borrow this book). Editors Leland Ryken, J C Wilhoit, Tremper Longman III - This is a potential treasure chest to aid your preaching and teaching as it analyzes the meaning of a host of Biblical figures of speech. **Clue** - use the "One-page view" which then allows you to copy and paste text. One downside is there is no index, so you need to search 3291 pages for entries which are alphabetical.

[The Expositor's Bible Commentary](#) - 1994 edition - Abridged - New Testament

[Believer's Bible Commentary](#) - OT and NT - MacDonald, William (1995) 2480 pages. Conservative. Literal. Often has very insightful comments. John MacArthur, says "Concise yet comprehensive - the most complete single-volume commentary I have seen." Warren Wiersbe adds "For the student who is serious about seeing Christ in the Word." One hour limit.

Rosscup - This work, originally issued in 1983, is conservative and premillennial, written to help teachers, preachers and people in every walk of life with different views, explanation and application. The 2-column format runs verse by verse for the most part, usually in a helpfully knowledgeable manner, and there are several special sections such as "Prayer" in Acts and "Legalism" in Galatians. The premillennial view is evident on [Acts 1:6](#), [3:20](#), [Romans 11:26](#), [Galatians 6:16](#), Revelation 20, etc.

[HCSB Study Bible : Holman Christian Standard Bible](#) - General Editor Jeremy Royal Howard (2010) 2360 pages. Conservative. Good notes. Include Holmans excellent maps. One hour limit

[Life Application Study Bible: Old Testament and New Testament](#) New Living Translation. Has some very helpful notes especially with application of texts. [4,445 ratings](#). See also [Life application New Testament commentary](#) - Bruce Barton

[The MacArthur Study Bible](#) - John MacArthur. Brief but well done notes for conservative, literal perspective. [1,275 ratings](#)

[ESV Study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel [6,004 ratings](#)

[The David Jeremiah Study Bible](#) - (2013) 2208 pages. [2,272 ratings Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[Zondervan NIV Study Bible](#) - (2011) 2570 pages - Use this one if available as it has more notes than edition below. One hour limit

[NIV Study Bible](#) by Barker, Kenneth L; Burdick, Donald W (1995) 2250 pages. This is the first edition. This resource has been fully revised in 2020. One hour limit

[The Defender's Study Bible : King James Version](#) by Morris, Henry M. Excellent notes by well known creationist. [45 ratings](#)

[New Bible Commentary](#) - (1994) [See user reviews](#)

[Compact Bible commentary](#) by Radmacher, Earl D; Allen, Ronald Barclay; House, H Wayne, et al - 954 pages. [424 ratings](#) Multiple contributors to the comments which are often verse by verse. The comments are brief but meaty and can really help your study through a given book. A sleeper in my opinion.

[The Experiencing God Study Bible: the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page! Read some of the [48 ratings](#)

[NLT Study Bible](#) (Illustration Version)

[Disciple's Study Bible: New international version](#) [54 ratings](#) Not that helpful for verse by verse study. Focuses on application of Christian doctrines. 10,000 annotations; doctrinal summaries, "Life Helps" section relate doctrine to everyday discipleship.

[The Living Insights Study Bible : New International Version](#) - Charles Swindoll. Notes are good but somewhat sparse and not verse by verse.

[The Apologetics Study Bible Understand Why You Believe](#) by Norman Geisler

[NIV Archaeological Study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[NIV Cultural Backgrounds Study Bible. Bringing to Life the Ancient World of Scripture](#) Keener, Craig and Walton, John. Editors (2017)

[The Holman Illustrated Study Bible 120 ratings](#) Includes the excellent Holman maps but otherwise of little help in serious study.

[Zondervan King James Version Commentary](#) - New Testament

[NIV Celebrate Recovery Study Bible](#)

[Daily Study Bible for Women : New Living Translation](#)

[The Woman's Study Bible : the New King James Version](#)

[The Study Bible for Women : Holman Christian Standard Bible](#)

[Daily Study Bible for Men : New Living Translation](#)

[NIV Topical Study Bible : New International Version](#)

[Ryrie Study Bible](#) - Charles Ryrie (1978) 2142 pages. Conservative. [216 ratings](#)

[Ryrie Study Bible Expanded Edition](#) (1994) 2232 pages

[Dictionary of the later New Testament & its developments 71 ratings](#) IVP Series

The third of IVP's critically acclaimed series of dictionaries of the New Testament provides focused study on the often-neglected portions of the New Testament: Acts, Hebrews, the General Epistles, and Revelation. Furthermore, its scope goes beyond the life of the New Testament church to include the work of the apostolic fathers and early Christianity up through the middle of the second century.

[Dictionary of deities and demons in the Bible \(DDD\)](#) - 950 pages (1995) Read some of the [65 ratings](#) (4.8/5 Stars). A definitive in depth resource on this subject.

WORD STUDY RESOURCES

[The Complete Word Study Dictionary: New Testament](#) by Zodhiates, Spiros - This is my "go to" resource for Greek word studies. One of the best lexicons for laymen. **Highly Recommended** for Greek Word Studies to aid your interpretation of a passage.

[Analytical Lexicon of the Greek New Testament](#) by Friberg, Timothy. Shorter definitions than Zodhiates but does an excellent job in summarizing the various nuances of a specific Greek word. **One of my favorites.**

[Greek-English lexicon of the New Testament : based on semantic domains](#) - Louw Nida. Brief but nice definitions. Not easy to use - you need to know some Greek. Classifies Greek words into 93 "semantic domains" (see list on page XXV) and if you can categorize the word you are looking for in one of the domains, it can help find the specific word you are interested in.

[Kittel's Theological Dictionary of the New Testament : abridged in one volume](#) (TDNT) - Classic ("Little Kittel") work summarizing the 10 volume set by Kittel. For most of us the abridged definition is "more than enough!"

[A Greek-English lexicon of the New Testament, and other early Christian literature \(BDAG\)](#); by Bauer, Walter, More detailed definitions but need to know Greek. Zodhiates and Friberg are much easier to use.

[Liddell and Scott's Greek-English lexicon, abridged : the little Liddell](#) by Liddell, Henry George. The abridged version. You need to know Greek to use.

[The New Linguistic and Exegetical Key to the Greek New Testament](#) by Rogers, Cleon - This book is a gold mine of little gems on individual Greek words in any NT passage you are studying. If you have time it is always worth checking out! I use it in my [Greek word studies](#) all the time.

[Expository Dictionary of Bible Words](#) by Richards, Larry, [33 ratings](#) It does not go into great depth on the Greek or Hebrew words

but does have some excellent insights.

[Word meanings in the New Testament](#) - Matthew-Revelation by Ralph Earle. Strictly speaking this is not a lexicon, but it offers insights on select words in a verse by verse format (but not every verse is included in the analysis). This resource is worth checking if you have time as it can occasionally give some wonderful insights on a specific Greek word.

[New Testament Words](#) - William Barclay

[Vine's Expository Dictionary of Old Testament and New Testament Words](#) - pdf. The old standby. You can also borrow [Vine's complete expository dictionary of Old and New Testament words](#)

[New Testament Words in Today's Language](#) by Detzler, Wayne A - Wonderful resource to supplement word studies. [3 ratings](#) THIS IS A SLEEPER!

DANNY AKIN SERMONS JUDE

- [How to Be a Happy Slave \(Preaching through the Book of Jude\) – Jude 1-2](#)
- [Jude – Jude 1:1](#)
- [Contending for the Faith of Jesus \(Preaching through the Book of Jude\) – Jude 3-4](#)
- [Three Truths Never to Forget \(Preaching through the Book of Jude\) – Jude 5-7](#)
- [Out of Touch with Reality – Jude 8-10](#)
- [When God Judges the Ungodly \(Preaching Through the Book of Jude\) – Jude 11-16](#)
- [Apostates: Deceitful, Doomed, and Distasteful – Jude 12-16](#)
- [Keys to Victory in an Age of Apostasy – Jude 17-25](#)
- [How to Deal With Spiritual Deception – Jude 17-23](#)
- [Godly Wisdom For a Healthy Christian \(Preaching through the Book of Jude\) – Jude 17-23](#)
- [The Doxology of God and the Security of the Believer \(Preaching through the Book of Jude\) – Jude 24-25](#)

HENRY ALFORD The New Testament for English Readers Jude Commentary

James Rosscup writes that Alford's series on the New Testament "contains much that is valuable in the Greek New Testament...though all of the Greek New Testament words have been changed to English throughout." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

Charles Haddon Spurgeon ([see his comments in following entry on Alford](#)).

Editorial Note: If you are not proficient in Greek, you will find this work considerably more useful than the following work by Alford, because in this volume he translates the Greek and Latin into English. While the "**The Greek New Testament**" (see next entry below) is longer (e.g., English version of 1John = **66** pages compared to Greek version = **94** pages in part because the latter includes comments of more technical nature), the substance of the commentary is otherwise similar to that found in the "NT for English Readers".

- [Jude Commentary](#)

HENRY ALFORD The Greek Testament Jude Commentary

Charles Haddon Spurgeon writes that this text "is an invaluable aid to the critical study of the text of the New Testament. You will find in it the ripened results of a matured scholarship, the harvesting of a judgment, generally highly impartial, always worthy of respect, which has gleaned from the most important fields of Biblical research, both modern and ancient, at home and abroad. You will not look here for any spirituality of thought or tenderness of feeling; you will find the learned Dean does not forget to do full justice to his own views, and is quite able to express himself vigorously against his opponents; but for what it professes to be, it is an exceedingly able and successful work. The later issues are by far the most desirable, as the author has considerably revised the work in the fourth edition. What I have said of his Greek Testament applies equally to Alford's New Testament for English Readers,* which is also a standard work." ([Spurgeon, C. H. Lectures to my Students, Vol. 4: Commenting and Commentaries: Lectures Addressed to the students of the Pastors' College, Metropolitan Tabernacle](#))

- [Jude Commentary](#)

MIKE ANDRUS SERMONS ON JUDE

These are excellent - audios and well done transcripts - highly recommended

- [Defending the Faith: Jude 1-4](#)
- [You Already Know All This, But . . . : Jude 5-11](#)
- [Sorry Shepherds Who Feed Only Themselves: Jude 12-16](#)
- [How to Survive in the Last Days: Jude 17-25](#)

PAUL APPLE COMMENTARY EPISTLE OF JUDE

- [Jude Commentary - 29 pages](#) - Below are a few excerpts to give you an idea of what is in this modern commentary.

BACKGROUND

Piper: Contend For the Faith -- So God's way as we see it in Jude is to give his people confidence that their faith will be victorious in the end (in verses 1 and 24) and then to send them out to fight for it.

1. There is a faith once for all delivered to the saints.
2. This faith is worth contending for.
3. This faith is repeatedly threatened from within the church.
4. Every genuine believer should contend for the faith.

Pounds:

PURPOSE: Jude starts out with the intention of writing a treatise on salvation, but the pressing circumstances in the church required him to write a warning against false teachers and a plea that his readers contend earnestly for their faith. Both Jude and Peter were alarmed at the inroads which false teachers were making. Jude urges the Christians to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3). The heresy seems to have been an incipient form of Gnosticism, not the ascetic variety, but antinomian. This heresy allowed the flesh to run wild. They said, "Do anything you want to do; if it feels good go ahead as long as it doesn't hurt you or the other person. It was a very serious situation in the early church."

Wiersbe:

It bears repeating that an apostate is not a true believer who has abandoned his salvation. He is a person who has professed to accept the truth and trust the Savior, and then turns from "the faith which was once delivered unto the saints." (Jude 3)

Legge: The Acts of the Apostates

It is a frightening thing, when we think that this little book is so neglected within the church of Jesus Christ today. Indeed, this little book - perhaps you could use as strong a word to say - is hated by many. What is it? It is a call to arms! As you read the book, and read the language, the language is strong, it is harsh, it is scolding, it is severe - and perhaps that's why it's not popular because, in the politically correct age in which we live, strong language is not palatable. People don't like it, people don't like straight talking - we live in the age of 'spin' and 'spin doctors', moulding and being 'economic' with the truth. Something that is black-and-white, something that is absolute, something that is strong and harsh and scolding and severe is not popular! And in a 'mamby-pamby' church of Jesus Christ today, a cry for militant Christianity that we find within this book is not popular! . . . That's the first thing: lack of serious theology. Secondly: the condition of the local church. Thirdly: a lack of general vigilance at the rise and the spread of apostasy. Now even to mention that word today sends the little hairs up our neck - isn't that right? Because we live in a tolerant age, we live in an age that does not use harsh words - except for those in Christ of course. Apostasy is a word that has been misused, misrepresented but a word, perhaps today more than ever, that is not used at all!

Here are some of Apple's "Quotes for Reflection" based on the study of Jude 1:1-4 (Similar devotional thoughts follow the other sections).

Piper: For us one of the most important phrases in verse 3 is "once for all". Here we are 2000 years after the faith was first delivered to the church, and we are surrounded with hundreds of people and sects and cults who claim to have a new word of revelation that now completes God's word to mankind. Mohammed offered his Koran. Joseph Smith his Book of Mormon. Sun Moon his Divine Principle. And you meet people every day who consider every contemporary intellectual trend as a suitable replacement for the Bible.

Piper: In his last message to the pastors of the church of Ephesus in Acts 20 Paul warned them that after his departure "fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise menspeaking perverse things, to draw away the disciples after them" (vv. 29-30). The wolves who pervert the faith are professing Christians. They are pastors and church leaders and seminary teachers and missionaries.

Stedman:

There are some striking things about that instruction. That says first, that our faith is not something that anybody has manufactured; it was delivered to us. It is not fabricated, or worked up by a collection of individuals. It is one body of facts that is consistently delivered by authoritative persons, the apostles. It has come to us through them. Furthermore, Jude says that it was once for all delivered. It was only given at one time in the history of the world. It does not need any additions. . . Now some think that contending for the faith means to roll the Bible up into a bludgeon with which to beat people over the head. Such people feel that they need to be very contentious in contending for the faith. But this is not what Jude has in mind at all. He is simply talking about the need for proclaiming the truth. As Charles Spurgeon used to put it: "The truth is like a lion. Whoever heard of defending a lion? Just turn it loose and it will defend itself." This is the way the word of God is. If we begin to proclaim it, it will defend itself.

Wiersbe:

Jude did not write that these men were ordained to become apostates, as though God were responsible for their sin. They became apostates because they willfully turned away from the truth. But God did ordain that such people would be judged and condemned. . . The church is always one generation short of extinction. If our generation fails to guard the truth and entrust it to our children, then that will be the end! When you think of the saints and martyrs who suffered and died so that we might have God's truth, it makes you want to take your place in God's army and be faithful unto death.

Kelly:

all three [mercy, peace, love] surely denote coordinate aspects of God's grace. As often in the NT (e.g. Rom. xv. 9; Tit. lii. 5), mercy refers primarily to God's saving action in Christ; as in 21, it probably carries eschatological overtones also, hinting that He will be merciful at the judgment. For Christians peace, too stands not so much for the interior tranquility of believers as for their reconciliation with God, which Christ has brought about by His death and resurrection, and their resulting preservation at the final denouement. Similarly love in such a context as this is primarily "the love of God in Christ Jesus our Lord" (Rom. viii. 39; cf. v. 8); it is this love which makes men children of God (1 Jn. lii. 1), and in so far as it is multiplied to them they abide in it, and their joy becomes full (Jn. Xv. 11)

For more click [Jude Commentary](#)

WILLIAM BARCLAY

Commentary on Jude

Daily Study Bible

[D Edmond Hiebert](#) - Prints the author's own translation. A series of popular studies whose strong point is word study. Contains good illustrative material. Part of the author's interpretation follows a liberal position. Barclay holds that Christ's descent into Hades gave those who there heard Him a second chance.

Comment: I appreciate Barclay's unique insights on Greek words, but clearly his teaching about a "second chance" is NOT sound doctrine! Be an [Acts 17:11](#) Berean with Barclay. [See discussion of his orthodoxy](#) especially the article "[The Enigmatic William Barclay](#)".

- [Jude Commentary](#)

JAMES BARKER

Commentary on Jude

Lessons on Jude

- [Jude 1:1-3 - Lesson 1 - Introductory Message for the Book of Jude](#)
- [Jude 1:1-4 - Lesson 2 - Earnestly Contend for the Faith](#)
- [Jude 1:5-7 - Lesson 3 - The Terrible History of Apostasy](#)
- [Jude 1:8-10 - Lesson 4 - Description of Apostates](#)
- [Jude 1:11 - Lesson 5 - Three Notorious OT Apostates](#)
- [Jude 1:12-13- Lesson 6 - God's Judgment Upon Apostates](#)
- [Jude 1:14-15 - Lesson 7 - Enoch's Prophecy](#)
- [Jude 1:16-19 - Lesson 8 - Apostates Walking After their Own Lusts](#)
- [Jude 1:20-25 - Lesson 9 - Building Up Ourselves](#)
- [Jude 1:22-25 - Lesson 10 - Making a Difference](#)

ALBERT BARNES

Notes on the New Testament

The Book of Jude

James Rosscup writes that Barnes "includes 16 volumes on the Old Testament, 11 on the New Testament. The New Testament part of this old work was first published in 1832–1851. Various authors contributed. It is evangelical and amillennial...Often the explanations of verses are very worthwhile." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

C H Spurgeon "Albert Barnes is a learned and able divine, but his productions are unequal in value, the gospels are of comparatively little worth, but his other comments are extremely useful for Sunday-school teachers and persons with a narrow range of reading, endowed with enough good sense to discriminate between good and evil....Placed by the side of the great masters, Barnes is a lesser light, but taking his work for what it is and professes to be, no minister can afford to be without it, and this is no small praise for works which were only intended for Sunday-school teachers." ([Spurgeon, C. H. Lectures to my Students, Vol. 4: Commenting and Commentaries; Lectures Addressed to the students of the Pastors' College, Metropolitan Tabernacle](#))

- [Jude Commentary](#)

BRIAN BELL

SERMONS

Epistle of Jude

- Jude 1:1-16 [Survival Manual](#)
- Jude 1:17-25 [Safeguards](#)
- [Another Source](#)

CHRIS BENFIELD

SERMONS ON

Epistle of Jude

Nice alliterative outlines in his sermons.

1. [Jude - Series Introduction](#)
2. [Jude 1-2 - A Servant of Christ](#)
3. [Jude 3-4 - Contending for the Faith](#)
4. [Jude 5-8 - A Sober Reminder](#)
5. [Jude 9-11 - The Danger of Apostates](#)
6. [Jude 12-13 - The Description of Apostates](#)
7. [Jude 14-16 - The Appointment of Apostates](#)
8. [Jude 17-19 - Guarding Against Heresy](#)
9. [Jude 20-21 - Preserving our Heritage](#)
10. [Jude 22-25 - The Challenge to Continue](#)

JOHANN A BENDEL

Commentary on Jude

Gnomon of the New Testament

Note: If not proficient in Greek, see related Critical English Testament below.

James Rosscup writes "This work (Gnomon), originally issued in 1742, has considerable comment on the Greek, flavoring the effort with judicious details about the spiritual life. It has much that helps, but has been surpassed by many other commentaries since its day." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [Jude Commentary](#)

JOHANN BENDEL

The Critical English Testament

Commentary on Jude

Represents Combination of Bengel's Gnomon (above) and Comments by more modern expositors (in brackets) to make this more usable for those who do not read Greek.

Spurgeon comments on the goal to make **Bengel's Gnomon** (listed above) more accessible -- "Such is the professed aim of this commentary, and the compilers have very fairly carried out their intentions. The whole of **Bengel's Gnomon** is bodily transferred into the work, and as 120 years have elapsed since the first issue of that book, it may be supposed that much has since been added to the wealth of Scripture exposition; the substance of this has been incorporated in brackets, so as to bring it down to the present advanced state of knowledge. We strongly advise the purchase of this book, as it...will well repay an attentive perusal. Tischendorf and Alford have contributed largely...to make this one of the most lucid and concise commentaries on the text and teachings of the New Testament" ([Spurgeon, C. H. Lectures to my Students, Vol. 4: Commenting and Commentaries: Lectures Addressed to](#)

- [Jude Commentary](#)

CHARLES BIGG
International Critical Commentary on Jude
A Critical and Exegetical Commentary
1901

James Rosscup - "As other ICC works, it deals with details of philology, grammar and possible views on problems."This is probably the second best older study on I Peter from the standpoint of the Greek text. Selwyn is the other. As other ICC works, it deals with details of philology, grammar and possible views on problems ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [Preface](#)
- [Addenda](#)
- [Introduction](#)
- [Click here for Bigg's comments on following verses](#)
 - Jude 1:1-2 Commentary
 - Jude 1:3 Commentary
 - Jude 1:4 Commentary
 - Jude 1:5 Commentary
 - Jude 1:6 Commentary
 - Jude 1:7 Commentary
 - Jude 1:8-9 Commentary
 - Jude 1:10-11 Commentary
 - Jude 1:12 Commentary
 - Jude 1:13 Commentary
 - Jude 1:4, 16 Commentary
 - Jude 1:17-18 Commentary
 - Jude 1:19 Commentary
 - Jude 1:20 Commentary
 - Jude 1:21-23 Commentary
 - Jude 1:24-25 Commentary

BIBLE.ORG RESOURCES

Resources that Reference Jude

- [Jude 1 Resources \(Commentary, etc\)](#)

BIBLICAL ILLUSTRATOR
Commentary on Jude
Joseph Exell, Editor

- [Jude Introduction](#)
- [Jude Commentary](#)

JOHN CALVIN

Commentary on Jude

- [Jude Commentary](#)

CAMBRIDGE BIBLE COMMENTARY

Commentary on Jude E H Plumptre

- [Jude Commentary](#)

RICH CATHERS SERMONS ON Epistle of Jude

- [Jude 1:1-4](#)
- [Jude 1:5-11](#)
- [Jude 1:12-19](#)
- [Jude 1:20-21](#)
- [Jude 1:22-25](#)
- [Jude 1:20-21 In Depth](#)
- [Jude Survey](#)

ADAM CLARKE Commentary on Jude

James Rosscup - This old, conservative Wesleyan Methodist work is good devotionally and aggressive for righteous living. Laypeople can find it still valuable today. It is Arminian in viewpoint and thus helpful, for example, in showing the reader how this approach deals with texts involving the eternal security question. The work contains much background material from many sources on all books of the Bible.

Spurgeon - Adam Clarke is the great annotator of our Wesleyan friends; and they have no reason to be ashamed of him, for he takes rank among the chief of expositors. His mind was evidently fascinated by the singularities of learning, and hence his commentary is rather too much of an old curiosity shop, but it is filled with valuable rarities, such as none but a great man could have collected....If you have a copy of Adam Clarke, and exercise discretion in reading it, you will derive immense advantage from it, for frequently by a sort of side-light he brings out the meaning of the text in an astonishingly novel manner. I do not wonder that Adam Clarke still stands, notwithstanding his peculiarities, a prince among commentators. I do not find him so helpful as Gill, but still, from his side of the question, with which I have personally no sympathy, he is an important writer, and deserves to be studied by every reader of the Scriptures.

- [Jude Commentary](#)

THOMAS CONSTABLE Expository Notes Epistle of Jude

- [Commentary Notes on Jude](#)

W A CRISWELL

SERMONS ON Epistle of Jude

- [Jude 1:3 The Faith Delivered to the Saints](#)
- [Jude 1:3: Doctrinal Deviations](#)
- [Jude 1:1-41969 SB Convention Report](#)
- [Jude 1:3: The Once-For-All Faith](#)
- [Jude 1:3 In Defense of the Faith](#)
- [Jude 1:6-15 The Judgments of Almighty God](#)
- [Jude 1:12: The Christian Love Feast](#)
- [Jude 1:12-25 The Useless Christian](#)

J LIGON DUNCAN Commentary on Jude

- [Jude 1:1, 2 What is a Christian?](#)
- [Jude 1:3, 4 Defending the Faith](#)
- [Jude 1:5-16 The Contradiction of Unrighteousness](#)
- [Jude 1:17-23 Remembering, Building, Showing Mercy](#)
- [Jude 1:17-25 He is Able](#)
- [Jude 1:24, 25 Blessing God](#)

CHARLES ELLICOTT COMMENTARY THE EPISTLE OF JUDE Alfred Plummer

Hiebert - A concise and informative commentary on the epistle. Gives list of parallels between Enoch, 2 Peter, and Jude.

James Rosscup - Though often scanty, the work edited by a brilliant scholar is sometimes very helpful. Ellicott was an Anglican bishop. The New Testament part is more valuable. The work dates back to 1897 and is verse by verse, consisting of 2,292 pp. Ellicott was an outstanding Anglican conservative scholar of the 19th century in England. He also wrote critical commentaries on Galatians, Ephesians, Philippians, Colossians, Thessalonians and Philemon. Different scholars here contributed on different scripture books, Famous names included are George Rawlinson (Exodus), H. D. M. Spence (I Samuel), E. H. Plumptre (Isaiah, Jeremiah, Lamentations, Acts, 2 Corinthians), W. Sanday (Romans, Galatians), Alfred Plummer (2 Peter, Jude), etc. A one-volume condensation edited by John Bowdle is available (Zondervan, 1971, 1,242 pages).

What the Bible Teaches – Each page of this commentary has the AV text at the top and a commentary on some of the words and phrases underneath. Now over a century old, it is still very helpful.

- [Jude Commentary](#)

THE EXPOSITOR'S BIBLE Commentary on Jude Alfred Plummer

Hiebert - A concise and informative commentary on the epistle. Gives list of parallels between Enoch, 2 Peter, and Jude.

- [Jude Commentary](#)

THE EXPOSITOR'S BIBLE COMMENTARY

Commentary on Jude

Edwin A Blum

Frank Gaebelin, Editor

Not the same commentary as the preceding or following commentaries.

Rosscup - A worthy evangelical work which, though brief, argues well and knowledgeably, helping on the verses.

- [Jude Commentary](#)

THE EXPOSITOR'S GREEK TESTAMENT

Commentary on Jude

J B Mayor

James Rosscup - Along with Bigg, this is an old, detailed study of the Greek text which the student will want to have.

Hiebert - Greek text. Important for advanced critical study of the epistle. The forty-page introduction supplies much valuable information.

- [Jude Commentary](#)

DON FORTNER

SERMONS

Epistle of Jude

- [Jude 1:1-25 A Needful Exhortation](#)
- [Jude 1:9 Michael, Satan and Moes' Body](#)
- [Jude 1:9 When Satan Raises Moses Up](#)
- [Jude - The Gainsaying \(Contradiction\) of Core \(Korah\)](#)

G F C FRONMULLER

LANGE'S COMMENTARY

Epistle of Jude

James Rosscup - The treatments of books within this evangelical set vary in importance. Generally, one finds a wealth of detailed commentary, background, and some critical and exegetical notes. Often, however, there is much excess verbiage that does not help particularly. On the other hand, it usually has something to assist the expositor on problems and is a good general set for pastors and serious lay people though it is old.

- [Title Page](#)
- [Jude Introduction](#)
- [Synopsis of Parallel Passages with 2Peter](#)
- [Book of Enoch background article](#)

[Click here for all of the following on one page](#)

- Jude 1:1-4 Exegetical and Critical Commentary
- Jude 1:1-4 Homiletical

- Jude 1:5-15 Exegetical and Critical Commentary
- Jude 1:5-15 Homiletical
- Jude 1:16-23 Exegetical and Critical Commentary
- Jude 1:16-23 Homiletical
- Jude 1:24-25 Exegetical and Critical Commentary
- Jude 1:24-25 Homiletical

TONY GARLAND

Commentary on Jude

Audio, Html, Pdf Formats. Well Done - Each study is about 7-8 pages which comprises more than 50 pages of comments. This same author has written one of the best commentaries on the Book of the Revelation (available online). (See Revelation Commentaries)

- [Jude 1:1 Commentary \(Webpage\)](#)
- [Jude 1:2-4 Commentary \(Webpage\)](#)
- [Jude 1:5-8 Commentary \(Webpage\)](#)
- [Jude 1:9-13 Commentary \(Webpage\)](#)
- [Jude 1:14-19 Commentary \(Webpage\)](#)
- [Jude 1:20-23 Commentary \(Webpage\)](#)
- [Jude 1:24-25 Commentary \(Webpage\)](#)

JOHN GILL

Commentary on Jude

- [Jude Commentary](#)

DAVID GOODING

EPISTLE OF JUDE

"How Religion Goes Wrong"

This 43 page manuscript has been edited from a transcript of four talks given by David Gooding at Mullafernaghan Gospel Hall, Dromore, Co Down, N Ireland in April 1989.

1. [Introduction to Jude - page 4](#)
2. [Korah: A Humanist Cleric - page 13](#)
3. [Balaam: An Advocate of Permissiveness - page 21](#)
4. [Cain: An Unregenerate Worshipper - page 32](#)

GOT QUESTIONS

EPISTLE OF JUDE

- [Book of Jude - Bible Survey](#)
- [Jude 1:1 What is a Bond-servant?](#) (See also [doulos](#) or [doulos](#))
- [Jude 1:3 Why is Sound Doctrine so Important?](#)
- [Jude 1:4 What does it mean to be ungodly? What is ungodliness?](#)
- [Jude 1:6 Are Demons Fallen Angels?](#)
- [Jude 1:6 Who were the spirits in prison?](#)
- [Jude 1:9 Why were Michael and Satan disputing over the body of Moses? \(What are archangels?\)](#)

- [Jude 1:11 What was the significance of the rebellion of Korah?](#)
- [Jude 1:11 Did Balaam's donkey really talk to him?\(What is the doctrine of Balaam?\)](#)
- [Jude 1:12 What is a love feast?](#)
- [Jude 1:17-18 How can I recognize a false teacher / false prophet?](#)
- [Jude 1:18 What does the Bible say about scoffers?](#)
- [Jude 1:20 What is Praying in the Spirit?](#) (see **on site** in depth article - [Praying in the Spirit](#))
- [Jude 1:24 What does it mean that God is able to keep us from falling?](#)
- [What is apostasy and how can I recognize it?](#)
- [What does it mean that there will be scoffers in the last days?](#)
- [What is the book of Enoch and should it be in the Bible?](#)
- [What is an epistle? What are the Epistles in the Bible?](#)
- [Who is Michael the archangel?](#) (See also [Is Jesus Michael the Archangel?](#))
- [What is apostasy and how can I recognize it?](#)
- [What is the Assumption of Moses?](#)

DAVE GUZIK Commentary on Jude

Comments from a modern conservative expositor.

- [Jude Commentary](#)

MATTHEW HENRY Commentary on Jude

Spurgeon - A Christian man wishing for the cream of expository writers could not make a better purchase. Ministers, as a rule, should not buy condensations, but get the works themselves.

James Rosscup - This evangelical work, devotional in character, has been in constant demand for about 280 years. Its insight into human problems is great, but it often does not deal adequately with problems in the text. The one-volume form eliminates the Biblical text and is thus less bulky. It has sold very well. The late Wilbur M. Smith, internationally noted Bible teacher, seminary professor and lover of books, tabbed this "The greatest devotional commentary ever written". Henry was born in a Welch farmhouse, studied law, and became a Presbyterian minister near London. He wrote this commentary in the last 13 years before he died at 52 in 1714. The first of six volumes was published in 1708. He completed through Acts, and the rest of the New Testament was done by 14 clergymen.

- [Jude Commentary](#)

D EDMOND HIEBERT Commentary on Jude

- [Second Peter and Jude : an expositional commentary](#) by Hiebert, D. Edmond - borrow this book - excellent resource

Links below are to Hiebert's articles on Jude in Bibliotheca Sacra. You will need to pay a fee (annual = \$50; monthly = \$5[click to sign up](#)) to view the entire article but you will have access to literally thousands of conservative theological journal articles.

James Rosscup writes that Hiebert "takes conservative positions, even seeing Jude as following Peter's second epistle. He usually has something clarifying on a verse and displays considerable awareness of views and issues. Preachers and lay readers will find his present work worth the time." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

Anything written by D Edmond Hiebert is worth your time in consulting!

John Walvoord - While our generation has produced many notable scholars, few have achieved excellence in writing biblical

commentaries from the standpoint of evangelical theology. The tendency has been in religious literature to discuss the views of men rather than the inspired Word of God. Dr. D. Edmond Hiebert has manifested extraordinary gifts as a leading scholar in the field of biblical exegesis. In his writings he has shown thorough research, a comprehensive review of pertinent literature, and, more importantly, a penetrating discernment of the precise meaning of the scriptural text. He has combined depth in scholarship with practical application and has manifested an ability to communicate the results of his study in an understandable way. His works have benefited both the scholar and the lay reader and have served to provide a solid basis for interpreting Scripture for a generation which has deviated more from biblical truth than any generation in the past. God has raised up men such as Dr. Hiebert to provide a sure word in an age that is groping for eternal truth. (For more see [Tributes to D Edmond Hiebert](#))

- [Jude 1:3-4 Selected Studies from Jude Part 1: An Exposition](#)
- [Jude 1:12-16 Selected Studies from Jude Part 2: An Exposition](#)
- [Jude 1:17-23 Selected Studies from Jude Part 3: An Exposition](#)

H A IRONSIDE COMMENTARY Epistle of Jude

James Rosscup - He is staunchly evangelical, showing good broad surveys based on diligent study, practical turns, even choice illustrations. In prophecy he is premillennial dispensational....Many preachers have found that Ironside works, read along with heavier books on details of exegesis, help them see the sweep of the message and prime their spirits for practical relevance.

- [Jude Commentary](#)

JAMIESON, FAUSSET, BROWN Commentary on Jude

James Rosscup - This is a helpful old set of 1863 for laypeople and pastors to have because it usually comments at least to some degree on problems. Though terse, it provides something good on almost any passage, phrase by phrase and is to some degree critical in nature. It is evangelical....Especially in its multi-volume form this is one of the old evangelical works that offers fairly solid though brief help on many verses. Spurgeon said, "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently" (Commenting and Commentaries, p. 3). Things have changed greatly since this assessment! It is primarily of help to pastors and lay people looking for quick, though usually somewhat knowledgeable treatments on verses.

Spurgeon - A really standard work. We consult it continually, and with growing interest. Mr. Fausset's portion strikes us as being of the highest order.

My Comment - This is one of the best older (Pre-1800) works on interpretation of prophecy as it tends to interpret the text literally and not allegorically.

- [Jude Commentary](#)
- [Jude Commentary](#) - unabridged

WILLIAM JENKYNS Commentary on Jude 1652

Recommended - an "oldie but a goodie" - goes into considerable depth!

James Rosscup - "An exceptionally thorough analysis of the Greek text and its theological and practical import. A student looking for detail laying out the progression of thought will certainly find it here, and frequent valuable input to help his study." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

Spurgeon says "Earnest and popular, but very full, and profoundly learned. A treasure-house of good things." ([Commenting and commentaries](#))

- [Jude 1:1](#)
- [Jude 1:2](#)
- [Jude 1:3](#)
- [Jude 1:4](#)
- [Jude 1:5](#)
- [Jude 1:6](#)
- [Jude 1:7](#)
- [Jude 1:8](#)
- [Jude 1:9](#)
- [Jude 1:10](#)
- [Jude 1:11](#)
- [Jude 1:12](#)
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- [Jude 1:17](#)
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- [Jude 1:19](#)
- [Jude 1:20](#)
- [Jude 1:21](#)
- [Jude 1:22](#)
- [Jude 1:23](#)
- [Jude 1:24](#)
- [Jude 1:25](#)
- [Index](#)

**S LEWIS JOHNSON
THE EPISTLE OF JUDE
SERMON SERIES**

- [Jude 1-4 Christendom in the Light of the Epistle of Jude](#)
- [Jude 5-7 Christendom in the Light of the Epistle of Jude - Part 2](#)
- [Jude 8-10 Christendom in the Light of the Epistle of Jude - Part 3](#)
- [Jude 11-13 Christendom in the Light of the Epistle of Jude - Part 4](#)
- [Jude 14-16 Christendom in the Light of the Epistle of Jude - Part 5](#)
- [Jude 17-23 Christendom in the Light of the Epistle of Jude - Part 6](#)
- [Jude 24-25 Christendom in the Light of the Epistle of Jude - Part 7](#)

**KEVIN L JONES
JUDE: A LETTER FOR THE LAST DAYS
SERMON SERIES**

- [Jude 1:1-3 The Motivation For Jude's Letter \(Part 1\)](#)
- [Jude 1:1-3 The Motivation For Jude's Letter \(Part 2\)](#)
- [Jude 1:1-3 The Motivation For Jude's Letter \(Part 3\)](#)
- [Jude 1:4-7 The Illustration In Jude's Letter \(Part 1\)](#)
- [Jude 1:4-7 The Illustration In Jude's Letter \(Part 2\)](#)
- [Jude 1:8-13 The Explanation In Jude's Letter \(Part 1\)](#)

- [Jude 1:8-13 The Explanation In Jude's Letter \(Part 2\)](#)
- [Jude 1:12-19 The Admonition In Jude's Letter \(Part 1\)](#)
- [Jude 1:12-19 The Admonition In Jude's Letter \(Part 2\)](#)
- [Jude 1:20-25 The Instruction In Jude's Letter](#)

JUDE REFORMATION STUDY BIBLE NOTES

- [Jude 1:1](#)
- [Jude 1:2](#)
- [Jude 1:3](#)
- [Jude 1:4](#)
- [Jude 1:5](#)
- [Jude 1:6](#)
- [Jude 1:7](#)
- [Jude 1:8](#)
- [Jude 1:9](#)
- [Jude 1:11](#)
- [Jude 1:12](#)
- [Jude 1:13](#)
- [Jude 1:14](#)
- [Jude 1:15](#)
- [Jude 1:16](#)
- [Jude 1:18](#)
- [Jude 1:19](#)
- [Jude 1:20–23](#)
- [Jude 1:20](#)
- [Jude 1:22–23](#)
- [Jude 1:23](#)
- [Jude 1:24–25](#)

WILLIAM KELLY LECTURES ON EPISTLE OF JUDE

- [Jude Commentary](#)

STEVE KRELOFF Sermons on Epistle of Jude

Note only Mp3 Format but excellent exposition from a Messianic Jewish pastor.

- [18 Sermons on the Book of Jude](#) - click to play or download the audio files of the following messages...
- The Book of Jude - 3201
- Introduction to Jude (Part 1) - Jude 1-2
- Introduction to Jude (Part 2) - Jude 3-4
- Introduction to Jude (Part 3) - Jude 4
- The Judgement of Apostates - Jude 5-7

- How to Spot an Apostate - Jude 8-10
- The Condemnation of Apostates - Jude 11
- Why Apostates are so Dangerous - Jude 12a-12b
- Why Apostates are So Dangerous (Part 2) - Jude 12b-13
- The Prophecy of Enoch (Part 1) - Jude 14
- Resisting the Influence of Apostates (Part 1) - Jude 17-19
- Resisting the Influence of Apostates (Part 2) - Jude 20-21
- Resisting the Influence of Apostates (Part 3) - Jude 20-21
- Ministering to the Victims of Apostates - Jude 22-23
- The Closing Doxology of Jude (Part 1) - Jude 24
- The Closing Doxology of Jude (Part 2) - Jude 24-25

DAVID LEGGE
Sermons on
Epistle of Jude

Well done expository sermons.

- [The Unintentional Letter](#)
- [The Creepers](#)
- [The Deathless Man And His Deathless Message](#)
- [The Apostates' Final Fall](#)
- [The Great Escape](#)
- [Rescue The Perishing](#)

JOHN LOWE
EPISTLE OF JUDE
SERMON SERIES

- [Jude 1:1-5 Lessons On Jude](#)
- [Jude 1:1-25, Jude 1:23](#)
- [Jude 1:1-25 Jude Part 2](#)
- [Jude 1:7-9 Lessons On Jude](#)
- [Jude 1:1-25 The Book Of Jude](#)
- [Jude 1:15-25 Book Of Jude](#)

MARTIN LUTHER
Commentary on
Epistle of Jude

C H Spurgeon's critique: In Luther's racy style. One of his best productions. Copies are scarce as white elephants, and consequently expensive.

Commentary from CCEL

- [The Epistle of Saint Jude](#) - all on one page

Same commentary from Archive.org

- [Jude 1:1,2](#)
- [Jude 1:3](#)

- [Jude 1:4](#)
- [Jude 1:5-7](#)
- [Jude 1:8](#)
- [Jude 1:9](#)
- [Jude 1:10-11](#)
- [Jude 1:12-13](#)
- [Jude 1:14](#)
- [Jude 1:15](#)
- [Jude 1:16](#)
- [Jude 1:17](#)
- [Jude 1:19](#)
- [Jude 1:20-21](#)
- [Jude 1:22-23](#)
- [Jude 1:24-25](#)

JOHN MACARTHUR

Sermons and Study Guides on Jude

Note that Study Guides are accessed by clicking the drop down menu for the respective title

Rosscup commenting on MacArthur's commentary on Jude - One of the earlier MacArthur expositions, following the verses of Jude and pointing out the relevance of the truths to being on guard against error today.

- [Jude 1:1 The Enemy Within](#)
- [Jude 1:1-2 Eternal Security in Temporal Conflict](#)
- [Jude 1:1-2: The Eternal Security of the Christian - Study Guide - see the drop down list](#)
- [Jude 1:3 Compelled to Contend](#)
- [Jude 1:3-4 The Description of Apostates - Study Guide - see drop down menu](#)
- [Jude 1:4-5 Unveiling the Apostates](#)
- [Jude 1:5 Apostates, Be Warned, Part 1](#)
- [Jude 1:5 Apostates, Be Warned, Part 2](#)
- [Jude 1:5-7 Destruction of Apostates, Part 2 - Study Guide - see drop down menu](#)
- [Jude 1:8 How to Identify Terrorists in the Church](#)
- [Jude 1:8-10: The Apostates' Blasphemy](#)
- [Jude 1:8-11: Twice Dead Men--Pt 1 - Study Guide - see drop down menu](#)
- [Jude 1:11-13 Apostates Illustrated](#)
- [Jude 1:14 The Coming Judgment on Apostates, Part 1](#)
- [Jude 1:12-16: Twice Dead Men--Pt 2 - Study Guide - see drop down menu](#)
- [Jude 1:17-19 Survival Strategy for Apostate Times, Part 1](#)
- [Jude 1:20-21 Survival Strategy for Apostate Times, Part 2](#)
- [Jude 1:22-23 Survival Strategy for Apostate Times, Part 3](#)
- [Jude 1:24-25 The Saint's Guarantee](#)
- [Jude 1:17-25: How to Survive in the Last Days of Apostasy-Study Guide - see drop down menu](#)

OTHER ARTICLES FROM GRACE TO YOU

- [Rob Bell's Unbelief in His own Words - John MacArthur](#) - poignant and pithy with plenty of specious, pious platitudes by Rob Bell. (See also "[Bell's Inferno](#)")
- [The Pathology of False Teachers - John MacArthur](#) (Adapted from The MacArthur New Testament Commentary: 1 Timothy.)
- [Jude 3 Guarding the Pulpit - Cameron Buettel](#)
- [Jude 3 How to Contend for the Faith](#) (excerpt from *The MacArthur New Testament Commentary* on Jude 3.)
- [Jude 3 Prophecy and the Closed Canon, Part 2](#)
- [Why Fight for Truth?](#) (adapted from John MacArthur's book, *The Truth War*)
- [Jude 3 The Decline of Fundamentalism](#) (Adapted from *Reckless Faith*.)
- [Jude 4 The Broad Brush](#) - Phil Johnson's response to comments by charismatics critiquing the "Strange Fire" conference -

very interesting (discusses [Sam Storms](#), Michael Brown)

- [Jude 8 Who Were the Zwickau Prophets?](#)
- [Jude 9 Angelic Conflict](#) - an excerpt from The MacArthur New Testament Commentary on Jude 9.
- [Jude 1:17-19 Your Berean Battle Plan: Remember](#) by Cameron Buettel
- [Jude 1:20–21 Your Berean Battle Plan: Remain](#) by Cameron Buettel
- [Jude 1:23 Your Berean Battle Plan: Rescue](#) by Cameron Buettel
- [Jude 1:21 How Do Believers Keep Themselves In the Love of God?](#) - excerpt from The MacArthur New Testament Commentary on Jude.

ALEXANDER MACLAREN

Sermons on Jude

James Rosscup - This evangelical work is both homiletical and expository and is often very good homiletically but weaker otherwise. Helpful in discussing Bible characters, it is weak in prophecy at times because of allegorization. It is not really as valuable today as many other sets for the serious Bible student. The expositions are in the form of sermons.

- [Jude 1:3: The Common Salvation](#)
- [Jude 1:20,21: Keeping Ourselves in the Love of God](#)
- [Jude 1:24, 25 Without Stumbling](#)

THOMAS MANTON

Commentary on Jude

In Depth Verse by Verse Comments ([An Estimate of Manton by J. C. Ryle](#))

Spurgeon says "Manton at first gave up all idea of printing this book on Jude, when he found that Jenkyn had taken up the subject; but he afterwards changed his mind. He tells us "I consulted with my reverend brother's book, and when I found any point at large discussed by him, I either omitted it or mentioned it very briefly; so that his labors will be necessary to supply the weaknesses of mine." Manton's work is most commendable." ([Commenting and commentaries](#))

D Edmond Hiebert - A solid, old Puritan volume of deep interpretation. Manton died in 1677. While full and rich in content (370 pages), most modern readers will find the style rather difficult. Rewarding to the diligent student.

Cyril Barber - "The vast range of pastoral and doctrinal observations derived from Jude constitute an education on the use of the text. The Lord's messengers today need such help as they seek to return to vitally interesting, experimental preaching, capable of furnishing the mind with doctrine and of stirring the soul at the same time."--Peter M. Masters.

James Rosscup - Though a very old work, it is good. It is a sermonic composition by a Puritan whom C. H. Spurgeon and J. C. Ryle saw as the best Puritan expositor (cf. p. ix of Crossway ed.). Manton, a London pastor in the 1650's, deals with every word of every verse, exposing meaning and often using this as a take-off point to draw in aspects that relate for believers, e. g. "to those ... called" (v. 1) leads on to how people respond to God's call, how they can have assurance of being called, etc. After each section of detailed exposition, Manton adds a section of special notes on each verse (v. 1 involves pp. 15–40, v. 2 entails 41–56, but several vv. receive far shorter treatments, as v. 10 has but 2 fi pp.). The angels' sin in v. 6 is seen as soon after creation, not in Gen. 6. Many parts offer a rich larder, for example "faith" and "[Praying in the Spirit](#)" (v. 20). Here, as in other verses, good application is made obvious, and devotional reading can be enhanced.

- [Epistle Dedicatory](#)
- [Jude 1:1](#)
- [Jude 1:2](#)
- [Jude 1:3](#)
- [Jude 1:4](#)
- [Jude 1:5](#)
- [Jude 1:6](#)
- [Jude 1:7](#)
- [Jude 1:8](#)

- [Jude 1:9](#)
- [Jude 1:10](#)
- [Jude 1:11](#)
- [Jude 1:12](#)
- [Jude 1:13](#)
- [Jude 1:14](#)
- [Jude 1:15](#)
- [Jude 1:16](#)
- [Jude 1:17](#)
- [Jude 1:18](#)
- [Jude 1:19](#)
- [Jude 1:20](#)
- [Jude 1:21](#)
- [Jude 1:22, 23](#)
- [Jude 1:24](#)
- [Jude 1:25](#)

J VERNON MCGEE COMMENTS ON THE EPISTLE OF JUDE

Mp3's that correspond to his Thru the Bible study.

- [Jude Commentary](#)

MONERGISM MP3'S EPISTLE OF JUDE

MONERGISM

- [JUDE - The Unchangeable Message - Jude 1:3](#) - D Martyn Lloyd-Jones
- [JUDE - Almost Unwritten, Now Rarely Read - 1](#) - by Derek Thomas
- [JUDE - Almost Unwritten, Now Rarely Read - 2](#) - by Derek Thomas
- [JUDE - Almost Unwritten, Now Rarely Read - 3](#) - Dr Sinclair B Ferguson
- [JUDE - Almost Unwritten, Now Rarely Read - 4](#) - David Lauten

MISCELLANEOUS RESOURCES JUDE

These are generally Conservative and evangelical but you must still be A Berean! (Acts 17:11-note)

BEST COMMENTARIES ON JUDE

- [Top 5 Commentaries on the Books of 2 Peter and Jude by Keith Mathison](#)
- [Best Commentaries on 2 Peter & Jude - Tim Challies](#)
- [Richard Bauckham - 2 Peter and Jude](#)
- [Gene Green - Jude and 2 Peter](#)
- [Peter Davids - The Letters of 2 Peter and Jude](#)
- [Thomas Schreiner - 1, 2 Peter, Jude](#)
- [Douglas Moo - 2 Peter, Jude](#)

COMMENTARIES ON JUDE - compiled from James Rosscup, Cyril Barber. D Edmond Hiebert

- [Blum, Edwin. "Jude," in Expositor's Bible Commentary, Volume 12](#), ed. Frank Gaebelin. Grand Rapids: Zondervan, 1981. - A worthy evangelical work which, though brief, argues well and knowledgeably, helping on the verses.
- **Coder, S. Maxwell. Jude: The Acts of the Apostates. Everyman's Bible Commentary.** Chicago: Moody, 1958. A full and rewarding exposition of Jude by an evangelical Bible teacher.
- [Jenkyns, William. An Exposition Upon The Epistle of Jude](#). Minneapolis: James & Klock, 1976. Reprint of 1863 work. - An exceptionally thorough analysis of the Greek text and its theological and practical import. A student looking for detail laying out the progression of thought will certainly find it here, and frequent valuable input to help his study.
- **Lawlor, George L.** The Epistle of Jude. Nutley, NJ: Presbyterian and Reformed Publishing Co., 1972. - The author, a graduate of Grace Theological Seminary where he studied under Alva J. McClain, Herman A. Hoyt and Homer A. Kent, Sr., was Professor of Greek and New Testament at Cedarville College in Ohio when he wrote this commentary. The interpretation verse by verse is detailed, lucid, handles the Greek well, discusses problems at length, and uses good scholarly sources which he documents carefully. This is one of the most helpful works on Jude in recent decades.
- [Plummer, Alfred. The General Epistles of St. James and St. Jude \(Expositor's Bible\)](#). NY: Hodder & Stoughton (n. d.). - This is a good study in the Greek text.
- **Wolff, Richard. A Commentary on the Epistle of Jude.** Grand Rapids: Zondervan, 1960. This is a thorough and scholarly verse-by-verse exposition which shows a good breadth of reading. It is conservative and recommended.
- **Hiebert, David Edmond. Second Peter and Jude: An Expository Commentary.** Interprets these difficult letters with faithfulness to what God has chosen to reveal. While providing his own translation based upon the Greek text, Hiebert includes the text of the ASV (1901) for the benefit of his readers. Throughout his work he reveals his awareness of the issues. He carefully explains how the truth derived from a close study of the text applies to contemporary believers and their assemblies. Each chapter is permeated with nuggets of truth that will be highly prized by expository preachers. Recommended.
- **Hawkins, O. S. In Sheep's Clothing: Jude's Urgent Warning About Apostasy in the Church** Neptune, NJ: Loizeaux Brothers, 1994. Clear, evangelical messages based on the text of the NIV. Hawkins explains how those having a knowledge of the truth, but who have never submitted to it and been converted, creep into churches, Christian organizations, and schools, and pervert the work of the Lord. Written in lay people's language, this book is both timely and relevant. Heartily recommended!
- **Lucas, Dick, and Christopher Green. The Message of 2 Peter and Jude. The Bible Speaks Today.** Downers Grove, IL: InterVarsity Press, 1995. Whether or not one agrees with all these writers have to say is beside the point. Within these pages Lucas and Green place before their readers data that is profoundly practical and spiritually stimulating. Preachers will find many issues clarified by their deft use of the original text. The work is replete with appendices and a study guide.
- **Green, Edward Michael Bankes. Second Peter and Jude: An Introduction and Commentary.** Revised ed. Tyndale New Testament Commentaries. Grand Rapids: William B. Eerdmans Publishing Co., 1987. The original edition appeared in 1968 and has served Bible students well for more than two decades. This revision contains the same helpful level of scholarship which made the first edition so valuable. The elucidation of the text is such that all readers will benefit from this insightful work.
- **Barclay, William. The Letters of John and Jude.** The Daily Study Bible. 2d ed. Edinburgh: Saint Andrew, 1962.
- **Manton, Thomas. An Exposition of Jude.** Reprint. Wilmington, Del.: Sovereign Grace Pub., 1972. A reprint of a solid, old Puritan volume of deep interpretation. Manton died in 1677. While full and rich in content (370 pages), most modern readers will find the style rather difficult. Rewarding to the diligent student.

JOURNAL ARTICLES ONLINE

- [Terrance Callan. "Use of the Letter of Jude by the Second Letter of Peter." *Biblica* 85 \(2004\): 42-64.](#)
- [J. Daryl Charles. "The Use of Tradition-Material in the Epistle of Jude." *Bulletin for Biblical Research* 4 \(1994\): 1-14.](#)
- [J. Daryl Charles. "The Angels under Reserve in 2 Peter and Jude." *Bulletin for Biblical Research* 15.1 \(Spring 2005\): 39-48.](#)
- [Walter M. Dunnnett. "The hermeneutics of Jude and 2 Peter: the use of ancient Jewish traditions." *Journal of the Evangelical Theological Society* 31.3 \(Sept. 1988\): 287-292](#)
- [Michael Haykin. "Exegesis 13: Prayer in the Spirit, Jude 20." *Foundations* 28 \(Spring 1991\): 16-19.](#)
- Related Resource - see **on site** in depth article - [Praying in the Spirit](#)
- [Robert L. Webb. "The Eschatology of the Epistle of Jude and Its Rhetorical and Social Functions." *Bulletin for Biblical Research* 6 \(1996\): 139-151.](#)

- [Overview of Jude - Mp3](#)

DAVID COLBURN

- [Jude A Daily Bible Study in 7-Day Sections with a Summary-Commentary, Discussion Questions, and Daily Application](#)

NORMAN ERICSON

- [Jude, Theology of - Baker's Evangelical Dictionary of Biblical Theology](#)

EASY ENGLISH

- [Jude: Danger from False Teachers](#) – by Norman Hillyer

ESV STUDY BIBLE - chart

- [Jude's Application of Prophecies and Events - charts out 5 events in Jude 1:5-18](#)

JAMES GRAY

- [Jude - Synthetic Bible Study](#)

The writer of the Epistle of Jude was evidently not an apostle; he calls himself a "servant of Jesus Christ and brother of James." Which James? There were two whose brother he might have been, the son of Alphaeus and the brother of our Lord. It would be profitless to speculate on this question here, enough to say that the general opinion is in favor of the last named relationship.

1. The first division of the Epistle, as usual, is the salutation (Jude 1:1, 2).

- in what terms are the believers addressed?

Notice the verse: "them that are sanctified by God the Father, and preserved in Jesus Christ, and called." How comforting all this is! They who are called of GOD are beloved in GOD the Father and kept for JESUS CHRIST. Why kept for Him? How much this suggests as to His coming manifested glory and the part believers will take in it?

2. The object of the Epistle follows (Jude 1:3, 4).

- what is that object as stated in Jude 1:3?

- to what did he find it necessary to exhort them to whom he wrote? Notice that the faith delivered to the saints was delivered "once" - once for all. The word "faith" here is to be taken in the sense of that body of Christian doctrine which forms the sum and substance of the truth concerning "our common salvation."

It is used synonymously with the word "Gospel." This was delivered to the saints, to the body of the church, at the beginning of its history as a complete revelation in itself (Revelation 22:18, 19). It is a sacred deposit not only to be preserved in its integrity, but to be defended and earnestly contended for. The necessity for this defense is seen in the substance of Jude 1:4. The word "foreshadowed" in that verse speaks of being "forewritten," i.e., the false teachers therein referred to had been predicted as coming in among the flock. Our Lord had spoken of them, and so had all His apostles. The nature and outcome of their teaching as suggested by that word "lasciviousness" are particularly noticeable.

3. The third division of the Epistle deals in detail with the subject of these false teachers (Jude 1:5-16).

We have first, a revelation of their condemnation or punishment (vv. 5-7), from which their position as professed disciples would not save them any more than it saved the Israelites who were brought out of Egypt, when they afterwards sinned against light (v. 5); or the angels referred to previously in Peter's Epistles and Genesis (v. 6); or Sodom and Gomorrah (v. 7). Do not fail to observe the special class of sins prominent in these instances, especially the two last named, and their relationship to that word "lasciviousness" already spoken of. While the erroneous teachings of these false teachers were intellectual, of course, yet their power was terribly augmented by association with carnality of the grossest kind.

The description of these false teachers is followed by a declaration of the punishment coming upon them (Jude 1:8-13).

Observe in verse 8 that they not only defile the flesh but speak evil of dignitaries, by which may be meant both civil and ecclesiastical superiors. And in this connection there is a strange illustration used in verse 9, that throws a good deal of light on the mystery of the death and burial of Moses as recorded in Deuteronomy.

- why that mystery?

- why should GOD Himself have buried the body of Moses, and kept the burial place a secret?

- why should Satan have desired possession of that body?

- did his foreknowledge of what should take place on the Mount of Transfiguration have aught to do with it?

And shall we say with some, that Moses in the flesh is to be one of the two witnesses named in Revelation 11, and did Satan seek thus to frustrate GOD's purposes concerning the last days?

And then the contention of Michael, how that brings to mind the teaching in Daniel concerning his particular relationship as the prince that stands for Israel. What a bearing all this has on the teachings of the New Testament about the dominions, and principalities and powers of the air (Ephesians 6). It may be asked, Where did Jude obtain this information about the conflict between Michael and Satan? Of course, the answer is very simple, that he obtained it by inspiration of GOD; but is it not remarkable that it is spoken of nowhere else in the Scriptures? He refers to it as though it were a matter of tradition among the Jews, and a reference to it is found in their books; but the tradition must have had a source, and we can hardly believe an inspired writer would thus employ it if that source were not divine.

Further analysis of the character of these teachers is afforded in Jude 1:11.

- with what three Old Testament individuals, each conspicuous for his self-willed and rebellious spirit, are they compared?

How strange it would seem that such persons could have any standing in the Christian church were it not that we discover their successors among us at the present day! "Spots in your feasts of charity," are to be pictured as hidden rocks in the love-feasts. These "love feasts" were the Christian gatherings on the first day of the week for the "breaking of bread," and the presence of such would be leaders and teachers in those assemblies suggested the perils of the hidden rocks to the mariners on the broad seas.

What exceeding care and circumspection were required to avoid disastrous contact with them. It is characteristic always of the heretical teacher that he is thinking of himself rather than the flock. "There is a rough, incisive earnestness, and yet a majesty and eloquence" in all the language the inspired writer uses here, for the probable meaning of which, however, it will be necessary to consult a commentary.

The description of these false teachers is followed by a reference to the foreknowledge of them.

And here is a quotation from Enoch in verse 14, on which we might say a word. Where are these words of Enoch found? There is an apocryphal book in which they are found, but its author probably quoted from our Epistle. Doubtless their real source should be spoken of in the same way as that of the reference to Michael and the body of Moses already mentioned. How deeply interesting to learn that Enoch, away back there before the deluge, had his mind carried out in the Spirit to the day of the second coming of CHRIST! And how perfectly his words agree with those of all the later prophets down to the very last, concerning the details and the purposes of that momentous event!

Every reader of this Epistle must have had his attention arrested by the fact that this whole passage, indeed from verse 3 to verse 13, is very similar to one found in II Peter 2:1-19.

Does it not look as though one of these inspired writers saw and used the text of the other? And would this destroy the feature of inspiration in either case? Certainly not, any more than it would destroy the same in the case of Moses, to learn that he had obtained his data for the book of Genesis from tradition or earlier written sources. Inspiration is as truly needed, and may be as truly exercised in the selection and use of such material as in that which is original in the most absolute sense. Some who have carefully examined the two passages have reached the conclusion that Jude is the earlier writer of the two and that Peter is the copyist. And yet Peter is using the words with a somewhat different object from that of Jude, and is changing and abridging them a little to suit that object. Let the two passages be read side by side and these distinctions will scarcely need to be pointed out.

4. The detailed reference to the false teachers or ungodly leaders in the church closes with verse 16, and gives way to the fourth general division of the Epistle, which contains a description of the true church or true believers in sharp contrast with the false (Jude 1:17-25).

It begins with a caution (Jude. 17-19).

- to which of the apostles in particular is he here referring, do you think?
- how does he describe these ungodly persons who have found their way into the visible church? That word "sensual" means "natural" or "animal." It is simply a case of unregenerated Christians of whom the church is still also plentifully supplied.

The caution is followed by an exhortation (Jude 1:20, 21).

- "Build,"
- "pray,"
- "keep,"
- "look."

Here are the four corner posts defining the possessions of the Christian life.

- does the exhortation to build suggest similar instruction from any apostle recently studied?
- what is peculiar about the exhortation to pray in this case?

In Romans 8 we have revealed the inspiring truth that the HOLY SPIRIT prays in us, but here we are to pray in Him. Are these contradictory teachings?

- is it not true that the HOLY SPIRIT is our inner life, and that He is also our spiritual atmosphere?
- in what are we to keep ourselves according to this exhortation?
- does this mean that we are to keep ourselves in GOD's love to us or in our love to Him?
- how better can we keep ourselves both in the experience of His love to us, and the conscious emotion of our love to Him than by building ourselves up on our most holy faith, and [praying in the HOLY SPIRIT](#)?
- what do you suppose is meant by "looking for the mercy of our Lord Jesus Christ unto eternal life."
- in the light of all the previous teaching about the appearing of His glory, may it not refer to that?

The exhortation is followed by instruction, and instruction especially concerning soul-winning (Jude 1:22, 23). The Greek text here, especially in Jude 1:23, is somewhat obscure, but the teaching in any event calls for compassion on our part, and an effort to save the sinner while hating the sin.

The benediction and ascription follow, concluding the Epistle in language as well known to, and appreciated by the whole church as any in the New Testament. What two great things is GOD able to do for believers in His Son? No wonder, therefore, that we should ascribe unto Him through JESUS CHRIST "glory and majesty, dominion and power throughout all ages." ([Jude - Synthetic Bible Study](#))

INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

- [Epistle of Jude](#)

JOHN MACARTHUR

- [Jude Introduction](#)

Excerpt: Historical and Theological Themes - Jude is the only NT book devoted exclusively to confronting "apostasy," meaning defection from the true, biblical faith (vv. 3,17). Apostates are described elsewhere in 2 Thess. 2:10; Heb. 10:29; 2 Pet. 2:1-22; 1 John 2:18-23. He wrote to condemn the apostates and to urge believers to contend for the faith. He called for discernment on the part of the church and a rigorous defense of biblical truth. He followed the earlier examples of: 1) Christ (Matt. 7:15ff.; 16:6-12; 24:11ff; Rev. 2,3); 2) Paul (Acts 20:29,30; 1 Tim. 4:1; 2 Tim. 3:1-5; 4:3,4); 3) Peter (2 Pet. 2:1,2; 3:3,4); and 4) John (1 John 4:1-6; 2 John 6-11).

Jude is replete with historical illustrations from the OT which include:

- 1) the Exodus (Jude 1:5);
- 2) Satan's rebellion (Jude 1:6);
- 3) Sodom and Gomorrah (Jude 1:7);
- 4) Moses' death (Jude 1:9);
- 5) Cain (Jude 1:11);
- 6) Balaam (Jude 1:11);
- 7) Korah (Jude 1:1);
- 8) Enoch (Jude 1:14,15);
- 9) Adam (Jude 1:14).

Jude also vividly described the apostates in terms of their character and unconscionable activities (Jude 1:4,8,10,16,18,19). Additionally, he borrowed from nature to illustrate the futility of their teaching (Jude 1:12,13). While Jude never commented on the specific content of their false teaching, it was enough to demonstrate that their degenerate personal lives and fruitless ministries betrayed their attempts to teach error as though it were truth. This emphasis on character repeats the constant theme regarding false teachers—their personal corruption. While their teaching is clever, subtle, deceptive, enticing, and delivered in myriads of forms, the common way to recognize them is to look behind their false spiritual fronts and see their wicked lives (2 Pet. 2:10,12,18,19).

Outline of Jude

- I. Desires of Jude (Jude 1:1,2)
- II. Declaration of War Against Apostates (Jude 1:3,4)
- III. Damnable Outcome of Apostates (Jude 1:5–7)
- IV. Denunciation of Apostates (Jude 1:8–16)
- V. Defenses Against Apostates (Jude 1:17–23)
- VI. Doxology of Jude (Jude 1:24,25)

DAVID MALICK

- [An Argument of the Book of Jude](#)
- [An Introduction to the Book of Jude](#)
- [Jude - Select Bibliography](#)

J VERNON MCGEE

- [Jude Notes and Outline](#)

HENRY MORRIS

- [Defender's Study Bible Notes on Jude](#) Excellent, conservative, literal study Bible notes from a leading creationist commentator, Dr Henry Morris.
- Jude 1:1KJV -- [brother](#); [preserved in Jesus Christ](#)
- Jude 1:2KJV -- [be multiplied](#)
- Jude 1:3KJV -- [needful](#); [earnestly contend](#); [the faith](#); [once delivered](#)
- Jude 1:4KJV -- [crept in unawares](#); [before of old ordained](#); [lasciviousness](#)
- Jude 1:6KJV -- [first estate](#)
- Jude 1:7KJV -- [like manner](#); [strange](#); [eternal fire](#)
- Jude 1:8KJV -- [filthy dreamers](#); [dignities](#)
- Jude 1:9KJV -- [Michael the archangel](#); [railing accusation](#); [The Lord rebuke thee](#)
- Jude 1:10KJV - [speak evil of](#); [brute beasts](#)
- Jude 1:11KJV -- [way of Cain](#); [error of Balaam](#); [gainsaying of Core](#)
- Jude 1:12KJV -- [feasts of charity](#); [feeding themselves](#); [twice dead](#)
- Jude 1:13KJV -- [blackness of darkness](#)
- Jude 1:14KJV -- [Enoch](#); [Adam](#); [saying](#)
- Jude 1:16KJV -- [great swelling words](#)
- Jude 1:17KJV -- [the apostles](#)

- Jude 1:18KJV -- [mockers in the last time](#)
- Jude 1:19KJV -- [sensual](#)
- Jude 1:20KJV -- [building up yourselves](#)
- Jude 1:21KJV -- [eternal life](#)
- Jude 1:23KJV -- [save with fear](#)
- Jude 1:24KJV -- [able](#); [falling](#); [faultless](#)
- Jude 1:25KJV -- [God our Saviour](#)

JAMES SMITH - Handfuls of Purpose

Like James, Jude was not an apostle, but just an ordinary disciple. James, his brother, had been martyred a few years before Jude wrote this letter. He laid himself out to write a great treatise on (verse 3), Salvation, but abandoned it under the constraint of the Holy Spirit, to write a half-page letter giving a history of Apostasy, from the very beginning, and to warn his readers of that peril.

KEPT

The words "keep" and "kept" are mentioned five times, and form a helpful study.

- I. The Lord's People are Kept Ones. Kept by God from sin for the Lord Jesus. "Preserved in Jesus Christ" (1) is the R.V. "Kept for Jesus Christ."
- II. Some Angels "Kept Not their First Estate" (6), so are "kept" (R.V., instead of Reserved) in chains.
- III. We Must Keep Ourselves in the full constant assurance that God loves us (21).
- IV. He is Able to Keep Us, not merely from "falling," but as R.V., from "stumbling," for it is stumbling which precedes falling (24).

ETERNAL THINGS (Jude 1:6, 7, 21)

Three eternal things are mentioned in this letter.

1. Life (Jude 1:21).
2. Chains (Jude 1:6).
3. Fire (Jude 1:7).

COMMON SALVATION (Jude 3)

Salvation is called "common," not because it is cheap and worth little, but because:

- I. It comes from a Common Source—God, the Love of God.
- II. It is Offered to All Classes. "Commons" are open spaces belonging to the public, and held by Corporations or Councils for all to share and enjoy alike. So salvation is for all.
- III. It Supplies a Common or General Need.
- IV. It is the Common Theme of all the sacred writers.

CHARLES SWINDOLL

- [Jude Notes from Insight for Living](#)
- **Excerpt: What's the big idea?** Jude's purpose in his letter was twofold: he wanted to expose the false teachers that had infiltrated the Christian community, and he wanted to encourage Christians to stand firm in the faith and fight for the truth. Jude recognized that false teachers often peddled their wares unnoticed by the faithful, so he worked to heighten the awareness of the believers by describing in vivid detail how terrible dissenters actually were. But more than simply raising awareness, Jude thought it important that believers stand against those working against Jesus Christ. Believers were to do this by remembering the teaching of the apostles, building each other up in the faith, [praying in the Holy Spirit](#), and keeping themselves in the love of God (Jude 1:17, 20–21).
- **How do I apply this?** Fight for the truth! Stand up against error! The book of Jude is the very definition of punchy and pithy proclamations—with its short commands and statements popping off the page like machine-gun fire. But in our day and age, punchy has become rude or unacceptable. In many circles the forcefulness of Jude will not be tolerated, the crowds preferring a softer and gentler side of the Christian faith. But Jude reminds us that there is a time and a place for the aggressive protection of the truth from those who would seek to tear it down. How can you participate in defending the truth from error?

- [Overview Chart of Jude](#)

JAMES VAN DINE

- [Jude: Author, Date, Audience, Occasion, Detailed Outline](#)

DANIEL WALLACE

- [Jude: Introduction, Argument, and Outline](#)

COMMENTARIES AND SERMONS ON JUDE

WILLIAM BENNETT (1901)

- [Jude - brief comments on each verse](#)

JOSEPH BENSON

- [Jude Commentary](#)

WILLIAM BURKITT

- [Jude Commentary](#)

CAMBRIDGE GREEK TESTAMENT

- [Jude Commentary](#)

JOHN CEREGHIN

- [Jude Commentary](#) - 68 pages

D MARION CLARK - sermon transcript

- [Jude 1:1-19 Perverting Grace](#)

ADAM CLARKE

- [Jude Commentary](#)

COMPILATION OF COMMENTARIES

Explanation - Click link below and retrieve comments from 36 separate commentaries on ONE PAGE on this one verse. Most of these are older commentaries like Matthew Henry, etc. but are generally conservative. To go to the next verse simply click "Jude 1:2" in the upper right corner. If you want to go to a specific verse here is the URL - <https://www.studylight.org/commentary/jude/1-1.html>. E.g., if you want to go to Jude 24, simply change the URL (this is in the address box at top of the page) and you change "1-1" to "1-24" (<https://www.studylight.org/commentary/jude/1-24.html>)

- [Jude 1:1 Commentary](#)

JOHN DARBY

- [Jude Commentary](#)

J R DUMMELOW

- [Jude Commentary](#)

JONATHAN EDWARDS

- [Jude 1:7, et al - To help your conception of what hell is](#)

EXPOSITOR'S DICTIONARY OF TEXTS

- [Overview](#)
- [Jude Commentary](#)

A C GAEBELEIN

- [Jude Commentary](#)

GENE GETZ - short videos discussing principles associated with the respective passages being studied.

- Jude; Principle #1; Jd. 1-4; **Love that Confronts:** Though it is easier and more enjoyable to give positive feedback to our fellow Christians, there are times when we must address difficult and painful situations very directly. [Video](#)
- Jude; Principle #2; Jd. 20-23; **Love that Acts:** To demonstrate tough love we must take action on what we know is true. [Video](#)

JOHN GILL

- [Jude Exposition - Commentary](#)

WILLIAM GODBEY

- [Jude Commentary](#)

GOSPEL COALITION

- [Jude Sermons - Majority are Mp3's without transcripts](#)

GRACE GEMS

- [The Way of Cain](#) - Ge 4:16, 1 Jn 3:12, Jude 1:11
- [Jude 1:6, 2 Peter 2:4 - Satanic Temptations](#) - John Angell James

L M GRANT

- [Jude Commentary](#)

HAMILTON SMITH

- [Overview](#)
- [Commentary](#)

ROBERT HAWKER

- [Jude Commentary](#)

MATTHEW HENRY

- [Jude Commentary](#)

DAVID HOCKING

- [Jude - 8 page Outline of 4 Messages on Jude](#)

H A IRONSIDE

Hiebert - A popular exposition by a well-known, evangelical Bible teacher of the past generation.

- [Jude Commentary](#)

JAMIESON, FAUSSETT, BROWN

- [Jude Commentary](#)
- [Jude Commentary](#) - unabridged version

WILLIAM JENKYN

- [Exposition upon the Epistle of Jude](#)

PAUL KRETZMANN

- [Jude Commentary](#)

NATHANIEL M WILLIAMS - An American Commentary. 1888.

Hiebert - A suggestive exposition by a conservative Baptist scholar of the past century.

- [Commentary on the Epistle of Jude.](#) In An American Commentary. 1888. Reprint. Philadelphia: Amer. Bapt. Pubn. Soc., n.d.

RA MCLAUGHLIN

- [What is Jude 23a telling us to do](#) when it says, "And others save with fear; pulling them out of the fire"? Whom are we to pull out of the fire, believers who may be committing the sin unto death? Or is he telling us to reach the unsaved with the Gospel?

P G MATTHEW

- [Jude 1-25 Jude Against the Libertines, Part 1](#)
- [Jude 1-25 Jude Against the Libertines, Part 2](#)
- [Jude 17-23 Fiercely Fighting for the Faith](#)

WALTER MCGILVRAY (1855)

Spurgeon's critique - "Vigorous, popular addresses by a Free Church divine."

- [Jude - Lectures on Jude \(11 Lectures\)](#)

HEINRICH MEYER

- [Jude Commentary \(Critical and Exegetical\)](#)

F B MEYER

- [F. B. Meyer's 'Through the Bible' Commentary](#)

G CAMPBELL MORGAN

- [Jude Exposition](#)

MONERGISM

- [Jude MP3 Series John Shaw](#)
- [Jude MP3 Series Ian Hamilton](#)
- [Jude 1-4 by Voddie Baucham](#)

- [The Unchangeable Message - Jude 1:3 by Dr. Martyn Lloyd-Jones](#)
- [Almost Unwritten, Now Rarely Read - 1 - Jude by Derek Thomas](#)
- [Almost Unwritten, Now Rarely Read - 2 - Jude by Derek Thomas](#)
- [Almost Unwritten, Now Rarely Read - 3 - Jude by Dr Sinclair B Ferguson](#)
- [Almost Unwritten, Now Rarely Read - 4 - Jude by David Lauten](#)

JOSEPH R NALLY, JR

- [Overview of Jude](#)

NET BIBLE

- [Jude Commentary - Net Bible Notes - Thomas Constable's notes synchronized](#)
- [Jude Commentary - All the Net Bible Notes with Bible text collected in one Pdf](#)

WILLIAM NICHOLSON

- [Jude 1:21 The Expectation of Eternal Life](#)

PETER PETT

- [Jude Commentary](#)

MATTHEW POOLE

- [Jude Commentary](#)

ROBERT RAYBURN

- [Jude - Tearing Down and Building Up](#)

DOUGLASS ROUND

- [An exposition of Jude's Epistle of apostasy - Preface](#)
- [Contents - 12 Lectures](#)

PHILLIP SCHAFF

- [Jude Commentary](#)

JOHN SCHULTZ - former missionary to Papua New Guinea for several decades

- [Jude Commentary](#) - 25 pages

JAMES SMITH

- [The Same Name](#) - Two of our Lord's disciples were of the same name. Judas, the brother of James, generally called Jude; and Judas Iscariot.
- [The Way of Doom](#)

C H SPURGEON

- [Jude Exposition](#)

The great business of the saints is to defend, if necessary with their lives, the faith once delivered to them. We are put in trust with the gospel. We are trustees of a divine deposit of invaluable truth, and we must be true to our trust at all costs.

Jude 1:3 “Appealing to you to contend for the faith that was delivered to the saints once for all.” The great business of the saints is to defend, if necessary with their lives, the faith once delivered to them. We are put in trust with the gospel. We are trustees of a divine deposit of invaluable truth, and we must be true to our trust at all costs.

Jude 1:6 “The angels who did not keep their own position but abandoned their proper dwelling.” The angels—think of how high they stood in their first estate. If sin could drag an angel from the skies, it may well pluck a minister from the pulpit, a deacon from the communion table, or a church member out of the midst of his brothers and sisters. Perseverance in holiness is the sign of eternal salvation. If we forsake the Lord and turn back to our former evil ways, it will be the evidence that we never really believed in Christ and that there was no true work of grace in our hearts.

Jude 1:24 Revolve in your mind that wondrous word “faultless”! We are far off from it now; but as our Lord never stops short of perfection in His work of redeeming love, every saved sinner shall be without blemish one day. The Savior who will keep His people to the end, will also present them at last to Himself as “a glorious Church, without spot or wrinkle or any such thing—but holy and without blemish!” All the jewels in the Savior’s crown are without a single flaw!

But how will Jesus make us faultless? He will wash us from our sins in His own blood, until we are as white and lovely as God’s purest angel! We shall be clothed in His perfect righteousness, which makes the saint who wears it truly faultless, perfect in the sight of God.

Also, the work of the Holy Spirit within us will be altogether complete. He will make us so perfectly holy, that we shall have no lingering tendency to sin. We shall be as holy as God is holy, and we shall dwell in His presence forever!

“You are altogether beautiful, My beloved—there is no spot in you!” Song of Songs 4:7

Sin gone, Satan shut out, temptation past forever, and ourselves “faultless” before God—this will be Heaven indeed!

Jude 1:12. Watch constantly against those things which are thought to be no temptations. The most poisonous serpents are found where the sweetest flowers grow. Cleopatra was poisoned by an asp that was brought to her in a basket of fair flowers. Sharp-edged tools, long handled, wound at last.

Jude 1:24 “Now to him who is able to protect you from stumbling.” The power to create a world, to divide the rocks, to shake the mountains or set them ablaze is inferior compared with the power that is able to keep us from stumbling. God has been pleased to make us free agents and never deprives us of our free agency. Yet, without the destruction of a quality necessary to our responsible personhood, God is nevertheless able to keep us from stumbling. He could do this by shutting us up in a prison or by depriving us of the power to commit sins. But he does not keep us in that way. He leaves us with every faculty and propensity that we had before. Yet, by some mysterious, omnipotent working of his Holy Spirit—which we can no more understand than we can the blowing of the wind—he keeps his people from stumbling.

JOSEPH SUTCLIFFE

- [Jude Commentary](#)

JOHN TRAPP

- [Jude Commentary](#)

BOB UTLEY

- [Jude Commentary](#)

MARVIN VINCENT

- [Jude - Word Studies - expanded on this page](#)

VARIOUS

- [Jude - Sermons](#)

NATHANIEL WILLIAMS

Hiebert - A suggestive exposition by a conservative Baptist scholar of the past century.

- [Commentary on the Epistle of Jude \(40 pages\)](#)

THIRD MILLENNIUM - Study Notes are non-revised version

- [Audio sermons \(5\) on Jude](#)

Study Notes on Jude

- [The Salutation - Jude 1:1-2](#)
- [Jude . . . brother of James - Jude 1:1](#)
- [Mercy, peace and love - Jude 1:2](#)
- [Jude's Purpose - Jude 1:3-4](#)
- [Although . . . I felt I had to write - Jude 1:3](#)
- [Certain men . . . slipped in among you - Jude 1:4](#)
- [Condemnation of False Teachers - Jude 1:5-19](#)
- [Judgment: Past Reminders and Their Application - Jude 1:5-10](#)
- [Examples of Divine Judgment - Jude 1:5-7](#)
- [Destroyed those who did not believe - Jude 1:5](#)
- [Angels - Jude 1:6](#)
- [Sodom and Gomorrah - Jude 1:7](#)
- [Application of Examples - Jude 1:8-10](#)
- [Dreamers - Jude 1:8](#)
- [The archangel Michael - Jude 1:9-10](#)
- [Judgment: Leading Others to Sin - Jude 1:11-13](#)
- [Examples of Divine Judgment - Jude 1:11](#)
- [Application of Example - Jude 1:12-13](#)
- [Blemishes - Jude 1:12](#)
- [Wandering star - Jude 1:13](#)
- [Judgment: Past Prophecy - Jude 1:14-16](#)
- [Enoch's Prophecy - Jude 1:14-15](#)
- [Enoch, the seventh from Adam - Jude 1:14](#)
- [Ungodly - Jude 1:15](#)
- [Application of Example - Jude 1:16](#)
- [Grumblers and faultfinders - Jude 1:16](#)
- [Judgment: Apostolic Prophecies - Jude 1:17-19](#)
- [Apostolic Prophecy - Jude 1:17-18](#)
- [Remember what the apostles . . . foretold - Jude 1:17](#)
- [Last times - Jude 1:18](#)
- [Application of Example - Jude 1:19](#)
- [Divide you - Jude 1:19](#)
- [Trinitarian Exhortation to Readers - Jude 1:20-23](#)
- [Build . . . holy faith - Jude 1:20](#)
- [Keep yourselves in God's love - Jude 1:21](#)
- [Snatch - Jude 1:22-23](#)
- [Mixed with fear - Jude 1:22-23](#)
- [Doxology - Jude 1:24-25](#)

MARK DEVER - Audio

- [Having Faith in Faithless Times, et al](#)

ADRIAN ROGERS - one of the "giants" of 20th century expository preaching

- [The Portrait of an Apostate Part 1](#)
- [The Portrait of an Apostate Part 2](#)
- [False Prophets](#)

JOSEPH PARKER

Rosscup - This work, later called Preaching Through the Bible (Baker Book House), is rich in its applications and exhortations, though often not particularly helpful for the reader who is looking for exposition that stays right with the text. Treatment of the texts is sermonic.

- [Jude Notes](#)
- [Jude 1:21 Infinite Love](#)

JONATHAN EDWARDS

- [Jude 1:7 - To Help Your Conception of What Hell Is](#)

ULRICH ZWINGLI

- [Jude 1:4 Mockers](#)

Jude foresaw the coming of mockers in the last time who would walk after their own lusts and godlessness, and having the Spirit. And by their deeds we see clearly that they have no hope, for they rage furiously and live shamelessly and desire inordinately and persecute arrogantly and seize and grasp everything that they can plunder or steal or gain. All these things are tokens of their godlessness and despair. Like their father the devil, they are harsh toward everybody, refuse the joy and consolation of salvation, and despise every warning that might turn them from error. They will not retain God in their knowledge. So they begin to experience already that eternal perdition that in the world to come they will fulfill eternally.

HORATIUS BONAR

- [Jude 1:11 The Way of Cain](#)
- [Jude 1:11 The Way of Cain](#)

WILLIAM LAW

- [Jude 1:14 Enoch Unheeded \(Genesis 5:22\)](#)
- [See also Enoch Walked with God - Ge 5:22](#)
- [Jude 1:14-15 Enoch, The Man Who Pleas'd God - Goto DAY 5 entry for comments related specifically to Jude 14-15](#)

JAMES HASTINGS

- [Jude 20, 21 - Self Keeping \(13 page discussion\)](#)

HENRY MAHAN

- [Jude Commentary](#)

ARTHUR PEAKE

- [Jude Commentary](#)

J C RYLE

- [Jude 19 Having the Spirit](#)

OCTAVIUS WINSLOW

- [Jude 20 Devotional - Goto November 26 Entry](#)
- [Jude 20, 21 Devotional - Goto October 4 Entry](#)
- [Jude 24, 25 Devotional - Goto October 3 Entry](#)

JAMES MOFFATT Jude Commentary Everyman's Bible Commentary

- [Jude - Introduction](#)
- [Jude - Everyman's NT Commentary - Verse by Verse](#)

OUR DAILY BREAD Illustrations from Radio Bible Class The Epistle of Jude

Devotionals updated December 3, 2018

[Booklet - Jude: Recognizing the Danger Among Us](#)

[The Danger of False Teachers - Booklet](#)

- [Jude 1:1-25 Truth](#)
- [Jude 1:3: Truth: Both Exclusive & Inclusive](#)
- [Jude 1:3: Speaking the Truth in Love](#)
- [Jude 1:4: To Pray or Prey](#)
- [Jude 1:4: Abusing Grace?](#)
- [Jude 1:4 Beware!](#)
- [Jude 1:4 Galatians 1:6-12 A Different Gospel](#)
- [Jude 1:9 God's Helpers](#)
- [Jude 1:11 A Worthy Offering](#)
- [Jude 1:12:Unclouded Truth](#)
- [Jude 1:12-13.The Blackness Of Midnight](#)
- [Jude 1:14-15 What Means Most to Us?](#)
- [Jude 1:16: Smooth Talkers](#)
- [Jude 1:17: Timely advice](#)
- [Jude 1:20 Instinctively Wrong](#)
- [Jude 1:20-25 God's Mercy And Ours](#)
- [Jude 1:20-25 All Spruced Up](#)
- [Jude 1:21 Keep The Romance](#)
- [Jude 1:21 Jesus Loves Me](#)
- [Jude 1:22-23 Danger Ahead!](#)
- [Jude 1:22-24 Exposing By Contrast](#)
- [Jude 1:23 Snatched From the Fire \(Strength for the Journey\)](#)
- [Jude 1:24-25 The Strength of Our Bridge](#)
- [Jude 1:24-25 A Safe Pair Of Hands](#)
- [Jude 1:24. All Spruced Up](#)
- [Jude 1:24 No Record Of Our Sins](#)
- [Jude 1:24, Psalm 147:1-5 A Tender And Mighty God](#)

- [Jude 1:24 End Of Construction](#)
- [Jude 1:24–25 How to Stand Firm:](#)

JOHN PIPER Sermons on Jude

- [Jude 1:1-4: Contend for the Faith](#)
- [Jude 1:17-25: Learning to Pray in the Spirit and the Word - Pt 1](#)
- [Jude 1:17-25: Learning to Pray in the Spirit and the Word - Pt 2](#)
- [Jude 1:24-25 Glory, Majesty, Dominion, and Authority Keep Us Safe for Everlasting Joy](#)

PREACHER'S COMPLETE HOMILETICAL COMMENTARY Epistle of Jude

- [Introduction](#)
- [Jude 1-25 Critical and Exegetical Notes](#)

PULPIT COMMENTARY Epistle of Jude S D F Salmond

James Rosscup - Many authors contributed to this work that had the aim of giving preachers material on introduction, verse by verse exposition, a section on homiletics, and a section of collected homilies (outlines, etc.) by various preachers, which can stimulate thought. It moves through one small section of Bible verses after another.

Hiebert - A valuable interpretation of the epistle with an abundance of homiletical suggestions appended.

- [Jude Expository Commentary](#)

Click for [Homilies Listed Below all on one page](#)

- Jude 1,2 Called, Beloved...Preserved
- Jude 1,2 Authorship and Salutation
- Jude 1-4 Christian Cooperation Desired in the Defense of the Gospel
- Jude 1-25 The Letter (7 page discussion)
- Jude 3 The Purpose and Occasion of this Epistle
- Jude 3, 4 Error Not to Be Trifled With
- Jude 4 Reasons to Enforce the Duty of Contending for the Faith
- Jude 5 First Example of Divine Vengeance
- Jude 5-16 Reasons for Resisting Evil Men...
- Jude 6 Second Example of Divine Vengeance
- Jude 5-7 The Invasion of the Church by Error No Accident or Surprise
- Jude 7 Third Example of Divine Vengeance
- Jude 8 The Character of Libertines in Jude's Day
- Jude 8-11 The Mutual Dependence of Belief and Life
- Jude 9 An Angelic Example For Human Imitation
- Jude 10 The Deplorable Perversion of Knowledge
- Jude 11 Three Examples of Similar Ungodliness
- Jude 12-13 A Perfect Church A Vain Expectation
- Jude 12-13 A Vivid Picture of the Moral Corruption of the Ungodly Seducers
- Jude 14-15 An Ancient Prophecy of Judgment Against the Wicked
- Jude 14-19 Future Judgment An Anticipation of Nature & A Truth of Revelation

- Jude 16 The Cynical and Dissatisfied Temper of these Self Indulgent Flatteries
- Jude 17, 18 A Quotation from Recent Prophecies
- Jude 17-21 Believers Urged to Remember the Prophecies of the Apostles
- Jude 19 Application of the Prophecy to the Seducers of Jude's Day
- Jude 20, 21 Exhortation to the Saints to Build Up Their Own Spiritual Life
- Jude 20, 21 The Law of Christian Safety-To Keep Ourselves in the Love of God
- Jude 20, 21 The Law of Christian Duty To Others in Times of Peril and Evil
- Jude 22, 23 Exhortation to Faithful, But Discriminating...
- Jude 22, 23 Believers Who Enjoy Mercy Required to Show Mercy
- Jude 24, 25 The Doxology
- Jude 24, 25 The Sublime Character of Christian Prayer
- Jude 24, 25 The Grace of God the Believer's First and Last Dependence

DOUGLAS ROUND

Expository Commentary on Epistle of Jude

Interesting Older Work - very "Pithy"

- [Jude 1:1-3 Exposition](#)
- [Jude 1:4,5 Exposition \(The Necessity for the Exhortation to be Vigilant in Preserving the Faith\)](#)
- [Jude 1:11-13 Exposition \(Types of Men Whom Jude Describes\)](#)
- [Jude 1:14,15 Exposition \(Enoch's Prophecy of the Coming of the Lord to Execute Vengeance\)](#)
- [Jude 1:16-19 Exposition \(A Further Description of the Characteristics of the Ungodly\)](#)
- [Jude 1:20,21 Exposition \(The Duty of Believers to Establish Themselves in the Faith\)](#)
- [Jude 1:20 Exposition \(Praying in the Holy Ghost\)](#) (See on site in depth article [Praying in the Spirit](#))
- [Jude 1:21 Exposition \(Keep yourself in love\)](#)
- [Jude 1:21 Exposition \(Looking expectantly\)](#)
- [Jude 1:22,23 Exposition \(Special Duties Which are Required of us in Reference to Apostates\)](#)
- [Jude 1:24, 25 Exposition \(The Closing Doxology\)](#)

RANDALL RADIC

Commentary on Jude

- [Jude Commentary - 24 pages](#)

CHARLES SIMEON

Sermons on Jude

- **NOTE:** If you are not familiar with the great saint **Charles Simeon** see Dr John Piper's discussion of Simeon's life - you will want to read Simeon's sermons after meeting him! - [Brothers We Must Not Mind a Little Suffering \(Mp3 even better\)](#)
- [Jude 1:14, 15 Christ's Coming to Judgment](#)
- [Jude 1:20, 21 The Christian's Duties](#)
- [Jude 1:24, 25 An Ascription of Praise to Jehovah](#)

A. T. ROBERTSON

Word Pictures

- [Jude](#) - emphasis on Greek words

ADRIAN ROGERS SERMONS ON JUDE

[Click here to access the 8 titles listed below](#) - the Pdf has 92 pages of sermons. Rogers is conservative, pithy and practical! He is one of the stellar expositors of the twentieth century. Highly recommended to aid your sermon and teaching preparation. Illustrations in green font.

1. The Believer's Security Blanket—Jude 1:1–4
2. The Battle for the Bible—Jude 1:1–7
3. A Battle for the Bible, a Fight for the Faith—Jude 1:3–7
4. Dreams That Never Come True—Jude 1:3–8
5. Snakes in the Garden—Jude 1:11
6. The Portrait of an Apostate—Jude 1:12–13
7. Rescue the Perishing—Jude 1:22–23
8. Blessed Assurance—Jude 1:24–25

CHUCK SMITH Sermon Notes & Through the Bible Epistle of Jude

SERMON NOTES:

- [Jude 1:20 - Build Yourself Up](#)
- [Jude 1:21a - Keeping Ourselves in God's Love](#)
- [Jude 1:21b - Keep Yourself in the Love of God](#)
- [Jude 1:21c - Keep Yourselves in the Love of God](#)
- [Jude 1:21d - The Love of God](#)
- [Jude 1:24, 25 - The Keeping Power of God](#)

THROUGH THE BIBLE:

- [The General Epistle of Jude \(audio version\)](#)
- [STUDY GUIDE FOR JUDE](#)

R C SPROUL EPISTLE OF JUDE DEVOTIONALS

- [Jude 1–2 Jude, Brother of James](#)
- [Jude 3 Contend for the Faith](#)
- [Jude 3–4 Once For All Delivered](#)
- [Jude 5–7 Unbelief and Destruction](#)
- [Jude 8–10 Blasphemous Judgments](#)
- [Jude 11–13 Woe to Them](#)
- [Jude 14–15 Enoch Prophesied](#)
- [Jude 16 Loud-Mouthed Boasters](#)
- [Jude 17–19 Remember the Apostles](#)
- [Jude 20–21 Build Yourselves Up](#)
- [Jude 22–23 Have Mercy](#)
- [Jude 24–25 Now to Him](#)

C H SPURGEON
Sermon & Devotionals
Epistle of Jude

SERMON

- [Jude 1:19: The Holy Spirit and the One Church](#)
- [Judge 24-25 Jude's Doxology](#)
- [Jude 24-25 Jude's Doxology - Sermon Notes](#)
- [Spurgeon's Exposition on Jude](#)

DEVOTIONALS

- **Jude 1:1 "Sanctified by God the Father."** - Jude 1 "Sanctified in Christ Jesus." - 1 Corinthians 1:2 "Through sanctification of the Spirit." - 1 Peter 1:2 - Mark the union of the Three Divine Persons in all their gracious acts. How unwisely do those believers talk who make preferences in the Persons of the Trinity; who think of Jesus as if he were the embodiment of everything lovely and gracious, while the Father they regard as severely just, but destitute of kindness. Equally wrong are those who magnify the decree of the Father, and the atonement of the Son, so as to depreciate the work of the Spirit. In deeds of grace none of the Persons of the Trinity act apart from the rest. They are as united in their deeds as in their essence. In their love towards the chosen they are one, and in the actions which flow from that great central source they are still undivided. Specially notice this in the matter of sanctification. While we may without mistake speak of sanctification as the work of the Spirit, yet we must take heed that we do not view it as if the Father and the Son had no part therein. It is correct to speak of sanctification as the work of the Father, of the Son, and of the Spirit. Still doth Jehovah say, "Let us make man in our own image after our likeness," and thus we are "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." See the value which God sets upon real holiness, since the Three Persons in the Trinity are represented as co-working to produce a Church without "spot, or wrinkle, or any such thing." And you, believer, as the follower of Christ, must also set a high value on holiness-upon purity of life and godliness of conversation. Value the blood of Christ as the foundation of your hope, but never speak disparagingly of the work of the Spirit which is your meetness for the inheritance of the saints in light. This day let us so live as to manifest the work of the Triune God in us.
- **Jude 1:20 "Praying in the Holy Ghost."** - **Jude 20** - Mark the grand characteristic of true prayer-"In the Holy Ghost." The seed of acceptable devotion must come from heaven's storehouse. Only the prayer which comes from God can go to God. We must shoot the Lord's arrows back to him. That desire which he writes upon our heart will move his heart and bring down a blessing, but the desires of the flesh have no power with him. Praying in the Holy Ghost is praying in fervency. Cold prayers ask the Lord not to hear them. Those who do not plead with fervency, plead not at all. As well speak of lukewarm fire as of lukewarm prayer-it is essential that it be red hot. It is praying perseveringly. The true suppliant gathers force as he proceeds, and grows more fervent when God delays to answer. The longer the gate is closed, the more vehemently does he use the knocker, and the longer the angel lingers the more resolved is he that he will never let him go without the blessing. Beautiful in God's sight is tearful, agonizing, unconquerable importunity. It means praying humbly, for the Holy Spirit never puffs us up with pride. It is his office to convince of sin, and so to bow us down in contrition and brokenness of spirit. We shall never sing Gloria in excelsis except we pray to God De profundis: out of the depths must we cry, or we shall never behold glory in the highest. It is loving prayer. Prayer should be perfumed with love, saturated with love-love to our fellow saints, and love to Christ. Moreover, it must be a prayer full of faith. A man prevails only as he believes. The Holy Spirit is the author of faith, and strengthens it, so that we pray believing God's promise. O that this blessed combination of excellent graces, priceless and sweet as the spices of the merchant, might be fragrant within us because the Holy Ghost is in our hearts! Most blessed Comforter, exert thy mighty power within us, helping our infirmities in prayer.
- **Jude 1:24 - "Able to keep you from falling."** - Jude 24 In some sense the path to heaven is very safe, but in other respects there is no road so dangerous. It is beset with difficulties. One false step (and how easy it is to take that if grace be absent), and down we go. What a slippery path is that which some of us have to tread! How many times have we to exclaim with the Psalmist, "My feet were almost gone, my steps had well nigh slipped." If we were strong, sure-footed mountaineers, this would not matter so much; but in ourselves, how weak we are! In the best roads we soon falter, in the smoothest paths we quickly stumble. These feeble knees of ours can scarcely support our tottering weight. A straw may throw us, and a pebble can wound us; we are mere children tremblingly taking our first steps in the walk of faith, our heavenly Father holds us by the arms or we should soon be down. Oh, if we are kept from falling, how must we bless the patient power which watches over us day by day! Think, how prone we are to sin, how apt to choose danger, how strong our tendency to cast ourselves down, and these reflections will make us sing more sweetly than we have ever done, "Glory be to him, who is able to keep us from falling." We

have many foes who try to push us down. The road is rough and we are weak, but in addition to this, enemies lurk in ambush, who rush out when we least expect them, and labour to trip us up, or hurl us down the nearest precipice. Only an Almighty arm can preserve us from these unseen foes, who are seeking to destroy us. Such an arm is engaged for our defence. He is faithful that hath promised, and he is able to keep us from falling, so that with a deep sense of our utter weakness, we may cherish a firm belief in our perfect safety, and say, with joyful confidence,

"Against me earth and hell combine,
But on my side is power divine;
Jesus is all, and he is mine!"

- **Jude 1:24** "Faultless before the presence of his glory." - Jude 24 - Revolve in your mind that wondrous word, "faultless!" We are far off from it now; but as our Lord never stops short of perfection in his work of love, we shall reach it one day. The Saviour who will keep his people to the end, will also present them at last to himself, as "a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish." All the jewels in the Saviour's crown are of the first water and without a single flaw. All the maids of honour who attend the Lamb's wife are pure virgins without spot or stain. But how will Jesus make us faultless? He will wash us from our sins in his own blood until we are white and fair as God's purest angel; and we shall be clothed in his righteousness, that righteousness which makes the saint who wears it positively faultless; yea, perfect in the sight of God. We shall be unblameable and unrepensible even in his eyes. His law will not only have no charge against us, but it will be magnified in us. Moreover, the work of the Holy Spirit within us will be altogether complete. He will make us so perfectly holy, that we shall have no lingering tendency to sin. Judgment, memory, will-every power and passion shall be emancipated from the thralldom of evil. We shall be holy even as God is holy, and in his presence we shall dwell for ever. Saints will not be out of place in heaven, their beauty will be as great as that of the place prepared for them. Oh the rapture of that hour when the everlasting doors shall be lifted up, and we, being made meet for the inheritance, shall dwell with the saints in light. Sin gone, Satan shut out, temptation past for ever, and ourselves "faultless" before God, this will be heaven indeed! Let us be joyful now as we rehearse the song of eternal praise so soon to roll forth in full chorus from all the blood-washed host; let us copy David's exultings before the ark as a prelude to our ecstasies before the throne.

RAY STEDMAN
Notes
Epistle of Jude

- [Jude: Contending For The Faith](#)

DAVID THOMPSON
EPISTLE OF JUDE
SERMONS

Transcripts about 5-6 pages each.

- [Introduction to Jude](#)
- [Jude 1:1-2](#)
- [Jude 1:3-4](#)
- [Jude 1:5-7](#)
- [Jude 1:8-16](#)
- [Jude 1:17-23](#)
- [Jude 1:24-25](#)

TREASURY OF SCRIPTURE KNOWLEDGE
Cross References and Notes on Jude
Compiled by R A Torrey

See also in depth Verse by Verse Commentary on Jude

Jude 1:1-13 Commentary

Jude 1:14-25 Commentary

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

- **Jude** = Mt 13:55, Mark 6:3
- **the servant** = Jn 12:26; Acts 27:23; Ro 1:1; 6:22; 16:18; Jas 1:1; 2Pe 1:1
- **them** = Jn 15:16; 17:17,19; Acts 20:32; 1Co 1:2; 6:11; Ep 5:26; 1Th 5:23; 1Pe 1:2
- **preserved** = John 6:39; 10:28, 29, 30; 17:11,12,15; 2Ti 4:18; 1Pe 1:5
- **and called** = Ro 8:30; 9:24; 1Th 2:12; 2Th 2:13,14; 2Ti 1:9; Heb 3:1; 1Pe 2:9; 5:10

Jude 1:2 Mercy unto you, and peace, and love, be multiplied.

- Ro 1:7; 1Pe 1:2; 2Pe 1:2; Rev 1:4-6

Jude 1: 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

- **when** = Ro 15:15,16; Gal 6:11; Heb 13:22; 1Pe 5:12; 2Pe 1:12-15; 3:1
- **common** = Isaiah 45:17,22; Acts 4:12; 13:46,47; 28:28; Gal 3:28; Titus 1:4; 2Pe 1:1
- **that ye** = Neh 13:25; Jer 9:3; Acts 6:8-10; 9:22; 17:3; 18:4, 5, 6,28; Php 1:27; 1Th 2:2; 1Ti 1:18; 6:12; 2Ti 1:13; 4:7,8; Rev 2:10; 12:11
- **which** = Dt 9:10; 21:9; Acts 20:27; 1Co 15:3; Gal 2:5; 2Pe 3:2
- **the saints** = Ep 1:1; Php 1:1; Col 1:2

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

- **crept** = Mt 13:25; Acts 15:24; Gal 2:4; Ep 4:14; 2Ti 3:6; 2Pe 2:1,2
- **who** = Ro 9:21,22; 1Pe 2:8; 2Pe 2:3
- **ungodly** = 15; 2 Samuel 22:5; Ps 1:1; 1Pe 4:18; 2Pe 2:5,6; 3:7
- **turning** = Ro 6:1,2; Gal 5:13; Titus 2:11,12; Heb 12:15,16; 1Pe 2:16; 2Pe 2:10,18-22
- **denying** = Titus 1:15,16; 2Pe 2:1; 1 John 2:22
- **only** = Ps 62:2; John 17:3; 1Ti 6:15,16; Rev 15:4

Jude 1:5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

- **put** = Ro 15:15; 2Pe 1:12,13; 3:1
- **having** = 1Co 10:1-12
- **afterward** = Nu 14:22-37; 26:64,65; Dt 2:15,16; Ps 106:26; Heb 3:16, 17, 18, 19; 4:1,2

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

- **angels** = John 8:44
- **first estate or, principality** = Ep 6:12
- **he hath** = Mt 25:41; 2Pe 2:4
- **unto** = Mt 8:29; Heb 10:27; Rev 20:10

Jude 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

- **as** = Ge 13:13; 18:20; 19:24-26; Dt 29:23; Isa 1:9; 13:19; Jer 20:16; 50:40; La 4:6; Ezek 16:49,50; Hos 11:8; Amos 4:11; Luke 17:29

- **strange** = Ge 19:5; Ro 1:26,27; 1Co 6:9
- **are** = Mt 11:24; 2Pe 2:6
- **eternal** = Dt 29:23; Isa 33:14; Mt 25:41; Mk 9:43, 44, 45, 46, 47, 48, 49

Jude 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

- **these** = Jer 38:25, 26, 27, 28
- **defile** = 1Co 3:17; 1Ti 1:10; 2Pe 2:10, 11, 12
- **despise** = Ge 3:5; Nu 16:3,12,13; Ps 2:1-6; 12:3, 4; Lk 19:14; Acts 7:27,39; 1Th 4:8; Heb 13:17
- **speak** = Jude 1:9,10; Ex 22:28; Pr 30:11,17; Ec 10:20; Acts 23:5; 1Pe 2:17

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

- **Michael** = Da 10:13,21; 12:1; Rev 12:7
- **archangel** = 1Th 4:16
- **the body** = Dt 34:6
- **durst** = Ex 22:28; Isa 36:13-21; Mark 15:29; Lk 23:39,40; 1Pe 3:9; 2Pe 2:11
- **The Lord** = 1Chr 12:17; Isa 37:3,4,10-20; Zech 3:2

Jude 1:10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

- **speak** = 2Pe 2:12
- **in those** = Ro 1:21,22

Jude 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

- **Woe** = Isa 3:9,11; Jer 13:27; Ezek 13:3; Zech 11:17; Mt 11:21; 23:13, 14, 15, 16; Lk 11:42, 43, 44, 45, 46, 47
- **for** = Ge 4:5-14; 1Jn 3:12
- **ran** = Nu 22:1-24; 31:16; Dt 23:4; Josh 24:9-11; Mic 6:5; 2Pe 2:15; Rev 2:14
- **perished** = Nu 16:1-35; 26:9,10

Jude 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

- **are spots** = 2Pe 2:13,14
- **feasts** = 1Co 11:21,22
- **feeding** = Ps 78:29, 30, 31; Isa 56:10-12; Ezek 34:8,18; Lk 12:19,20,45; 16:19; 21:34; Php 3:19; 1Th 5:6,7; Jas 5:5
- **clouds** = Pr 25:14; Hos 6:4; 2Pe 2:17
- **carried** = Ep 4:14
- **trees** = Ps 1:3; 37:2; Mt 13:6; 21:19,20; Mk 4:6; 11:21; Lk 8:6; Jn 15:4, 5, 6
- **twice** = 1Ti 5:6; Heb 6:4-8; 2Pe 2:18-20
- **plucked** = 2Chr 7:20; Ezek 17:9; Mt 15:13; Mk 11:20

Jude 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

- **Raging** = Ps 65:7; 93:3,4; Isa 57:20; Jer 5:22,23
- **foaming** = Php 3:19; 2Ti 3:13
- **wandering** = Rev 8:10,11
- **to whom** = 2Pe 2:17; Rev 14:10,11; 20:10; 21:8

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

- **Enoch** = Ge 5:18,24; 1Chr 1:1, 2, 3; Heb 11:5,6
- **Behold** = Dt 33:2; Job 19:25, 26, 27; Ps 50:3, 4, 5; Da 7:9,10; Zech 14:5; Mt 16:27; Mt 24:30,31; 25:31; 1Th 3:13; 2Th 1:7,8; Rev 1:7

Jude 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

- **execute** = Ps 9:7,8; 37:6; 50:1-6; 98:9; 149:9; Ec 11:9; 12:14; Jn 5:22,23,27; Acts 17:31; Ro 2:16; 14:10; 1Co 4:5; 5:13; Rev 22:12, 13, 14, 15,20
- **convince** = Ro 2:5; 3:19,20
- **and of all** = Jude 1:16; Ex 16:8; 1Sa 2:3; Ps 31:18; 73:9; 94:4; Isa 37:22-36; Da 7:20; Da 11:36; Mal 3:13, 14, 15; Mt 12:31-37; Rev 13:5,6,11

Jude 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

- **murmurers** = Nu 14:36; 16:11; Dt 1:27; Ps 106:25; Isa 29:24; Lk 5:30; 15:2; 19:7; Jn 6:41,61; 1Co 10:10; Php 2:14
- **walking** = Jude 1:18; Gal 5:16,24; 1Th 4:5; 2Ti 4:3; Jas 1:14,15; 1Pe 1:14; 2:11; 1Pe 4:2; 2Pe 2:10; 3:3
- **their mouth** = Jude 1:15; Job 17:4,5; Ps 17:10; 73:9, 10, 11; 2Pe 2:18
- **having** = Lev 19:15; Job 32:21; 34:19; Ps 15:4; Pr 28:21; 1Ti 6:5; Jas 2:1-9; 2Pe 2:1, 2, 3

Jude 1:17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

- **remember** = Mal 4:4; Acts 20:35; Ep 2:20; 4:11; 2Pe 3:2; 1Jn 4:6

Jude 1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

- **there** = Acts 20:29; 1Ti 4:1,2; 2Ti 3:1-5,13; 4:3; 2Pe 2:1; 3:3
- **who** = Jude 1:16; Ps 14:1,2

Jude 1:19 These be they who separate themselves, sensual, having not the Spirit.

- **who** = Pr 18:1; Isa 65:5; Ezek 14:7; Hos 4:14; 9:10; Heb 10:25
- **sensual** = 1Co 2:14; Jas 3:15; Jn 3:5,6; Ro 8:9; 1Co 6:19

Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

- **building** = Acts 9:31; Ro 15:2; 1Co 1:8; 10:23; 14:4,5,26; Ep 4:12,16,29; Col 2:7; 1Th 5:11; 1Ti 1:4; Acts 15:9; 26:18; 2Ti 1:5; Titus 1:1; Jas 2:22; 2Pe 1:1; 1Jn 5:4; Rev 13:10
- **praying** = Zech 12:10; Ro 8:15,26,27; 1Co 14:15; Gal 4:6; Ep 6:18 (see **on site** in depth article - [Praying in the Spirit](#))

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

- **Keep** = 24; John 14:21; 15:9,10; Acts 11:23; 1Jn 4:16; 5:18,21; Rev 12:11
- **in** = Ro 5:5; 8:39; 2Th 3:5; 1Jn 3:16,17
- **looking** = Job 14:14; La 3:25,26; Mt 24:42-51; Lk 12:36, 37, 38, 39, 40; 2Ti 4:8; Titus 2:13,14; Heb 9:28; 2Pe 3:12
- **the mercy** = John 1:17; 1Ti 1:2; 2Ti 1:2,16,18
- **unto** = Ro 5:21; 6:23; 1Jn 5:10,11

Jude 1:22 And of some have compassion, making a difference:

- Ezek 34:17; Gal 4:20; 6:1; Heb 6:4, 5, 6, 7, 8; Jas 5:19,20; 1Jn 5:16, 17, 18

Jude 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

- **save** = Ro 11:14; 1Co 5:3-5; 2Co 7:10, 11, 12; 1Ti 4:16
- **pulling** = Amos 4:11; Zech 3:2; 1Co 3:15

- **hating** = Lev 13:47-59; 14:47; 15:17; Isa 64:6; La 4:14; Zech 3:3, 4, 5; 1Co 5:9, 10, 11; 1Co 15:33; 2Th 3:14; Rev 3:4,18

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

- **able** = 21; John 10:29,30; Ro 8:31; 14:4; 16:25, 26, 27; Ep 3:20; 2Ti 4:18
- **present** = 2Co 4:14; 11:2; Ep 5:27; Col 1:22,28; 3:4; Heb 13:20,21
- **faultless** = Rev 14:5
- **the presence** = Mt 16:27; 19:28; 25:31; Lk 9:26; 1Th 4:16,17; 1Pe 4:13
- **exceeding** = Ps 21:6; 43:4; Mt 5:12; 2Co 4:17; 1Pe 4:13

Jude 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

- **the only** = Ps 104:24; 147:5; Ro 11:33; 16:27; Ep 1:8; 3:10; 1Ti 1:17
- **God** = Ps 78:20; Isa 12:2; 45:21; Jn 4:22; 1Ti 2:3; Titus 1:3,4; 2:10,13; Titus 3:4; 2Pe 1:1
- **be glory** = 1Chr 29:11; Ps 72:18,19; Da 4:37; Mt 6:13; Ep 3:21; 1Pe 4:11; 1Pe 5:10,11; 2Pe 3:18; Rev 1:6; 4:9, 10, 11; 5:13,14

MARVIN VINCENT

New Testament Word Studies

On the Epistle of Jude

Note: Vincent's Notes below have been modified/supplemented with word studies and brief notes. [Click here](#) to see Vincent's original notes with no modifications.

See also in depth Verse by Verse Commentary on Jude

Jude 1:1-13 Commentary

Jude 1:14-25 Commentary

Jude 1:1

Jude = Rev., Judas. One of the brethren of Jesus; not the brother of James the Apostle, the son of Alphaeus, but of James the superintendent of the church at Jerusalem. He is named among the brethren of the Lord. Matthew 13:55; Mark 6:3.

Servant = He does not call himself an apostle, as Paul and Peter in their introductions, and seems to distinguish himself from the apostles in Jude 1:17, 18: "The apostles of our Lord Jesus Christ, how that they said," etc. We are told that Christ's brethren did not believe on him (John 7:5); and in Acts 1 the brethren of Jesus (Acts 1:14) are mentioned in a way which seems to separate them from the apostles. Doulos [word study], **Bond-servant**, occurs in the introductions to Romans, Philippians, Titus, James, and 2 Peter.

Brother of James = That Jude does not allude to his relationship to the Lord may be explained by the fact that the natural relationship in his mind would be subordinate to the spiritual (see Luke 11:27, 28), and that such a designation would, as Dean Alford remarks, "have been in harmony with those later and superstitious feelings with which the next and following ages regarded the Lord's earthly relatives." He would shrink from emphasizing a distinction to which none of the other disciples or apostles could have a claim, the more so because of his former unbelief in Christ's authority and mission. It is noticeable that James likewise avoids such a designation.

Kept (tereo [word study]) = See on 1Pe 1:4-note {**Note** = Lit., which has been reserved, a perfect participle, indicating the inheritance as one reserved through God's care for his own from the beginning down to the present. Laid up and kept is the idea. The verb signifies keeping as the result of guarding. Thus in John 17:11, Christ says, "keep (tereson) those whom thou hast given me;" in Jn 17:12, "I kept them" (eteroun); i.e., preserved by guarding them. "Those whom thou gavest me I guarded (ephulaxa)." So Rev., which preserves the distinction. Similarly, John 14:15, "keep (teresate) my commandments;" preserve them unbroken by careful watching. So Peter was delivered to the soldiers to guard him (phulassein), but he was kept (etereito) in prison (Acts 12:4, 5). Compare Colossians 1:5, where a different word is used: apokeymenen, lit., laid away.}.

Compare John 17:6, 12.

In Jesus Christ (lesou Christo) = The simple dative without preposition. Therefore for Jesus Christ; by the Father to whom Christ

committed them (John 17:11). Compare 1 Thessalonians 5:23; Philipians 1:6, 10.

Called (kletos [word study]) = At the end of the verse, for emphasis.

Jude 1:2

Mercy (eleos [word study]) is the outward manifestation of pity and assumes **need** on the part of those who are recipients of the mercy and sufficient **resources** to meet the need on the part of those who show it. The idea of **mercy** is to show kindness or concern for someone in serious need or to give help to the wretched, to relieve the miserable. Here the essential thought is that mercy gives attention to those in misery.

Peace (eirene [word study]) from verb **eiro** = to join or bind together that which has been separated) literally pictures the binding or joining together again of that which had been separated or divided and thus setting at one again, a meaning conveyed by the common expression of one "having it all together". It follows that peace is the opposite of division or dissension. Peace as a state of concord and harmony is the opposite of war. Peace was used as a greeting or farewell corresponding to the Hebrew word shalom - "peace to you". **Peace** is a condition of freedom from disturbance, whether outwardly, as of a nation from war or enemies or inwardly, as in the current context, within the soul. **Peace** implies health, well-being, and prosperity.

Love (agape [word study]) = Peculiar to Jude in salutation.

Multiplied (plethuno [word study]) means to be made full and in the active sense it means to cause to increase or to become greater in number.

Jude 1:3

Beloved = Occurring at the beginning of an epistle only here and 3 John 2.

When I gave all diligence (spoude [word study]) = Lit., making all diligence; the phrase found only here. In Hebrews 6:11, we find "show diligence" (endeiknusthai) ; and in 2 Peter 1:5-note, "adding diligence." See note there {2Pe 1:5 note = Giving all diligence - The verb occurs only here in New Testament, and means, literally, to bring in by the side of: adding your diligence to the divine promises. So Rev., adding on your part.}

To write (grapho [word study])

The common salvation (pasan spouden poioumenos) (salvation = soteria [word study]) = The best texts add hemon, "of us". So Rev., "our common salvation."

It was needful (anagken eschon) = Lit., I had necessity (anagke [word study]). Alford, I found it necessary. Rev., I was constrained.

Earnestly contend (epagonizesthai) = Only here in New Testament. (See agonizomai [word study])

The faith (See "the faith -pistis") = The sum of what Christians believe.

See on Acts 6:7 {Note = Opinions differ greatly as to whether this (Acts 6:7 - the faith) is to be taken as meaning faith in Jesus Christ, or faith considered as Christian doctrine—the Gospel; the faith in the ecclesiastical sense. This passage and Galatians 1:23 are the strong passages in favor of the latter view; but the general usage of the New Testament, added to the fact that in both these passages the former meaning gives a good, intelligible, and perfectly consistent sense, go to confirm the former interpretation.

1. In the great majority of New Testament passages faith is clearly used in the sense of faith in Jesus Christ: "the conviction and confidence regarding Jesus Christ as the only and perfect mediator of the divine grace and of eternal life, through his work of atonement" (Meyer).

2. This interpretation is according to the analogy of such expressions as obedience of Christ (2 Corinthians 10:5), where the meaning is, clearly, obedience to Christ: obedience of the truth (1 Peter 1:22). Accordingly, faith, though it becomes in man the subjective moral power of the new life, regenerated through the power of the Spirit, is regarded objectively as a power—the authority which commands submission.

3. This interpretation is according to the analogy of the expression hearing of faith (Galatians 3:2), which is to be rendered, not as equivalent to the reception of the Gospel, but as the report or message of faith; i.e., which treats of faith, akoe, hearing being always used in the New Testament in a passive sense, and often rendered fame, rumor, report (see Matthew 4:24; 14:1; Mark 1:28; John 12:38; Ro 10:16). Compare, also, obedience of faith (Ro 1:5; Ro 16:26), where faith is to be taken as the object, and not as the source, of the obedience; and hence is not to be explained as the obedience which springs from faith, but as the

obedience rendered to faith as the authoritative impulse of the new life in Christ.

The great majority of the best modern commentators hold that faith is to be taken as the subjective principle of Christian life (though often regarded objectively as a spiritual power), and not as Christian doctrine.}

Once (hapax) = Not formerly, but once for all. So Rev., "No other faith will be given," says Bengel.

Delivered (paradidomi [word study])

Saints (hagios [word study])

Jude 1:4

With the whole verse **compare** 2 Peter 2:1-see notes.

Ungodly (asebes [word study]) means lack of interest in the things of God and a behavior and lifestyle consistent with such an irreverent attitude. See the depth study of the related word **ungodliness** (asebeia [word study]). **Asebes** pertains to violating norms for a proper relation to deity, and in short means irreverent (lacking proper respect of God) or impious. In simple terms it is choosing to live as if God did not exist and without regard for Him.

Crept in unawares (pareisedusan) = Rev., privily. The verb means to get in by the side, to slip in by a side-door. Only here in New Testament.

See similar descriptive verb in **2 Peter 2:1** {= Privily shall bring in [**Secretly introduce** = pareisago [word study]] Only here in New Testament. The kindred adjective occurs Galatians 2:4, "false brethren privily brought in" (pareisaktous). The metaphor is of spies or traitors introducing themselves into an enemy's camp. Compare Jude 1:4, crept in unawares. The verb means, literally, to bring (agein) into (eis) by the side of (para)}.

Ordained = The meaning is in dispute. The word occurs four times in New Testament. In two of these instances pro has clearly the temporal sense before (Ro 15:4-note; Ephesians 3:3-note). In Galatians 3:1, it is taken by some in the sense of openly, publicly (see note there). It seems better, on the whole, to take it here in the temporal sense, and to render written of beforehand, i.e., in prophecy as referred to in Jude 1:14, 15. So the American Rev.

Lasciviousness = See on 1Peter 4:3-note. = {Vincent's note on 1Pe 4:3 = The following enumeration of vices is characteristic of Peter's style in its fulness and condensation. He enumerates six forms of sensuality, three personal and three social:

(1) **Aselgeiais, wantonness** (aselgeia [word study]). See on Mark 7:22 {= Derivation unknown. It includes lasciviousness, and may well mean that here; but is often used without this notion. In classical Greek it is defined as violence, with spiteful treatment and audacity. As in this passage its exact meaning is not implied by its being classed with other kindred terms, it would seem better to take it in as wide a sense as possible—that of lawless insolence and wanton caprice, and to render, with Trench, wantonness, since that word, as he remarks, "stands in remarkable ethical connection with aselgeia, and has the same duplicity of meaning" ("Synonyms of the New Testament"). At Ro 13:13, where lasciviousness seems to be the probable meaning, from its association with chambering (oitais), it is rendered wantonness in A. V. and Rev., as also at 2Pe 2:18.}. Excesses of all kinds, with possibly an emphasis on sins of uncleanness.

(2) **Epithumiasis, lusts** (epithumia [word study]). See note on Mark 4:19 {= Lusts, not in the limited sense of mere sexual desire, but in the general sense of longing. The word is also used of desire for good and lawful things (Luke 22:15; Philippians 1:23-note)}. Pointing especially to fleshly lusts, "the inner principles of licentiousness" (Cook).

(3) **Oinophlugiais, excess of wine**. Only here in New Testament. The kindred verb occurs in the Septuagint, Deuteronomy 21:20; Isaiah 56:12. From oinos, wine, and phleo or phuo, to teem with abundance; thence to boil over or bubble up, overflow. It is the excessive, insatiate desire for drink, from which comes the use of the word for the indulgence of the desire—debauch. So Rev., wine-bibblings. The remaining three are revellings, banquetings, and idolatries.}

Turn (change) (metatithemi [word study]) literally means to put in another place. In the figurative sense **metatithemi** means to effect a change in state or condition and so to alter something as when the priesthood is changed (Heb 7:12).

Grace (charis [word study]) is God's unmerited favor and supernatural enablement and empowerment for salvation and for daily sanctification.

Lord God = God is omitted in the best texts. On Lord, see on 2 Peter 2:1-note. {= In most cases in the New Testament the word is rendered master, the Rev. changing lord to master in every case but two—Luke 2:29; Acts 4:24; and in both instances putting master in margin, and reserving lord for the rendering of kurios. In three of these instances the word is used in direct address to

God; and it may be asked why the Rev. changes Lord to Master in the text of Revelation 6:10, and retains Lord in Luke 2:29; Acts 4:24. In five out of the ten occurrences of the word in the New Testament it means master of the household. Originally, it indicates absolute, unrestricted authority, so that the Greeks refused the title to any but the gods. In the New Testament despotes and kurios are used interchangeably of God, and of masters of servants.}

Lord (master, owner) (kurios [word study]) describes the supreme one, one who is sovereign and possesses absolute authority, absolute ownership and uncontested power. **Kurios** is used of the one (God) to Whom a person or thing belongs, about which He has the power of deciding.

Jude 1:5

Ye once knew = Entirely wrong. The participle is to be rendered as present, and the once is not formerly, but once for all, as Jude 1:3. So Rev., rightly, though ye know all things once for all.

Destroyed (apollumi [word study]) conveys the basic meaning of describing that which is ruined and is no longer usable for its intended purpose.

Believe (pisteuo [word study]) means to have a firm conviction as to the goodness, efficacy, or ability of something or someone. To accept the word or evidence of.

Jude 1:6

Keep (tereo [word study]) means to keep an eye on, keep something in view, to attend carefully, or to watch over it. **Tereo** speaks of guarding something which is in one's possession. It means to watch as one would some precious thing. The idea is to observe attentively and to retain in custody.

First estate (archen = The word originally signifies beginning, and so frequently in New Testament, mostly in the Gospels, Acts, Hebrews, Catholic Epistles, and Apocalypse. From this comes a secondary meaning of sovereignty, dominion, magistracy, as being the beginning or first place of power. So mostly by Paul, as principalities (Romans 8:38); rule (1Co 15:24). Compare Lk 12:11, magistrates; Rev., rulers; and Lk 20:20, power. Rev., rule. A peculiar use of the word occurs at Acts 10:11, "the sheet knit at the four corners (archais);" the corners being the beginnings of the sheet. In this passage the A. V. has adopted the first meaning, beginning, in its rendering first estate. Rev. adopts the second, rendering principality. The Jews regarded the angels as having dominion over earthly creatures; and the angels are often spoken of in the New Testament as archai, principalities; as Romans 8:38; Ephesians 1:21; so that this term would be appropriate to designate their dignity, which they forsook.

Left (abandoned) (apoleipo [word study])

Habitation (oiketerion = Only here and 2 Corinthians 5:2.

Everlasting (aidios [word study]) = Only here and Ro 1:20. For a longer form aeidios, from aei, always.

Under darkness (hupo zophon) (zophos [word study]) Under carries the sense of the darkness brooding over the fallen spirits. On **darkness**, see on 2 Peter 2:4-note (Peculiar to Peter and Jude. Originally of the gloom of the nether world). Compare Hesiod:

"There the Titanian gods, to murky gloom
Condemned by will of cloud-collecting Jove,
Lie hid in region foul."
Theogony, v., 729.

Jude 1:7

Even as (just as) (homoios [word study])

The cities about them = Admah and Zeboim. Deut 29:23; Hosea 11:8.

Giving themselves over to fornication (ekporneusasai) = Rev., more strictly, having given, etc. Only here in New Testament. The force of ek is out and out; giving themselves up utterly. See on followed, 2 Peter 1:16-note.

Giving (pareisphero [word study]) means literally to bear in alongside or besides (to bring to bear), and so to introduce simultaneously. This verb implies making a strong effort to provide something. **Pareisphero** was at times used of smuggling or of importing along byways.

Going after (apelthousai opiso) = The aorist participle. Rev., having gone. The phrase occurs Mark 1:20; James and John leaving their father and going after Jesus. "The world is gone after him" (John 12:19). Here metaphorical. The force of π is away; turning

away from purity, and going after strange flesh.

Strange flesh = Compare 2 Peter 2:10-note; and see Romans 1:27; Leviticus 18:22, 23. Also Jowett's introduction to Plato's "Symposium;" Plato's "Laws," viii., 836, 841; Döllinger, "The Gentile and the Jew," Darnell's trans., ii., 238 sq.

Flesh (sarx [word study])

Are set forth (prokeintai) (prokeimai [word study]) = The verb means, literally, to lie exposed. Used of meats on the table ready for the guests; of a corpse laid out for burial; of a question under discussion. Thus the corruption and punishment of the cities of the plain are laid out in plain sight.

As an example (deigma) = Only here in New Testament. From deiknumi, to display or exhibit; something, therefore, which is held up to view as a warning.

Suffering the vengeance of eternal fire (puros aioniou dioko hupechomsai) = Rev., rightly, substitutes punishment for vengeance, since dike carries the underlying idea of right or justice, which is not necessarily implied in vengeance. Some of the best modern expositors render are set forth as an example of eternal fire, suffering punishment. This meaning seems, on the whole, more natural, though the Greek construction favors the others, since eternal fire is the standing term for the finally condemned in the last judgment, and could hardly be correctly said of Sodom and Gomorrah. Those cities are most truly an example of eternal fire. "A destruction so utter and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day" (Lumby). Suffering (hupechomsai). Only here in New Testament. The participle is present, indicating that they are suffering to this day the punishment which came upon them in Lot's time. The verb means, literally, to hold under; thence to uphold or support, and so to suffer or undergo.

Jude 1:8

Yet (mentoi) = Not rendered by A. V., but expressing that though they have these fearful examples before them, yet they persist in their sin.

Defile (miaino [word study]) means literally to dye with another color. Figuratively **miaino** it describes a **mind** and **conscience** that is morally contaminated, corrupted, tainted, tinged and polluted. In a ceremonial or cultic sense it means to defile or make unclean and so unacceptable. Jude uses **miaino** in a physical and a moral sense of the one's flesh defiled by licentiousness and so to corrupt morally.

Reject (set aside, nullify) (atheteo [word study]) means to regard as nothing, to not recognize, to spurn, to despise, to do away with what has been laid down. In Classic Greek **atheteo** is used to describe setting aside of a treaty or promise.

Blaspheme (blasphemeo [word study]) means literally **to speak to harm** and in general therefore means to bring into ill repute and so to slander.

Dominion—dignities (kuriotnta- doxas) = It is not easy to determine the exact meaning of these two terms. Kuriotes, dominion, occurs in three other passages, Ep 1:21-note; Col 1:16-note; 2Pe 2:10-note. In the first two, and probably in the third, the reference is to angelic dignities. Some explain this passage and the one in Peter, of evil angels. In Colossians the term is used with thrones, principalities, and powers, with reference to the orders of the celestial hierarchy as conceived by Gnostic teachers, and with a view to exalt Christ above all these. Glories or dignities is used in this concrete sense only here and at 2Pe 2:10-note.

Majesties (doxa [word study])

Jude 1:9

Michael the archangel = Here we strike a peculiarity of this epistle which caused its authority to be impugned in very early times, viz., the apparent citations of apocryphal writings. The passages are Jude 1:9, 14, 15. This reference to Michael was said by Origen to be founded on a Jewish work called "The Assumption of Moses," the first part of which was lately found in an old Latin translation at Milan; and this is the view of Davidson, so far at least as the words "the Lord rebuke thee" are concerned. Others refer it to Zechariah 3:1; but there is nothing there about Moses' body, or Michael, or a dispute about the body. Others, again, to a rabbinical comment on Deuteronomy 34:6, where Michael is said to have been made guardian of Moses' grave. Doubtless Jude was referring to some accepted story or tradition, probably based on Deuteronomy 34:6. For a similar reference to tradition compare 2Ti 3:8-note; Acts 7:22.

Michael = Angels are described in scripture as forming a society with different orders and dignities. This conception is developed in the books written during and after the exile, especially Daniel and Zechariah. Michael (Who is like God?) is one of the seven archangels, and was regarded as the special protector of the Hebrew nation. He is mentioned three times in the Old Testament

(Daniel 10:13, 21; 12:1), and twice in the New Testament (Jude 9; Revelation 12:7). He is adored as a saint in the Romish Church. For legends, see Mrs. Jameson, "Sacred and Legendary Art," i., 94 sq.

Archangel (archaggelos [word study]) refers to the first or highest angel, the leader of the angels.

Disputed (diakrino [word study])

Devil (diabolos [word study]) Notice how the root words (**diá** = through + **bállō** = throw) picture what the devil does. He constantly throws between seeking to divide whether it be between a husband and wife, a child and parent, a church, etc. Resist his divisive, condemnatory accusations firm in your faith.

A railing accusation (krisin blasphemias) (blasphemia [word study]) = Lit., a judgment of railing; a sentence savoring of impugning his dignity. Michael remembered the high estate from which he fell, and left his sentence to God.

Rebuke (epitimaō [word study]) means literally to put honor upon and then to mete out due measure and so then to find fault with, to censure severely, to rebuke, to express strong disapproval of, or to denounce (cp the incredible example in Mt 16:22).

Jude 1:10

Compare 2Peter 2:12.

They know not (ouk oidasin) = Mental comprehension and knowledge, and referring to the whole range of invisible things; while the other verb in this verse, also translated by A. V. know (epistantai, originally of skill in handicraft), refers to palpable things; objects of sense; the circumstances of sensual enjoyment. Rev. marks the distinction by rendering the latter verb understand.

Naturally (phusikos) = Only here in New Testament. Compare phusika, natural (phusikos [word study]), 2 Peter 2:12-note.

Corrupt (phtheiro [word study] from **phthío** or **phthino** = waste, decay, wither, pine away) means to cause harm to in a physical manner or in outward circumstances. To shrivel, to wither, to spoil. It means to ruin or destroy something with the implication of causing something to be corrupt.

Jude 1:11

Woe (ouai) = Often used by our Lord, but never elsewhere except here and in the Apocalypse. The expression in 1 Corinthians 9:16 is different. There the word is not used as an imprecation, but almost as a noun: "Woe is unto me." So Hosea 9:12 (Sept.).

Ran greedily (exechuthesan) (ekcheo [word study]) = Lit., were poured out. Rev., ran riotously. A strong expression, indicating a reckless, abandoned devotion of the energies, like the Latin effundi. So Tacitus says of Maecenas, "he was given up to love for Bathyllus;" lit., poured out into love.

After = Better, as Rev., in; as, "in the way of Cain." The error was their sphere of action. Similarly,

Error (plane [word study]) describes a roaming or a wandering and then figuratively a going astray or a wandering out of the right way. **Vincent** says **plane** is an "error which shows itself in action...It may imply deceit as accompanying or causing error"

Reward (wage) (misthos [word study]) literally refers to pay which is due for labor performed or dues paid for work.

In the gainsaying (te antilogia) (antilogia [word study]) = In the practice of gain-saying like Korah's. Antilogia is from anti, against, and lego, to speak. Hence, literally, contradiction. Gainsay is a literal translation, being compounded of the Anglo-Saxon gegn, which reappears in the German gegen, against, and say.

Perished (apollumi [word study]) means to destroy utterly but not to cause to cease to exist. Apollumi is not the loss of being per se, but is more the loss of well-being. It means to ruin so that the person ruined can no longer serve the use for which he was designed. His very existence in time and eternity is rendered useless!

Korah = Who spake against Moses (Nu 16:3). The water which Moses brought from the rock at Kadesh was called the water of Meribah (Strife), or, in Septuagint, hudor antilogias, the water of contradiction.

Jude 1:12

Spots (spilades) = Only here in New Testament. So rendered in A. V., because understood as kindred to spiloi (2 Peter 2:13-note); but rightly, as Rev., hidden rocks. So Homer, ("Odyssey," iii., 298), "the waves dashed the ship against the rocks (spiladessin)." See on deceivings, 2Peter 2:13-note. These men were no longer mere blots, but elements of danger and wreck.

When they feast with you = See on 2Peter 2:13-note. **{Note** = The word originally conveys the idea of sumptuous feasting, and

is appropriate in view of the fact to which Peter alludes, that these sensualists converted the love-feast into a revel. Compare Paul's words, 1Cor 11:21, "one is hungry and another drunken." This seems to favor the reading agapais. The word occurs only here and Jude 1:12.}

Feeding (poimainontes) (poimaino [word study]) = See on 1Peter 5:2-note. Lit., shepherding themselves; and so Rev., shepherds that feed themselves; further their own schemes and lusts instead of tending the flock of God. Compare Isaiah 56:11.

Without fear (aphobos) = Of such judgments as visited Ananias and Sapphira. Possibly, as Lumby suggests, implying a rebuke to the Christian congregations for having suffered such practices.

Clouds without water = Compare 2Peter 2:17-note, springs without water. As clouds which seem to be charged with refreshing showers, but are borne past (parapheromenai) and yield no rain.

Carried about (periphero [word study])

Whose fruit withereth (phthinoporina) = From phthino or phthio, to waste away, pine, and opora, autumn. Hence, literally, pertaining to the late autumn, and rightly rendered by Rev., autumn (trees). The A. V. is entirely wrong. Wyc., harvest trees. Tynd., trees without fruit at gathering-time.

Without fruit (Unfruitful) (akarpos [word study]) means barren, without fruit or unprofitable. **Akarpos** pictures a tree without fruit under the most favorable of circumstances.

Twice dead (**dead** = apothnesko [word study]) = Not only the apparent death of winter, but a real death; so that it only remains to pluck them up by the roots.

Jude 1:13

Raging (agria) = Rev., wild, which is better, as implying quality rather than act. Waves, by nature untamed. The act or expression of the nature is given by the next word.

Foaming out (epaphrizonta) = Only here in New Testament. Compare Isaiah 57:20.

Shame (aischunas) (aischune [word study]) = Lit., shames or disgraces. **Aischune** describes **shame** resulting from exposure of one's weaknesses or sins. It is not a feeling one has but an experience which comes to someone.

Wandering stars = Compare 2Peter 2:17-note. Possibly referring to comets, which shine a while and then pass into darkness. "They belong not to the system: they stray at random and without law, and must at last be severed from the lights which rule while they are ruled" (Lumby).

Blackness (zophos [word study]) = See on 2 Peter 2:4-note. {**Note** = Peculiar to Peter and Jude. Originally of the gloom of the nether world, So Homer:

"These halls are full
Of shadows hastening down to Erebus
Amid the gloom (hupo zophon)."}
}

Of darkness (tou skotous) (skotos [word study]) = Lit., "the darkness," the article pointing back to the darkness already mentioned, Jude 1:6. **Skotos** is from **skia** a shadow thrown by an object. **Skotos** is literally that sphere in which light is absent. **Skotos** is used as another name for the place of punishment, eternal misery and eternal separation from God (the meaning of skotos here).

Jude 1:14

Enoch prophesied = This is the second of the apocryphal passages referred to in notes on v. 9. It is quoted from the apocryphal book of Enoch, directly, or from a tradition based upon it.

The passage in Enoch is as follows:

"Behold he comes with ten thousands of his saints, to execute judgment upon them, and to destroy the wicked, and to strive (at law) with all the carnal for everything which the sinful and ungodly have done and committed against him."

The Book of Enoch, which was known to the fathers of the second century, was lost for some centuries with the exception of a few fragments, and was found entire in a copy of the Ethiopic Bible, in 1773, by Bruce. It became known to modern students through a translation from this into English by Archbishop Lawrence, in 1821. It was probably written in Hebrew. It consists of revelations purporting to have been given to Enoch and Noah, and its object is to vindicate the ways of divine providence, to set

forth the retribution reserved for sinners, angelic or human, and "to repeat in every form the great principle that the world—natural, moral, and spiritual—is under the immediate government of God."

Besides an introduction it embraces five parts: 1. A narrative of the fall of the angels, and of a tour of Enoch in company with an angel through heaven and earth, and of the mysteries seen by him. 2. Parables concerning the kingdom of God, the Messiah, and the Messianic future. 3. Astronomical and physical matter; attempting to reduce the images of the Old Testament to a physical system. 4. Two visions, representing symbolically the history of the world to the Messianic completion. 5. Exhortations of Enoch to Methuselah and his descendants. The book shows no Christian influence, is highly moral in tone, and imitates the Old Testament myths.

With ten thousands of his saints (en hagiain muriasin) = Lit., in or among holy myriads. Compare Deuteronomy 33:2; Zechariah 14:5.

Ungodly (asebeis) (asebeia [word study]) —ungodly deeds (ergon asebeias, lit., works of ungodliness) which they have ungodly committed (esebesan), and of all their hard speeches which ungodly (asebeis) sinners, etc.

The evident play upon the word ungodly can be rendered but clumsily into English. Rev., translates, All the ungodly, of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. The words ungodly sinners are placed in an unusual position, at the end of the sentence, for emphasis; ungodliness being the key-note of the writer's thought.

Hard (ton skleron) = Speeches is supplied. Lit., hard things. So Rev. The railing, gainsaying; the profane and vain babblings (2Ti 2:16-note). Compare John 6:60, a hard saying, where the word means not abusive but difficult. In James 3:4, rough, used of the winds. In Acts 26:14, of Saul of Tarsus; "hard to kick against the pricks."

Sinners (hamartolos [word study]) describes those who are continually erring from the way, constantly missing God's mark, living in opposition to His good and acceptable and perfect will.

Jude 1:16

Murmurers (goggustai) = Only here in New Testament. Doubtless, originally, with some adaptation of sound to sense, gongustai. It is used of the cooing of doves.

Complainers (mempsimoiroi) = From memphomai, to find fault with, and moira, a part or lot. Lit., blamers of their lot.

Lusts (epithumia [word study]) most often in the NT describes strong desires which are perverted and unrestrained and which originate from the Sin nature, which is corrupt and fallen.

Great swelling words = See on 2Pe 2:18-note. {**Note:** Only here and Jude 16. The word means of excessive bulk. It accords well with the peculiar word uttering, since it denotes a kind of speech full of high-sounding verbosity without substance. Phtheggomenoi, uttering, is significantly applied alike to Balaam's beast and to these empty declaimers.}

Having men's persons in admiration (thaumazontes prosopa) = The Rev., shewing respect of persons, is neater, but the A. V. more literal: admiring the countenances. Compare Gen 19:21, Sept., "I have accepted thee:" lit., have admired thy face.

Because of advantage = See 2Pe 2:3-note, 2Pe 2:14-note. {**Note** = Make merchandise (emporeusontai) Only here and James 4:13. Compare Jude 1:16, for the sake of advantage; their glory being in having a multitude of followers.}

Beloved = Compare Jude 1:3.

Jude 1:17

Words (rhema [word study]) refers to the spoken word, especially a word as uttered by a living voice.

Jude 1:18

Mockers = See on 2 Peter 3:3-note. {**Note:** Scoffers walking (eupaiktai poreuomenoi) This is the reading followed by A. V. But the later texts have added eupaignone, in mockery, occurring only here, though a kindred word for mockings (eupaigmon) is found Hebrews 11:36. This addition gives a play upon the words; and so Rev., "Mockers shall come with mockery, walking," etc.}

Ulrich Zwingli - Jude foresaw the coming of mockers in the last time who would walk after their own lusts and godlessness, and having the Spirit. And by their deeds we see clearly that they have no hope, for they rage furiously and live shamelessly and desire inordinately and persecute arrogantly and seize and grasp everything that they can plunder or steal or gain. All these things are tokens of their godlessness and despair. Like their father the devil, they are harsh toward everybody, refuse the joy and

consolation of salvation, and despise every warning that might turn them from error. They will not retain God in their knowledge. So they begin to experience already that eternal perdition that in the world to come they will fulfill eternally.

Ungodly lusts (epithumias ton asebeion) (epithumia [word study]) (asebeia [word study]) = Lit., lusts of ungodlinesses.

Jude 1:19

Separate themselves (apodiorizontes) = Only here in New Testament. Themselves is unnecessary. Better, as Rev., make separations; i.e., cause divisions in the church. The verb is compounded with apo, away; dia, through; pros, a boundary line. Of those who draw a line through the church and set off one part from another.

Sensual (psuchikoi see [psuchikos](#)) = See on Mark 12:30. {Note = Soul (psuches) The word is often used in the New Testament in its original meaning of life. See Matthew 2:20; 20:28; Acts 20:10; Romans 11:3; John 10:11. Hence, as an emphatic designation of the man himself. See Matthew 12:18; Hebrews 10:38; Luke 21:19. So that the word denotes "life in the distinctness of individual existence" (Cremer). See further on psuchikos, spiritual, 1Corinthians 15:44.}

As [psuche](#) denotes life in the distinctness of individual existence, "the centre of the personal being, the I of each individual," so this adjective derived from it denotes what pertains to man as man, the natural personality as distinguished from the renewed man. So 1 Corinthians 2:14; 15:44. The rendering sensual, here and James 3:15, is inferential: sensual because natural and unrenewed In contrast with this is...

The spirit = The higher spiritual life. So the adjective pneumatikos, spiritual, is everywhere in the New Testament opposed to psuchikos, natural. See 1Corinthians 15:44, 46.

Jude 1:20

Praying (proseuchomai [word study]) in the NT is always used of prayer addressed to God (to Him as the object of faith and the One who will answer one's prayer) and means to speak consciously (with or without vocalization) to Him, with a definite aim (See study of noun proseuche).

Jude 1:21

Keep (tereo [word study]) - The aorist imperative is a command calling for effective, even urgent carrying out of this action.

Looking for (waiting anxiously) (prosdechomai [word study]) means to accept favorably, to receive one into intercourse/companionship, to give access to oneself or receive to oneself. The present tense pictures this as one's habitual practice! **Prosdechomai** is used of things future, in the sense of expecting and with the meaning of accepting. This verb is virtually always found in the **middle voice** conveying reflexive action (action directed or turned back on **self**) which means that one receives to one's **self** or gives another access to one's **self**.

Jude 1:22

And of some have compassion, making a difference = This follows the reading, kai ous men eleeite (eleate) diakrinomenoi, which would require, "On some have mercy who are in doubt. So Rev. Others, again, for eleeite, have mercy, read elegchete, reprove, and render diakrinomenos, who are contentious: "Some who are contentious rebuke." The Rev. rendering better suits what follows.

Doubting (diakrino [word study])

Jude 1:23

Snatching them out of the fire= The writer has in mind Zechariah 3:2, a brand plucked from the burning. Compare Amos. 4:11.

Snatching (harpazo [word study]) means to snatch up or way, to seize, to steal, to pluck or to pull and to do so suddenly, even with violence and speed and no warning. The idea is to take by force with a sudden swoop and usually indicates a force which cannot be resisted.

With fear (en phobo) = Lit., in fear; i.e., of the contagion of sin while we are rescuing them.

Spotted (espilomenon) = Only here and James 3:6. See on 2 Peter 2:13-note.

Jude 1:24

Able (dunamai [word study]) The present tense pictures His continual inherent ability to keep us from falling.

To keep you from falling (phulaxai humas aptaistou) = Lit., "to keep you without stumbling. Only here in New Testament. See the kindred word offend. Rev., stumble, James 2:10; 3:2.

Keep (phulasso [word study]) means to watch, to carry out the function as a military guard or sentinel (cp Ac 23:35, 28:16), to keep one's eye upon that he might remain safe. **Phulasso** is used to describe the shepherds "keeping watch over their flock by night (Lk 2:8), which congers up the image of savage wolves seeking to devour helpless sheep. This picture parallels our Good Shepherd Who keeps watch over His sheep as in this verse.

Faultless (above reproach, blameless) (amomos [word study]) is literally without spot or blemish. It was used to describe the absence of defects in sacrificial animals and figuratively of the Lamb of God as unblemished.

Glory (doxa [word study]) is from the verb dokeo which means to give a proper opinion or estimate of something and thus the **glory** of God expresses all that He is in His Being and in His nature, character, power and acts.

Exceeding joy (agalliasei) (See related verb - agalliao [word study]) = See on 1 Peter 1:6-note. {**Note:** The word is always employed in the New Testament for great or lively joy. See Matthew 5:12; Luke 1:47; 10:21.}

Jude 1:25

Savior (soter [word study]) refers to the agent of salvation or deliverance, the one who rescues, delivers, saves and preserves. Anyone who saves or delivers can be called a deliverer or rescuer (a soter). Here obviously **soter** is used of **God** as the source of salvation - the Deliverer, the Preserver, the Protector, the Healer, the One Who rescues us from danger and to a state of spiritual prosperity now and throughout eternity.

Dominion (kratos [word study]) denotes the presence and significance of force or strength rather than its exercise. It is the ability to exhibit or express resident strength.

Power (authority) (exousia [word study]) refers to authority and combines the idea of the "right and the might". **Exousía** is the power to do something and was a technical term used in court where it described a legal right.

Both now and ever (kai nun kai eis pantas tous aionas) = Lit., both now and unto all the ages. The best texts add pro pantas tou aionos, before all time.

SPURGEON EXPOSITION OF JUDE

Jude 1:1. Jude.

That is to say Judas, not Iscariot, —

Jude 1:1. The servant of Jesus Christ, and brother of James, —

He does not say, "and brother of our Lord," for we know that James and Judas were both of them among the Lord's kinsman according to the flesh; but now, after the flesh, knoweth he even Christ no more, but is content and happy to be known as "the servant of Jesus Christ, and brother of James," —

Jude 1:1. To them that are sanctified by God the Father,

For the decree of election, the setting apart of the chosen is usually ascribed unto God the Father.

Jude 1:1. And preserved in Jesus Christ, and called:

We have here a very blessed description of the whole work of our salvation, — set apart by the Father, joined unto Christ, and preserved in him, and then, in due time, called out by the Spirit of God.

Jude 1:2. Mercy unto you, and peace, and love, be multiplied.

Christian letters should be full of love and good will. The Christian dispensation breathes beneficence, it is full of benediction: "Mercy unto you, and peace, and love, be multiplied." May the Divine Trinity give you a trinity of blessings!

Jude 1:3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and

exhort you that you should earnestly contend for the faith that was once delivered unto the saints.

In the sense of being once for all given to the saints, the faith of Christians is not a variable quantity. It is not a thing which changes from day to day, as some seem to suppose, vainly imagining that fresh light is bestowed upon each new generation. No, the truth was delivered once for all, it was stereotyped, fixed; and it is for us to hold it fast as God has given it to us.

Jude 1:4. For there are certain men crept in unawares, —

They did not boldly avow their heresy when they came in; — they would not have been allowed to enter if they had done so, — but they sneaked in, they climbed into the pulpit, professing to be preachers of the gospel, when they knew, all the while, that they intended to undermine it. Basest of all men are those who act thus: “There are certain men crept in unawares,” —

Jude 1:4. Who were before of old ordained to this condemnation,

Proscribed by God as traitors long ago. Those who have not the courage of their convictions probably have no convictions at all, but seek to undermine the faith which they profess to hold.

Jude 1:4. Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and Our Lord Jesus Christ.

Antinomians, “turning the grace of our God into lasciviousness,” falsely declaring that the law has no binding force upon the Christian’s life, and saying that we may do evil that good may come; — and Socinians, “denying the only Lord God, and our Lord Jesus Christ.”

Jude 1:5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

If we have no real faith, we may appear to go a long way towards heaven, but we shall not enter the heavenly Canaan.

Jude 1:6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

See, then the need of stability, the need of abiding in the faith, and abiding in the practice of it, lest we should turn out to be like the Israelites, who, though they came out of Egypt, left their carcasses in the wilderness, or like the angels, who, though they once stood in God’s presence in glory, have fallen to the depths of the abyss because of their apostasy.

Jude 1:7-8. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. They cast off all restraint; they claim to have liberty to do whatever they like; and when reprov'd, they utter railing words against those who honestly rebuke them.

Jude 1:9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

To what does this refer? I am sure I do not know. I cannot think it refers to anything recorded in the Old Testament, but to some fact, known to Jude, who here speaks by revelation, and records it. We believe it, and learn from it that, when an archangel disputes with the devil, he does not use hard words even against him, for hard words are an evidence of the weakness of the cause which they are used to support. Hard arguments softly put, are the really effective weapons, but it takes some of us a long time to learn this; and generally, in our younger days, we wear away our own strength by the violence with which we use it.

Jude 1:10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

It is a horrible thing when a man’s sin goes the full length of his knowledge, and he sins up to the degree of his possibilities.

Jude 1:11-12. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots —

“These are spoilers,” so it may be rendered.

Jude 1:12. In your feasts of charity,

They spoil your love feasts at the communion table, they mar your fellowship when you gather together for worship.

Jude 1:12. When they feast with you, feeding themselves without fear.

Some of the best Christians, who come to the Lord’s table, come there in great fear and trembling; and I have known some, who have had an undoubted right to be there, half afraid to come. Yet those very persons who have a holy fear lest they should come amiss, are those who really ought to come. “Feeding themselves without fear” is the mark of those who are farther off from God.

Jude 1:12. Clouds they are without water, carried about of winds.

They believe according to what is said to them by the last man who speaks to them; they are easily persuaded to this doctrine, and to that, and the other.

Jude 1:12. Trees whose fruit withereth, without fruit,

They seem to be bearing fruit, but it drops off before it ripens.

Jude 1:12-13. Twice dead, plucked up by the roots; raging waves of the sea, —

They have nothing to say for Christ, yet they must say something, so they are “raging waves of the sea,” —

Jude 1:13. Foaming out their own shame, wandering stars, to whom is reserved the thickness of darkness for ever.

These are the false professors of religion, the members of the church for whom there are seats reserved in hell. This is a dreadful thought: “to whom is reserved the blackness of darkness for ever;” — not for the heathen, not for the open refusers of the gospel, but for such as creep into the churches unawares, teach false doctrine, live unholy lives.

Jude 1:14-15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

How Jude knew that Enoch said that, I cannot tell; it is another instance of inspiration.

Jude 1:16. These are murmurers, complainers,

You know the sort of people alluded to here, nothing ever satisfies them. They are discontented even with the gospel. The bread of heaven must be cut into three pieces, and served on dainty napkins, or else they cannot eat it; and very soon their soul loatheth even this light bread. There is no way by which a Christian man can serve God so as to please them. They will pick holes in every preacher’s coat; and if the great High Priest himself were here, they would find fault with the color of the stones of his breastplate.

Jude 1:16-19. Walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ how that they told you there should be mockers in the last time, who should talk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.

People who must, if they make a profession of religion at all, be continually breaking up churches, and holding themselves aloof from others, having no fellowship with anybody but those who can say “shibboleth” as plainly as they can, and sound they pretty loudly.

Jude 1:20-22. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference:

Some of those professors, who are not living consistently with their profession, in whom you can see signs and tokens of sin, yet there may be some trace of repentance, some reason to hope that they will forsake the evil when they see it to be evil: “have compassion” upon them.

Jude 1:23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

When you have to deal with unclean professors, there must be an abhorrence and detestation of their sin even

when there is great gentleness towards the sinner. We must never be such believers in the repentance of the guilty as to be willing to wink at sin; for sin is a great evil in any case, and repentance cannot wipe it away; and though it behoves us to be tender to the sinner, we must never be tender to the sin. How beautifully this short and sad Epistle ends! Having described the many who, after making a profession, yet turn aside, Jude bursts out with this jubilant doxology: —

Jude 1:24-25. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

SERMONS BY VERSE BOOK OF JUDE

These are older expositions

A Servant of Christ	W. Jenkyn, M. A.	Jude 1:1-2
Authorship and Salutation	T. Croskery	Jude 1:1, 2
Grace and Sanctification	W. Jenkyn, M. A.	Jude 1:1-2
Sanctification and Preservation of the Saints	S. Otes.	Jude 1:1-2
The Apostolic Benediction	W. Muir, D. D.	Jude 1:1-2
The Salutation	T. Davies, M. A.	Jude 1:1-2
The Christian Cooperation Desired in the Defense of the Gospel	J.S. Bright	Jude 1:1-4
The Letter	R. Finlayson	Jude 1:1-25
Holy Arithmetic	C. H. Spurgeon.	Jude 1:2
Mercy	W. Jenkyn, M. A.	Jude 1:2
Mercy, Peace, and Love Multiplied	Homilist	Jude 1:2
Spiritual Blessings Best	T. Manton.	Jude 1:2
Contend for the Faith	C. Barry.	Jude 1:3
Contending for the Faith	R. W. Dale, D. D.	Jude 1:3
Contending for the Faith	H. Raikes, M. A.	Jude 1:3
Contending for the Faith	T. Manton.	Jude 1:3
Contending for the Faith	Jeremiah Day, D. D.	Jude 1:3
Contending for the Faith Given to the Saints	S. Otes.	Jude 1:3
Defenders of the Faith	W.Hansom, D. D.	Jude 1:3
Diligence	W. Jenkyn, M. A.	Jude 1:3
Ministerial Courtesy and Love	W. Jenkyn, M. A.	Jude 1:3
The Common Salvation	Adam Forman.	Jude 1:3
The Common Salvation	W. Spencer.	Jude 1:3
The Common Salvation	A. Maclaren, D. D.	Jude 1:3
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