Jude*

Jude 1:1-4 (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:
(2) Mercy unto you, and peace, and love, be multiplied.
(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.
(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.
The book of Jude is small, but powerful. Jude was a "brother of James" (verse 1) who in turn was "the Lord's brother" (Galatians 1:19). That is, he was a son of Mary and Joseph, and half brother to Jesus. He and James are both named in Matthew 13:55 and Mark 6:3 as sons of Mary and brothers of Jesus. There are some who suppose that the author of Jude, was an Apostle and brother of James the less, however that seems unlikely as; **{**This Jude or Judas must not be confused with Jude or Judas the "brother" of our Lord; nor must James the son of Alphæus be confused with James the brother of our Lord. The "brethren of the Lord" believed not on Him, and could not have been among His apostles. Cambridge Bible for Schools and Colleges**}** *let's turn to;*
Matthew 10:2-3 (2) Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
(3) Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; **{**Luke calls him "Judas," by a slight change from the name "Thaddeus. Barnes' Notes on the Bible**}**

The remaining Apostles (Mat 10:4) are Simon the Canaanite and Judas Iscariot who of course did not write the epistle of Jude. The author of Jude did not identify himself as an Apostle, but as a servant of Jesus Christ and brother of James, much like the opening salutation in the book of James. And another clue, in verse 17-18 he distinguished himself apart from the Apostles and clearly did not include himself among their number. The writer, then, ***was not the Apostle Judas****, but was known simply as "Jude the brother of James." By not claiming Apostleship clarified that he was the brother of James, the Lord's brother. Another fact is that James, the brother of Jude, cannot be the Apostle we know as James the greater because his brother was the Apostle John, both of whom were identified in scripture as the sons of Zebedee (Mark 3:17). There is not a reference either in scripture or non-biblical historical writings of any son of Zebedee named Jude or Judas. By identifying himself as the servant of Jesus Christ and the brother of James, the writer Jude made himself readily recognizable to his readers. During the three years of Jesus' public ministry, Jude did not believe that his brother Jesus was the Christ and Son of God. His brothers James, Joseph, and Simon did not believe this about Jesus either, let's take a look;*

John 7:1-5 (1) After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
(2) Now the Jews' feast of tabernacles was at hand.
(3) His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.
(4) For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
(5) For neither did his brethren believe in him.

His brothers were not with Him from His baptism forward, a

qualification necessary to become an Apostle, let's read from; **Acts 1:15-22** (15) And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)
(16) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.
(17) For he was numbered with us, and had obtained part of this ministry.
(18) Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
(19) And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.
(20) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.
(21) Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,
(22) Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
Upon one occasion when Jesus was teaching to the multitudes, his family had come to speak with him. Upon hearing that His family sought to speak with Him, Jesus replied, Who is My mother and who are My brothers? And He stretched out His hand toward His disciples and said, Behold My mother and My brothers! For whosoever shall do the will of My Father which is in heaven is My brother and sister and mother (Matt 12:48-50). *Jude and James were aware that 'servants' of Jesus Christ held a higher place of distinction with Him than His own biological family. Thus by identifying himself as a servant of Christ, Jude appealed more to that noble*

distinction than he did to his own kinship with Jesus. It was preferable to be recognized as a servant of Jesus than it was to be His fleshly brother. By doing this, he effectively showed humility, in that scripture plainly teaches that no Christian is to ever elevate himself in stature to be greater than his brethren. To have claimed kinship with Jesus would have served no purpose other than to set himself up as somebody of importance when there is no greater station in life than that of a bond-servant of Jesus Christ. Jude, the brother of Jesus, from skeptical brother to unwavering disciple, wrote the book of Jude.

The gospel of Mark identifies Jude by name as the brother of Jesus; "Is not this the carpenter? The son of Mary, the brother of James, and Joses, and of Juda and Simon? And are not his sisters here with us? And they were offended at him (Mark 6:3).

The gospel of John identifies Jesus having brothers that are skeptics, though he does not cite them by name (John 7:3-5.)

One reason I am using this much time to discuss the identity of Jude is the Guideline of Dissimilarity, about negative ideas or negative writing. If a person testifies against their interest, that testimony is likely to be true. Jesus' brothers being skeptics fit this criteria. In the gospels, Jude is identified as a skeptic of Jesus prior to His crucifixion. "...For even his own brothers did not believe in him" (John 7:5). *Only after the resurrection did Jude accept Jesus as the Messiah.*

The book of Acts identifies Jesus' brothers were present on the day of Pentecost (Acts 1:14), though the writer does not cite them by name when all his brothers are suddenly seen with Mary in the upper room with His disciples, awaiting the coming of the Holy Spirit. It is noteworthy that Jude, once an unbelieving brother of Jesus now considered himself merely "the servant [literally bondslave'] of Jesus Christ." In his closing verse, he calls Jesus "God our Saviour" (Jude 25). Four times he calls Him "Lord." Truly, his life was transformed when he finally recognized his Brother Jesus for

who He really was. Now turn with me to;
Acts 1:13-14 (13) And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.
(14) These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.
The written evidence recorded here supports the existence of Jude, the brother of James, the brother of the Lord, living together with certain Apostles. Once Jude, like his brothers, thought Jesus was out of his mind and had lost his senses as had also His friends; And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself (Mark 3:21). *Other than these scanty facts, little is known about the life and work of Jude. Yet one must show kindness and a good spirit to those who differ in these lesser matters, including but not limited to the identity of the author of Jude, because one must hold firmly to the all-important content of Jude's letter. He was zealous for the gospel and teachings of Jesus Christ, for the church, and for preserving the true Christian faith and that is what is important. Let's continue;*
Jude 1:5-13 (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.
(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.
(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.
(8) Likewise also these filthy dreamers defile the flesh, despise

dominion, and speak evil of dignities.
(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.
(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.
(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.
(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;
(13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Jude was clearly agitated with the false teachers who had secretly crept into the church to turn the grace of God that forgives sins into a freedom and license to commit immoral acts and to sin all the more. He forcefully exposed the false teachers as godless men and divisive individuals without the Spirit of God. Let's look at 3 individuals in verse 11.

(Verse 11) For they have gone in the way of Cain; which was a way of envy, for Cain envied the acceptance of his brother's gift, and the notice which the Lord took of him; so these men envied the gifts bestowed on Christ's faithful ministers, and the success that attended their labours, and the honour that was put upon them by Christ, and that was given them by the churches; which shows that the envious were destitute of charity which envies not, and that they were upon the brink of ruin and destruction. Moreover, the way of Cain was a way of hatred and murder; so these men were guilty of the murder of the souls of men by their false doctrine: to which may be added as another of Cain's ways.

(Verse 11) And ran greedily after the error of Balaam for reward; Balaam's error, which he was guilty of, was covetousness, or an immoderate love of money; which is the root of all evil, is the bane of religion, and the source of heresy, and what the false teachers were greatly addicted to. And where it prevails, it is insatiable and is an damnable sin, and excludes from the kingdom of heaven, as well as is dishonorable to religion. The error which Balaam led others into, was both idolatry and adultery (Revelation 2:14) which both teachers and people have ran greedily after. Balaam is one of the four private persons, who, according to the Jews tradition, shall have no part or portion in the world to come. (Verse 11) And perished in the gainsaying of Core: as he was against Moses, the ruler of the people, so theirs was defiling the flesh, despising dominion, and speaking evil of dignities which was gainsaying God's own ordinance, and a contradiction of that which is for the good of men. Also, as Korah gainsayed Aaron, the priest of the Lord, so these men contradicted and opposed the ministers of Christ and contradicted the doctrines of Christ, which to do is of dangerous consequence; and they might be said to perish in his gainsaying, as a type and example of their destruction, which will be swift and sudden, as his was; and to denote the certainty of it. There are a number of false doctrines in existence today. There are various slants on Biblical truths, but the most prevalent which helps give rise to all the rest, is the doctrine of salvation by 'faith alone' apart from the ordinance of baptism. When one believes he is saved by faith alone, then the necessity of attention to correctness in other matters is of lesser importance. Advocates of this doctrine believing that salvation is obtained without obedient faith, feel the freedom to exercise their own wants and wishes into their idea of religious service. Such supposed freedom has opened the door to all kinds of religious diversity. Those claiming Christ under such diversity feel they can "window

shop" for a church that suits their personal taste with no ill consequences becausethey feel their salvation is secure in their faith without obedience. The religious diversity of, "the Bible does not say we cannot," is in opposition to faith that cometh by hearing the word of God. The diversity 'Bible does not say we cannot' is a slant on Biblical truth opposed to the Church sanctioned in Matthew 16:18. So trust in what the Bible does say! Let's move on;

Jude 1:14-25 (14) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
(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.
(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.
(17) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
(18) How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
(19) These be they who separate themselves, sensual, having not the Spirit.
(20) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
(21) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
(22) And of some have compassion, making a difference:
(23) And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
(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,
(25) To the only wise God our Saviour, be glory and majesty,

dominion and power, both now and ever. Amen.
Through his blistering condemnation of false teachers in his letter, shines Jude's love and concern for his fellow Christians. He was concerned that they be preserved from falling prey to the false teachings in their midst, and that those who had fallen for it be delivered from it. He called on his fellow Christians to contend for the faith entrusted to them. But refuse profane and vain babblings, from which some having swerved have turned aside unto vain jangling. He built them up for the battle they were to wage against the false teachers by holding before them the love of God who would keep them in Jesus Christ for their eternal salvation. The Letter of Jude bears a striking resemblance to the second chapter of Second Peter. Scholars have asserted that either Jude borrowed material from Peter or that Peter borrowed it from Jude. It has been stated, and perhaps correctly so, that the false teachers Peter had warned of, that would arise in the church, Jude later proclaimed that they had then infiltrated the church (compare 2 Peter 2:1-3 and Jude 4). The word rendered "mockers" is the same which in the parallel place in 2 Peter 3:3 is rendered "scoffers." Peter has stated more fully what was the particular subject on which they scoffed, and has shown there was no occasion for it; let's read;
2Peter 3:3-7 (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
(4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
(5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
(6) Whereby the world that then was, being overflowed with water, perished:
(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of

judgment and perdition of ungodly men.
Jude's main purpose in writing were apologetic and evangelistic. Pagan philosophies, had, by his time, so infiltrated the church that the Holy Spirit constrained Jude to urge Christians to 'earnestly contend for the faith which was once for all delivered unto the saints.' Sensual men separate themselves from Christ, and His church, and in contrast join themselves to scoffers, worldly lusts, and the flesh, which things are ungodly and contribute to sinful practices, profane and vain babblings, and oppositions of science, falsely so called. Now the works of the flesh are manifest; but the grace of faith is most holy, as it works by love, purifies the heart, and overcomes the world, by which, it is distinguished from a false and dead faith.
Two brothers, James and Jude, who had no faith in their own half brother Jesus, even tho they had been raised in the same household, they had witnessed His moral and ethical character, His qualities of honesty, courage, and integrity, His distinctive qualities that made Him recognizable as a person different from others, and yet they did not believe in Him. But when they were converted, they both taught faith in the highest regard. A Faith in Christ that is the effect of belief, which result is in the ordinance of baptism that is the effect of faith. So only those who have first believed the testimony of God unto faith, and by faith repent of their sins, and by faith confess Jesus Christ is the Son of God, and by faith are baptized into His death, have the full and explicit testimony of pardon. This is the gospel. If faith finds you in a state of repentance, then come and confess Christ and request baptism for remission of your sins or if one needs prayer for other reasons, in either case come while we persuade with song.

This message approved by
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a minister for Christ

[In the early years of the Christian faith, there were preachers who lived only a few years after the Bible was written, and they quoted from it quite often. For instance, a man named Ignatius, who lived from A.D. 70-110, quoted from the books of Matthew, Acts, Romans, and several others. Another man, Polycarp, lived from A.D. 70-156. In chapter 4 of a letter he wrote to some people who lived in Philippi, Polycarp stated that “the love of money is the root of all evils” and that “we brought nothing into the world, so we can carry nothing out.” In chapter 5 of the same letter he wrote, “God is not mocked.” Later in chapter 7, he said: “For whosoever does not confess that Jesus Christ has come in the flesh is antichrist.” Justin Martyr, another early “church father” who lived from approximately A.D. 100-165, quoted large sections of the New Testament. In his First Apology, chapter 15 opens with this quote: “Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart before God.” And, “If thy right eye offend thee, cut it out; for it is better for thee to enter into the kingdom of heaven with one eye, than, having two eyes, to be cast into everlasting fire.” The list of names and quotes could go on for several pages. After researching the church fathers and their texts for several years, the eminent New Testament scholar, Bruce Metzger, wrote: “Indeed, so extensive are these citations that if all other sources for our knowledge of the text of the New Testament were destroyed, they would be sufficient alone in reconstructing practically the entire New Testament”. If the ancient preachers who lived between A.D. 70-200 quoted extensively from the New Testament, it means that the New Testament had to be complete, already circulating among the Christians, and accepted as Scripture long before they quoted it. (AP)].

The Greek phrase can be honestly translated either way. The Greek phrase that is translated either "Judas the brother of James" or "Judas the son of James" comes from only two words in the Greek. The first is Judas and second is James. The declension of the nouns clearly shows the phrase to mean, "Judas of James." That means that the relationship is a close one and that Judas is related to James in a close family kinship. Therefore, Judas is almost certainly either a brother of James or a son of James. However, the phrase in and of itself does not make that distinction. In fact, the King James Bible indicates this uncertainty by putting "brother of" in italics. 2001-2013 Learn the Bible

In the opening verse of Jude, the author identified himself as, "Jude, the servant of Jesus Christ, and brother of James". We know this Jude is not one of the apostles from verse 17 where he wrote, "But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ". This Jude affirmed himself to be the brother of James. This brother of Jude cannot be the apostle we know as James because his only brother was the apostle John, both of whom were identified in scripture as the sons of Zebedee and also as the "sons of thunder" (Mark 3:17). There is never a reference either in scripture or non-biblical historical writings of any son of Zebedee named Jude or Judas.

There was another James mentioned in scripture who was not an apostle who did have a brother named Judas. In Matthew 13:55 we see a listing of the brothers of Jesus Christ, "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?" The name "Judas" is identical to the name "Jude" as used in the title of this epistle. James, the Lord's brother was not an apostle, in fact he was not even a believer in Jesus as the Messiah at first as indicated in John 7:5 "For even His brothers did not believe in Him." James, the brother of Jude later grew to be a prominent figure within the 1st century church as evidenced in Galatians 2:9-12 and Acts 15:13. James, the brother of John had been slain by Herod prior to these events as recorded in Acts 12:2 so we know the James spoken of with such prominence in Acts 15 and Galatians was James the brother of Jesus. Having grown in the faith to such distinction, the readers of Jude's letter, who knew the Apostle James had been executed would associate this letter with James the brother of Jesus upon hearing the connection. Jude effectively identified himself to his readers when he wrote that he was the brother of James.

So being a brother to James who was the brother of Jesus, we know that the Jude who wrote the epistle which bears his name was in fact one of the brothers of Jesus, the sons of Mary and Joseph. There is a lot of speculation among the historians and commentators as to why Jude chose not to identify himself as the brother of Jesus.

It is important to keep in mind that the brothers of Jesus were not at first believers in Him as the Christ. Upon one occasion when Jesus was teaching to the multitudes, his family had come seeking to speak with him. This account is found in Matthew 12:46-50, Mark 3:31-35 and Luke 8:19-21. Upon hearing that His family sought to speak with Him, Jesus made replied, "Who is My mother and who are My brothers?" And He [Jesus], stretched out His hand toward His disciples and said, "Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother" (Matthew 12:48-50). Jude and James were both aware that servants of Jesus Christ held a higher place of distinction with Him than his own biological family. Thus by identifying himself as a servant of Christ, Jude appealed more to that noble distinction than he did to his own kinship with Jesus. In his mind, it was preferable to be recognized as a servant of Jesus than it was as His fleshly brother. By doing this, he effectively showed humility and piety in that scripture plainly teaches that no Christian is to ever elevate himself in stature to be more than his brethren. To have claimed kinship with Jesus would have served no purpose other than to set himself up as somebody of importance when there is no greater station in life than that of a bond-servant of Jesus Christ.

Another reason not to identify oneself as the brother of Jesus was the danger to oneself and to their readership in the perilous times which surrounded the 1st century church. It was dangerous in the 1st century to be a Christian. And to identify oneself as a brother of Jesus Christ would not only put the author in great danger, but also those who might be found with a copy of a letter written by him. There is an account in the writings of Eusebius that detail two grandsons of Jude who were taken before emperor Domitian on suspicion of an insurrection by the Jews. Being of the lineage of king David, it was feared that Jude's grandsons could be the leaders of just such a rebellion against the empire. It was not conducive to a long life in the paganistic 1st century Roman Empire to be identified as a blood relative to Jesus Christ.

James the apostle being formerly slain by Herod, left James, the brother of Jesus who had

grown to be such a prominent figure in the church that no further introduction other than "Jude, a servant of Jesus Christ, and brother of James" was necessary. James, the brother of Jesus was reputed among the Christians of the first century as a "pillar" in the church (Galatians 2:9). Jude's readership knew exactly who he was without any further identification. This leaves us with two books of our New Testament written by half brothers of our Lord. This is even more significant given the fact that none of our Lord's brothers believed in Him at first. These men knew intimate details of the life of Jesus that nobody else could know. If Jesus were some kind of imposter, there is no way he could have fooled someone he grew up with. Jesus was said to be completely without sin (2 Corinthians 5:21, Hebrews 4:15; 7:26; 9:28, 1 John 3:5). If at any time during the childhoods of the children of Joseph and Mary that Jesus would have in any way sinned, there is no way His siblings would have known this. One cannot spend that much time in the company of someone else and not have their character scrutinized to the degree that it must have been and come out of it sinless in reputation unless they were indeed sinless. The fact that any of Jesus' brothers converted to Christianity is compelling evidence in favor of the authenticity of Jesus Christ as the Messiah and we have in our possession two epistles written by them.

While we are on the subject of the brothers of Jesus Christ, we should give attention to the doctrine of the 'Perpetual virginity of Mary'. This doctrine is part of the teaching of Catholicism and Eastern and Oriental Orthodoxy, and Anglo-Catholics as expressed in their liturgies, in which they repeatedly refer to Mary as 'ever virgin'.According to this teaching, Jesus was the only biological son of Mary.

This doctrine of the perpetual virginity of Mary is one element in the well-established theology known as Mariology. The virginity of Mary at the time of her conception of Jesus is a key topic in Roman Catholic Marian art, usually represented as the annunciation to Mary by the Archangel Gabriel that she would virginally conceive a child to be born the Son of God. Frescos depicting this scene have appeared in Roman Catholic Marian churches for centuries.Mary's virginity even after her conception of Jesus is regularly represented in the art of both the Eastern Orthodox and Oriental Orthodox as well as in early Western religious art.

Four New Testament passages contradict the doctrine of the perpetual virginity of Mary. Matthew 1:24-25 says of Joseph and Mary "... When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son..." Matthew 13:55–56 says of Jesus "... aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us?", demonstrating by inspiration that Jesus had siblings. Mark 3:31-35 records an event that occurred while Jesus was preaching: "... And his mother and his brothers came, and standing outside they sent to him and called him. And a crowd was sitting around him, and they said to him, 'Your mother and your brothers are outside, seeking you.'" While affirming the right of disciples to be supported by the church if necessary, Paul affirmed that Jesus had brothers in 1 Corinthians 9:5-6, when he wrote, "Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?" Based on the teachings of the inspired record and historical evidence, we reject the doctrine of the perpetual virginity of Mary and we recognize Jude, the brother of James as being one of four brothers of our Lord and savior, all children of Mary and her husband, Joseph.

Being a son of Joseph, we can draw some conclusions about the kind of person Jude was. Joseph was a carpenter and we learn from Mark 6:3 that Jesus was referred to by those who knew Him as a carpenter as well. From this we can assume that all of the sons of Joseph would have been trained in this craft as part of their upbringing. No doubt they were all required to work with their father in his craft as they grew up. Joseph was described in scripture as a "just" man when his espoused wife was found to be with child and he chose not to make a public spectacle of her. Being called a "just" man meant that he was a pious man who lived in accordance with the law of Moses. Having been instructed by an angel that Mary had not been unfaithful to him, he made the decision to allow Mary to remain a virgin until after Jesus was born. Joseph was obviously a man of God and coupled with the fact that two of his natural sons grew up to be inspired writers of scripture, we can reasonably infer that the whole house of

Joseph lived and worshipped as faithful children of God. Jude would have been as well versed in the writings of the old testament as anyone in the family. Jesus certainly demonstrated His familiarity with the old testament writings on the occasion when he talked with the doctors of the law in the temple. It is obvious that this family, though poor carpenters of the working class, were required by the head of the household to be familiar with scripture and the law of Moses. Jude had good parents and grew up to be a well known enough member of the Lord's church that an epistle written by his hand is included in the inspired record.

Being of the working class, Jude probably never received any formal training such as a doctor of the law would have. Jude was simple of speech and phrased his thoughts in direct and frank terms, easy to understand and to the point. He demonstrates his love for his Christian brethren in his epistle when he refers to them as "beloved" three times in his epistle (3; 17; 20). And on the opposite side, he clearly communicates his disdain for ungodly men and pronounces the condemnation of God upon them in the harshest of terms possible for a man of God. There is no room for speculation as to the feelings of Jude towards those who would lead his "beloved" brethren away from Christ and down the road to destruction.

There is no shortage of disagreement over the date of Jude. The best evidence we have puts the date of authorship in the latter half of the first century. Looking at Jude 17-19, we see that the writer appeals to the words spoken by the apostles in a way that looks back on them as to a former age. In Jude 3 we see, concerning the faith, as being "once delivered" demonstrating that at the time of this writing, "the faith" had been completely delivered and recorded. Jude points to prophecies regarding heretics by the apostles and affirms that these predictions have indeed been fulfilled. The entire book takes on a general feeling of looking back to a former time, therefore it is entirely possible that this book could be one of the latest written works we have. It is entirely possible, given the evidence at hand that this book could have been written after the destruction of Jerusalem in AD 70.

While no conclusive evidence exists as to the exact date, it is of little importance in the grand scheme of things. Whenever the book was written, it has an application to any who would pervert the doctrine of Christ. Given the current state of religion today with all the division and denominationalism, Jude may very well be one of the most relevant books we have today. One cannot conduct a through and honest study of this epistle without taking a critical look at the myriad array of denominations among those professing Christ as savior and come away from such a study without any misgivings towards division in the body of Christ. Let those who would pervert the gospel of Christ and teach the doctrines and commandments of men instead, beware. Jude's condemnation for such behavior leaves no room for speculation as to the fate facing those who would depart from the truth and teach doctrine in opposition to that which was once for all time delivered.

The intended audience of this epistle according to Jude 1 is to all Christians. Jude did not target a specific group in his introduction such as Jews or any one congregation or individual. It was a common practice for the epistles to be copied and distributed among all the churches. Such would have been the case here and obviously was in view of the fact that it was preserved and included in the inspired record of scripture we have today. The purpose for this epistle is very simple. It is stated early in the letter with urgency that there were those who having apostatized from the faith, were leading others down the road to destruction with them. Jude is a letter of warning, with application to all Christians of all ages, against apostasy and following after its destructive effects.

Any study of Jude should include a parallel study of 2 Peter 2. Peter prophecies of a group of apostates who will come in secretly and lure many away from the truth and who will suffer eternal condemnation. Jude identifies a group of apostates who did that very thing and used many of the same examples that Peter did in illustrating these people and the characteristics which would help in identifying them. One cannot help but be impressed by the similarity and draw a conclusion that Jude was identifying and condemning those who Peter forewarned his readership of.

There are a number of false doctrines in existence today. When one looks out over the array of

denominations, many having their own so called interpretation of the truth, it is hard to accept the notion that they can all be correct. Anybody with any kind of serious approach whatsoever to their soul's eternal wellbeing must at some point in their life behold all the religious diversity and reflect on the state of their own soul. There are various slants on Biblical truth, but one the most prevalent which helps gives rise to all the rest is the doctrine of salvation by faith alone. When one believes one is saved by faith alone, then the necessity of attention to correctness in other matters is of secondary importance. Advocates of this doctrine, believing that salvation is obtained by faith alone, feel the freedom to exercise their own wants and wishes into their religious service. Such supposed freedom has opened the door to all kinds of religious diversity. Those claiming Christ feel they can window shop for a "church" that suits their personal taste with no ill consequences because they feel their salvation is secure in their faith alone.

The book of James, in particular chapter 2, presents some serious hurdles for this doctrine. One cannot accept James chapter 2 at face value and hold in any way to the doctrine of Salvation by faith alone. This doctrine is here mentioned because Jude is all about those who would apostatize from God's truth and James was one book written to combat the beliefs of a group of apostate Christians who, wrongly believing that one is saved by the merits of God's grace alone, had crept into the church bringing this unholy doctrine with them. They used this perversion to justify all kinds of illicit sexual behavior and to even promote it.

Another doctrine which has arisen through the centuries is the doctrine of 'Once Saved, Always Saved'. This doctrine teaches that once one is saved, there is nothing they can do which will cause them to so sin so as to lose their salvation. Proponents of this doctrine have some serious hurdles to overcome with the book of Jude which is all about apostatizing Christians. Jude contains words of condemnation for those who do pervert the truth of God's word and likewise for those who would follow their unholy teachings. If the possibility of apostasy did not exist, then Jude, as well as 2 Peter chapter 2, would be an altogether unnecessary inclusion in God's word. Like James chapter 2, there is no way one could take the book of Jude at face value and continue to believe in the specific doctrine it is intended to condemn.
(grandychurchofchrist.org.)

Brother Jude by Wayne Blank

The epistle (see Epistles) of Jude is one of the shortest entries of the New Testament, and as such is often overshadowed by the Book of Revelation which follows it. Obviously, Jude was written by a man named Jude (also known as Judas - Jude was the Greek form of the Hebrew name Judas, the New Testament was written mostly in Greek), but who was he? How is it that, of all of the many talented and righteous people of the early church, a letter written by this man named Jude was included in the Bible?

Who Was Jude?

Holy Bible Jude provides a little personal information about himself:

"Jude, a servant of Jesus Christ and brother of James" (Jude 1:1 RSV)

We surely know who Jesus Christ was, but who was Jude's brother James, who was obviously well-known to the early church, since Jude merely had to mention his name, with no other explanation, for everyone to know who he was? There were three such well-known men named James during the time of the New Testament record. The first was the apostle James, who along with his brother the apostle John, were among the twelve apostles:

"The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him" (Matthew 10:2-4 RSV)

It is extremely unlikely however that Jude was referring to James the brother of John because that James was martyred (see Martyrs) many years before Jude wrote his epistle, and that James is plainly identified as the brother of John, not of Jude:

"About that time Herod the king [i.e. Herod Agrippa I, see The Herods] laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword." (Acts 12:1-2 RSV)

Another of the twelve apostles was also named James (see Matthew 10:2-4 above), however other Scriptures identify that James not as the brother of Jude, but as the brother of Matthew, who was also known as Levi (i.e. that James and Matthew/Levi were the sons of Alphaeus - no mention of Jude). There were at least 3 sets of brothers in the twelve apostles - Peter and Andrew, James and John, and James (of whom very little is recorded) and Matthew/Levi.

"The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him" (Matthew 10:2-4 RSV)

And as He passed on, He saw Levi the son of Alphaeus sitting at the tax office, and He said to him, "Follow Me." And he rose and followed Him." (Mark 2:14 RSV)

The third recorded James is almost certainly the brother that Jude spoke of, since other Scriptures actually identify them as brothers, but so not to appear haughty, Jude merely referred to himself (i.e. in Jude 1:1) as the "servant" of Jesus Christ, when in fact Jude, and his brother James, were actual brothers of Jesus Christ. As the Word of God plainly states, Jesus had 4 brothers and at least 2 sisters - Jude was Jesus' youngest brother:

"And when Jesus had finished these parables, He went away from there, and coming to His own country He taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas [i.e. Jude]? And are not all his sisters with us? [see also Mary's Other Children?]" (Matthew 13:53-56 RSV)

Fact Finder: The New Testament epistle of James was written by Jesus' actual brother James, as was the epistle of Jude written by Jesus' actual brother Jude, as we have seen in this study. What other actual relative of Jesus Christ wrote part of the New Testament - the Book of Revelation?

See The Apostle John, Aunt Mary? and Do A Little Favor For Your Cousins?

Barnes' Notes on the Bible
Philip and Bartholomew - These two were probably sent out together. Philip was a native of Bethsaida, the city of Andrew and Peter. He is not the same as Philip the evangelist, mentioned in Acts 6:5; Acts 21:8. Bartholomew (literally, "the son of Tolmai").
Thomas - Literally, "a twin," in reference to which he is also called "Didymus," John 11:16. For his character, see the notes at John 20:25. "And Matthew the publican." See the notes at Matthew 9:9. "James the son of Alpheus." See the note above.
And Lebbeus, called Thaddeus - These two words have the same signification in Hebrew. Luke calls him "Judas," by a slight change from the name "Thaddeus." Such changes are common in all writings.

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Ref. Christian Inconnect: An Overview Of The Book Of Jude
Gill's Exposition of the Entire Bible
Institute of Creation Research: Introduction to Jude
Quotable Quotes by Kyle Butt, M.A. Apologetics Press
In Defense of...the Bible’s Inspiration [Part I] by
Bert Thompson, Ph.D. Apologetics Press

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