

JUDE

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I. AUTHOR - Jude. 5 in the NT:

1. Judas Iscariot

2. another apostle Jude, son (or bro.) of James (Luke 6:16; Acts 1:13; John 14:22); apparently = Lebbaeus or Thaddaeus

3. one of the four half-bros. of Jesus (Matt. 13:55; Mark 6:3)

4. the man with whom Paul lodged following his conversion (Acts 9:11)

5. a leading fig. in the Jeru. Church, Judas surnamed Barsabbas (Acts 15:22, 27, 32).

Jude, the half-brother of Jesus:

1. 1:1 - He identified himself as Jude the brother of James & servant of Jesus Christ.

a. why he identified himself this way (just like James):

1. humility

2. shame for rejecting Jesus as Messiah until after Jesus' resurrection

3. emphasized spiritual relationship with Jesus more important than his physical relationship with Jesus

b. Mt. 13:55, Mk. 6:3 - lists the 1/2 bro.

c. Jude also mentioned James (Jude 1)

1. He is James, Jesus' brother.

2. James was more well-known (Jerusalem church leader) than Jude.

d. Jude was not as well known, thus, did not use an apostolic title

e. What we know of him: very little

1. Not a believer in Jesus prior to the resurrection (John 7:5; Acts 1:14).

2. Lea says Jude probably involved in itinerant preaching & wrote this epistle to his flock(s) (p. 576).

2. External evidence

a. late and scarce quotations from early church fathers

1. but Jude is short, not much to quote

2. maybe it was not well circulated

3. Jude, himself, did not carry much authority

4. its use of noncanonical sources

b. The early church did accept it as canonical, but some early doubts

1. From Jerome until the Reformation authorship was not questioned.

3. Case for Apostolic Authorship:

- a. Pseudepigraphy in the NT still has not been proven**
- b. Pseudep. in the NT would be unethical**
- c. No apparent motive for such a forgery**
- d. Living apostles would've denounced it**

II. DATE -

1. AD 65-80, late enough for the false teaching to develop.

a. Eusebius said Hegesippus said Jude's grandsons appeared before Domitian (reigned AD 81-96).

1. Critics say Jude was long dead by this time. But he would have been in his 70s then (Lea, p. 576).

III. SETTING - Considering its Jewishness, **Palestine** appears to be a good choice for setting. However, Egypt and Rome are also popular choices.

IV. THEME - An earnest contention for the **faith**

A. Richard Bauckham calls it a Jewish-Christian **apocalyptic** writing. Most scholars categorize it as "early Catholic."

V. RELATION TO 2 PETER

1. There is a **general** agreement in thought & vocabulary rather than a word-for-word agreement.

ALLEGED NONCANONICAL CITATIONS IN JUDE

(Underlined citations are the most probable.)

Jude 4 (*I En.* 106.19; 108.7; *Testament of Moses* 7.3, 7)

**Jude 6 (*I Enoch* 10.4-5, 12; 12.4; 13.1; 22.11; 54.3-5;
Hesiod, *Theogony* 718, 729; *Testament of Naphtali* 3.5;
Testament of Reuben 5.6-7)**

Jude 8 (*I Enoch* 6.4; 9.8; 41.1; 99.8; *Testament of Naphtali* 3.4; *Testament of Ashar* 7.1)

Jude 9 (*Assumption of Moses* [in Cramer, *Catena in epistolas catholicas*,... 160])

Jude 11 (*Testament of Reuben* 1.6; *Targum Neophiti I* on Gen. 4:8)

Jude 13 (1 Enoch 18.13, 16; 21.3; 80.6; Testament of Naphtali 3.2; Testament of Gad 7.5; Hesiod, Theogony 190-92)

Jude 14 (1QapGen. 2.19-20, 22 [Aramaic fragments from 1 Enoch from Qumran])

Jude 14-15 (1 Enoch 1.9; 5.4; 27.2; 60.8; 93.3)

Jude 16 (1 Enoch 1.9; 5.4; 27.2; Testament of Moses 7.7, 9; 5.5)

Jude 18 (1 Enoch 1.9; 5.4; 27.2; Testament of Moses 7.1, 3; 6.1)

Jude 19 (Testament of Moses 7.7, 9)

Jude 22 (Testament of Zebulon 7.2)