

Jude

Author

1. The names “Jude” and “Judas” are different forms or spelling of the same name.
 - a. “Jude” is a contracted form of the name “Judas.”
 - b. The Greek form of the name was “Ioudas” [ee oo das or you das].
 - c. In English the iota [I] is rendered with a “J.” Thus you have the name “Joudas” or “Judas” with the “ou” transliterated as a “u.”
2. This “Judas” is not:
 - a. Judas Iscariot (Matt. 10:2-4; 27:5).
 - b. Judas (the brother or son of James) mention in Luke 6:16.
 - 1) This Judas was the same as Thaddaeus. (Matt. 10:2-4; Lk. 6:16).
 - 2) This is deducted by studying the various lists of the apostles found in the gospels.

MAT 10:2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

MAT 10:3 Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and **Thaddaeus**;

MAT 10:4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

LUK 6:16 Judas the son of James, and Judas Iscariot, who became a traitor.

The Gr. literally has “Judas of James.”

Some believe the James here is the father of Jude and others believe he was the brother of Jude. There is no way to know for sure from the text, but most believe it means “Judas son of James.”

- Compare also Mark 3:18 with Matt. 10:3 to deduct that Thaddaeus and Judas are one and the same.
- See also John 14:22 for a reference to Judas or Thaddaeus.

- 3) The father or brother of this Judas were not very well-known, but the implication is that the “brother” of the author of Jude was very well-known.
 - 4) He was recognized by the mere mention of his name “James.”
3. It is clear from Jude 17 that the author of this letter was not an apostle.

JUD 1:17 But you, beloved, ought to remember the words that were spoken **beforehand** [previously] **by the apostles of our Lord Jesus Christ**,

- The Gr. “proieipon” [prah ay pahn] - “to foretell, tell in advance, have said before, spoke previously.”

4. Some information we know about the author.

- a. He is the “brother of James.” (Matt. 13:55; Mk. 6:3).

Brothers And Sisters Of Jesus

- Jesus was the “firstborn” child of Mary. (Lk. 2:7).
- She had at least 6 children after giving birth to Jesus.
- Joseph was the legal father of Jesus, but the biological father of the other children.

<p>MAT 13:55 "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? Some believe from the fact that Judas is mentioned last that he was the youngest of the brothers. This is true here, but he is listed 3rd in Mark 6:3.</p>	<p>MAR 6:3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" And they took offense at Him.</p>
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- 1) The brothers of Jesus were in the “upper room” in Jerusalem. (Acts 1:14).

ACT 1:14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and **with His brothers**.

- 2) They became believers after the resurrection, and Jesus had appeared to James. (1 Cor. 15:7).

1CO 15:7 “then He appeared to [His brother] James, then to all the apostles;” This is not recorded in the gospels, but Paul, by inspiration, brings out this fact.

- 3) They were unbelievers before the resurrection of Jesus. (Jn. 7:2-5).
- 4) James, the brother of the Lord, was a very prominent man in the early church. (Acts 15:13; Gal. 1:18; 2:9).
- 5) This “James” in Jude was very well-known as the author of James was. Most conclude they are the same person. James, the son of Zebedee, was dead. (Acts 12:1,2). Herod has killed him with a sword in about 44 A.D. just prior to the 1st missionary journey of Paul about 45 A.D.. See Acts 13.

- b. James, the Lord’s brother, was very well-known, and Jude affirms he is “the brother of James.”

- 1) This would immediately give him recognition and identification.
- 2) We have no idea how well Jude, the Lord’s brother, was known in the early church, but we must assume he was not unknown.

- c. He likely does not call himself **the brother of Jesus** because of his humility just as James had done. (Jas. 1:1).

- 1) Being physically related to Jesus was not important spiritually. (Matt. 12:46-50).
- 2) It is speculated that Jude wanted to stress his spiritual relationship with Jesus rather than he was the half-

brother of Jesus.

- d. He is the brother of James and half- brother of Jesus. (Lk. 6:16; Acts 1:13).
- e. He calls himself “a bond-servant of Jesus Christ.”
 - 1) The Greek word “doulos” [**doulos**] is the same word James used to describe himself. (Jas. 1:1).
 - 2) The word “bond-servant” [slave] shows his great humility.
- f. By the words “Jesus Christ” Jude is stressing his spiritual relationship to Jesus rather than his physical relationship. Jesus was His Savior and Lord.
- g. James, his brother, became an apostle (Gal. 1:19), but there is no reference in the New Testament of Jude being an apostle.
 - 1) If Jude had been an apostle, surely he would have mentioned it.
 - 2) Surely, he would not have referred to the apostles as if he was not a part of them. (Jude 17).
- h. James added the word “Lord” (Jas. 1:1), but there seems to be no significance to this except James used the word constantly to refer to Jesus.
 - 1) James 1:1 “the Lord Jesus Christ”
 - 2) Jas. 1:7, 12; 2:1; 3:9; 4:10, 15; 5:4, 7, 8, 10, 11, 14, 15.
- i. Origen, an early writer of the 3rd century, said Jude (the Lord’s brother) wrote this epistle, and refers to it as Scripture.
- j. The Muratorian Canon (A.D 175) refers to Jude’s epistle by name.
- k. Clement of Alexandria (A.D. 200) quotes this epistle and mentions Jude’s name.
- l. Many early writers accepted this book as Scripture and most Christian did, but there were doubters then and now.
- m. There are people who doubt or challenge almost everything about the Bible and Jesus because they doubt or deny anything miraculous and often God Himself. They look for a natural way to deny or explain away everything supernatural.

Time of Writing

- 1. The book of Jude is very similar to 2 Peter the 2nd chapter, and it appears to have been written in about the same time period as 2 Peter.
 - a. Some believe 2 Peter is a forgery, and the author [not Peter] leaned heavily on Jude for his material.
 - b. They contend that 2 Peter was written in the 2nd or 3rd century.
 - c. This is unproven and it appears that 2 Peter was written by the apostle Peter before the epistle of Jude.
 - d. The forgery hypothesis is set forth primarily by those who reject most or all of the New Testament books

as spurious [not genuine].

2. Both 2 Peter 2 and the book of Jude deal with false prophets or teachers who are described in very similar language as a study of Jude will reveal.
 - a. 2 Peter presents the false teachers as coming though some may have already appeared on the scene. (2 Pet. 2:1-3).
 - b. Jude presents the vicious false teachers as present. They are corrupt to the core and ravaging the church.
3. Jude was written after 2 Peter in about 65 to 68 A.D. according to the thinking of many scholars.
4. We do not know how long afterwards, but it likely was not a long time.
 - a. Some argue it was written after Peter's death that is assumed to be about 67 or 68 A.D..
 - b. This may be true, but it is supposition.
 - 1) We know Peter died a violent death (Jn. 21:18,19), but we do not know the year of his death.
 - 2) He died not long after the writing of 2 Peter. (2 Pet. 1:13-15).
 - c. It is possible that Peter was still alive when Jude was written, but whether he was dead or alive does not change the message of this epistle.
5. The situation was already getting very serious as 2 Peter reveals. (2 Pet. 2:10-22).

Place

1. We do not know where Jude was at the time of writing.
2. There is nothing in this letter that helps determine the place of writing.
3. We have very little information about Jude the Lord's brother.
4. He was last mentioned in Acts and even then not by name.

ACT 1:14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and **with His brothers**.

- a. It is assumed that the words "His brothers" refers to all 4 brothers, but this may or may not be true. Only James and Jude are mentioned by name in the church.
- b. His sisters are not mentioned in Acts 1:14 or in the church, but neither is Mary.
- c. We know nothing about them after the church began, but it is mistake to deduct anything from silence.

Purpose

1. The purpose was to urge his readers to "contend for the faith" against the false teachers Peter had prophesied would come. (2 Pet. 2:1, 3).

2PE 2:1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

2PE 2:3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

- a. The false teachers were apostates who had infiltrated the church.
 - b. These men must be stopped and not allowed to destroy the church.
 - c. It is possible for a Christian to apostate or the warnings of this epistle mean little, if anything, at all.
2. It is written seeking to encourage Christians to build themselves up in the “most holy faith” and to keep themselves God’s love. (Jude 20, 21).
 3. Other reasons are also stated in Jude 22-23.

JUD 1:22 And have mercy on some, who are doubting;

JUD 1:23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

To Whom Written

1. Jude is one of seven books called General Epistles.
 - a. The other books are James, 1 & 2 Peter, 1, 2, 3 John.
 - b. 2 and 3 John are individual epistles that are called General Epistles because of their grouping with 1 John.
 - 1) 2 John was written to a Christian lady likely bearing the name “Cyria” or “Kyria.” (2 Jn. 1).
 - 2) 3 John was written to a splendid Christian man named “Gaius.” (3 Jn. 1).
2. This book was not written to a single congregation or individual, but was intended for Christians at large.
3. It was written to those who were familiar with the Old Testament. (Jude 5,6,7,11).
 - a. This may imply the readers were Jewish converts to Christianity, but it does not prove some of his readers were not Gentiles.
 - b. Enough time may have elapsed for some or many Gentile converts to become acquainted with the Old Testament.
 - c. No one knows that all or how many of Jude’s readers were new converts.
4. All Christians then and now need to heed the messages of this timeless book.

Some Notes About 2 Peter and Jude

1. Jude used, by inspiration, some of the material of 2 Peter 2.

2. The wording of 2 Peter 2 and Jude are very similar.
 - a. Both used some rare words in the New Testament and in ancient times.
 - b. Most examples in 2 Peter 2 and Jude are the same.
3. Jude may be acknowledging he was familiar with 2 Peter in Jude 17-18.

JUD 1:17 But you, beloved, ought to remember the words that were spoken **beforehand by the apostles of our Lord Jesus Christ,**

JUD 1:18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts."

4. Jude 18 is nearly an exact quotation of 2 Peter 3:3.

2PE 3:3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

Salutation

1:1-2

JUD 1:1 Jude, a bond-servant [slave] of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept [guarded] for [in] Jesus Christ:

- “NIV” as “kept by Jesus Christ”
 - “Kept” can be locative, instrumental or dative. It can mean “kept for Jesus Christ” or “kept in [by] Jesus Christ.” Either idea agrees with Scripture.
1. He calls himself “a bond-servant of Jesus Christ, and brother of James” - See notes regarding author of this book.
 2. “To those who are called” - See 2 Thess. 2:14.
 - “kletos” [**klay** tos] - “called, invited, chosen.”
 - “hagiazo” [hah **gee** ah zoh] means to “set apart, sanctify” is in some Greek manuscripts. See 1 Corn. 1:2.
 - a. They had been called through the gospel just as all who come to God.
 - b. God does not arbitrarily call men. He wants all to be saved. (1 Tim. 2:4; 2 Pet. 3:9).
 - c. He is not a “respector of persons.” (Acts 10:34,35).
 3. “Beloved in the Father”
 - a. John tenderly addresses his readers who are faithful to the Lord, but he will not be so tender in describing the corrupt, false teachers.
 - b. “Beloved” is from “agapao” [ah gah **pah** goh] usually translated “love,” but here “beloved.” See Rom. 1:6,7.
 - c. The NIV has “who are loved by God the Father and kept by Jesus Christ.” This is closer to the Greek text.

4. “A bond-servant of Jesus Christ” - See previous notes.
5. “kept” is from “tereo” [tay reh oh] meaning to “keep.” - See “tereo” in Jude 21 “keep yourselves in the love of God.”
 - a. Those who obey Jude 21 are “kept” [guarded] by Jesus Christ.
 - b. “kept” may have the idea presented in John 17:12.

JOH 17:12 "While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.

- c. God keeps the followers of Jesus for Christ’s coming (Jn. 17:15), but we must depend on God to be “kept for Jesus Christ.” (Jas. 4:7, 8; 1 Cor. 10:13).

JUD 1:2 May mercy and peace and love be multiplied to you. NIV “Be yours in abundance”

1. 2 Tim. 1:2 “to Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.”
2. Jude is manifesting he loves his faithful readers and desires that God’s blessings be showered upon them in abundance.

Occasion of The Epistle

1:3,4.

JUD 1:3 Beloved, while I was making every effort [being eager, making haste] to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

- “paradidomi” [pah rah dee doh mee] - “to give over, to hand over, deliver up, deliver.” See KJV, ASV, RSV, NASB. It can also have the meaning of “entrusted.” (Matt. 25:14). See NIV, McCord.
- The idea is that “the faith” had been “delivered” [entrusted] to “the saints” [believers] and they had the responsibility to obey and defend the glorious message, truth put in their care.
- Once again Jude calls his readers “beloved.”
- **“Beloved” is used some 4 times in the book of Jude.**

JUD 1:1 Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, **beloved** in God the Father, and kept for Jesus Christ:

JUD 1:3 **Beloved**, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

JUD 1:17 But you, **beloved**, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

JUD 1:20 But you, **beloved**, building yourselves up on your most holy faith; praying in the Holy Spirit;

1. “I was making every effort”

- RSV “being very eager” - NIV “was very eager”
- Lit. “Beloved, making all haste to write” The Gr. “haste” comes from “spoude” [spoo **day**].
 - a. He was not making some half-hearted effort. Exactly what “every effort” entailed is not made clear, but involves eagerness.
 - b. It may simply mean he made the writing of this letter a very high priority, and was eager to write it to these saints he loved.
 - c. His readers were in great danger and urgently needed this letter.
 - d. Jude clearly distinguishes between his faithful Christian readers and the false teachers he is rebuking and warning against in this epistle.

2. “To write you about our common salvation”

- a. It is not “common” in the sense of being ordinary and not special.
 - b. It is “common” in the sense it is offered to all on the same conditions.
- “Common” is from the Greek “**koinos**” used about 14 times in the New Testament. (Mk. 7:2,5; Acts 2:44; 4:32; 10:14,15, 28; 11:8,9; Rom. 10:14; Tit. 1:4; Heb. 10:29; Jude 3; Rev. 21:27).
 - “Common” has the idea of “the salvation we share.”
 - It comes from the verb “**koinoo**” [koi **nah** oh] and means “to defile, profane, render unhallowed, to make common, to make unclean.”

3. It is used in Titus 1:4 like it is here in Jude.

TIT 1:4 to Titus, my true child in **a common faith**: Grace and peace from God the Father and Christ Jesus our Savior.

- a. It was a salvation enjoyed by Paul, Titus and all who obey Jesus.
 - b. They believed in the same Savior, held to the same body of truth, and enjoyed the same spiritual blessings in Christ. They had the same hope. (Eph. 4:4).
 - c. See also Acts 2:44 and 4:32 for the use of “common” in a good sense referring to the sharing of possessions.
4. “Common salvation” has this meaning.
- a. All have the same God and Spirit. (Eph. 4:4. 6).
 - b. All have the same Savior and Lord. (Eph. 4:5).

- c. All are saved by self-denial, faith, repentance, confession of Jesus, and immersion for the remission of sins. (Matt. 16:24; Jn. 3:16; Lk. 13:3; Matt. 10:32, 33; Acts 2:38; 22:16).
 - d. All become a part of the same body (the church) - the body of Christ. (1 Cor. 12:13; Eph. 1:22, 23; Col. 1:18).
 - e. All enjoy the same spiritual blessings in Christ. (Eph. 1:3).
 - f. All are promised heaven. (Matt. 5:8, 10-12; Jn. 14:1-3; Phil. 3:20; 1 Pet. 1:4).
5. “appealing that you contend earnestly for the faith” - A similar thought is presented at the end of this epistle. (Jud. 20).
- a. “Once” comes from the Greek word “**hapax**” and stresses God’s truth and all of it was once for all delivered to Christians. “**Hapax**” means “once, one time, once for all.”
 - b. It was not partially given to “the saints” nor was it meant to be changed or superseded by another message.
 - c. It is not an evolving message changing with each new generation.
 - d. It is not to be changed. (Gal. 1:6-9). 1 Tim. 1:3; Rev. 22:18,19.
 - e. The apostles were guided “into all truth” (Jn. 16:13); thus, there is no room for new revelations.
 - f. **We do not need a new gospel for a new age.**
 - g. We need to faithfully declare “the faith” delivered by Christ through the Holy Spirit to the apostles.
 - h. This is what the Christians at Thessalonika did. (1 Thess. 1:6-8).
6. “contend” - Gk. “epagonizomai” [e pah goh **nee** zah mi] - “to fight, contend.”
- a. This word used only here in New Testament.
 - b. It has the idea of giving a vigorous defense of the gospel.
 - 1) Christians must vigorously exert themselves to spread the gospel and also be willing and able to defend it against those who would deny it or pervert it.
 - 2) A half-hearted effort does not please God and will keep the gospel from being accepted by multitudes of people.
 - 3) Christians must equip themselves with the truth and proclaim it, live it, and defend it.
 - c. **This is not always easy, but it must be done.**
 - d. The stakes are too high for us to be lazy or indifferent in this fight.
 - e. We must never let down our armor and put away “the sword of the Spirit.” (Eph. 6:10-18).
 - f. We must always be ready to present and defend “the faith.”

- g. Preachers must faithfully preach and teach the word of God. (2 Tim. 4:2).
7. The word “faith” is not a subjective faith, but it refers to the truth of God, the word of God, the gospel, the law of liberty, etc. (Acts 6:7; Gal. 1:23; 3:23; Phil 1:27).
- a. It refers to the teachings delivered by the apostles. (Acts 2:42).

ACT 2:42 And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

1) It is not a feeling or subjective trust in Jesus. It is not the trust and confidence the believer has in God. Jude is speaking of objective faith rather than subjective faith.

2) It is “the apostles’ teachings.”

- b. The Bible teaches there is “one faith.” (Eph. 4:4).
 - c. We must be willing and able to logically and completely present the gospel to a world lost in sin.
 - d. We must obey it and be willing and able to give a vigorous defense of it.
 - e. We are fighting a spiritual warfare, and if we do not equip ourselves for this battle and have the willingness and courage to stand up for the truth we will lose the war and our souls.
8. “which was once for all delivered to the saints.”
- a. “saints” [Christians - Rom. 1:7; Phil. 4:21; 1 Cor. 1:2; 2 Cor. 1:1] possess all of the truth of God, that is, all the truth God has revealed to man.
 - 1) “All truth” was given to the apostles. (Jn.16:13).
 - 2) “The saints” received God’s revelation just as the Jews, in former times, had been entrusted with God’s words. (Rom. 3:1,2).

ROM 3:1 Then what advantage has the Jew? Or what is the benefit of circumcision?

ROM 3:2 Great in every respect. First of all, that they were entrusted with the oracles of God.

- 3) See Deut. 29:29. God has not revealed everything to man, but only the things necessary for salvation.
- b. God has equipped us with “every good work” through the inspired scriptures. (2 Tim. 3:16, 17).
- c. He has “granted us all things that pertain to life and godliness.” (2 Pet. 1:3).
- d. The apostles and other inspired teachers of the 1st century were the mouthpieces by which “the faith” [God’s truth] was “delivered to the saints.” (Jn. 14:26; 15:26; 16:13). See the book of Acts.

JUD 1:4 For certain persons have crept in unnoticed [secretly], those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness [sensuality] and deny our only Master and Lord, Jesus Christ.

1. “For certain persons have crept in unnoticed” - Gr. “pareisduo” [pah race **do** oh] - “I slip in stealthily, sneak in.”
 - a. False teachers often enter the church like “wolves in sheep’s clothing.” (Matt. 7:14,15).
 - See warnings of false teachers (Gal. 2:4; 2 Tim. 3:6; 2 Pet. 2:1; Phil. 3:2; 1 Jn. 4:1; 3:7; 2 Jn. 7).
 - 1) Jude tells us nothing about the previous lives of these “ungodly persons.”
 - 2) We do not know if originally they were genuine Christians who had become corrupt or if they had always been corrupt. The church has experienced both kinds of false teachers through the centuries.
 - 3) Either way they now presented a grave danger to the church.
 - 4) **They had to be stopped**, and faithful brethren are the ones who must stop it.
 - b. False teachers do not, at first, show their true color and expose their evil intent.
 - They acknowledged the existence of God and likely some things about Christ it must be assumed to be accepted by the church.
 - It is possible the brethren just assumed these “ungodly persons” were faithful.
 - 1) No false teacher ever says “I am a false teacher.”
 - 2) Many false teachers even disguise themselves by warning against and condemning false teachers.
 - 3) This most often leads many people to reason “these must be faithful teachers or they would not warn against false teachers.”
 - c. Once they gain the confidence of the flock they begin to slowly, or sometimes not so slowly, to introduce their corrupt doctrines.
 - d. These doctrines usually become more and more progressive until the church becomes as corrupt as the false teachers are.
 - e. Even the false teachers usually progress in their depravity, that is grow worse and worse.
 - f. The book of Jude manifests just how corrupt some false teachers become and how much depravity they bring to the church.
2. “Those who were long beforehand marked out [designed ordained] for this condemnation”
 - a. The Lord has ordained had designed or ordained that “ungodly persons” will be condemned.
 - b. Enoch had forewarned that the “ungodly” would be punished. (Jude 14,15).
 - c. Every prophet had taught the wickedness would be punished.
 - d. Peter expressed a similar thought. (2 Pet. 2:3).

2PE 2:3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

- e. John the Baptist and Jesus both demanded sinners repent. (Matt. 3:2; 4:17; Lk. 13:3, 5).
- f. They will reap what they have sown. (Gal. 6:7,8). “God is not mocked.”

3. “ungodly persons who turn the grace of our God into licentiousness”

- a. How corrupt can one claiming godliness become?
- b. Imagine one turning “the grace of our God into licentiousness.” See Rom. 6:1,2

ROM 6:1 What shall we say then? Are we to continue in sin that grace might increase?

ROM 6:2 May it never be! How shall we who died to sin still live in it?

- 1) Some were arguing that “sin” increased the “grace” of God. It made God look good and caused God to extend more and more grace.
- 2) Since “sin” makes God’s grace abound, we ought to sin.
- 3) Paul responded “May it never be!” The Greek has “me genoito” [**gen oi tah**]

c. This was what these wicked teachers were doing.

- 1) They were arguing “grace” gave us freedom to sin.
- 2) Basically they contended that “grace” allowed believers to put away all restraints on their conduct.

d. Paul described what these teachers were doing. (Tit. 1:15,16).

TIT 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

TIT 1:16 They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.

4. “And deny our only Master [Sovereign] and Lord, Jesus Christ.”

- a. They denied Jesus by their sinful conduct.
- b. They may have also denied His deity, and likely denied other things about Him such as His authority.
- c. The gnostics had denied His humanity (1 Jn. 2:18; 4:1,2; 2 Jn. 7), but these false teachers are not accused of being “antichrists” who denied Christ’s humanity.
 - 1) Some believe Gnosticism came years after this epistle was written.
 - 2) The full blown version of Gnosticism did not come to the 2nd century, but it had revealed some of its ugly head in the first century.

- The letters of 1,2,3 John make this clear. The letters are usually dated in the late 1st century, but these letters could have been written earlier. There is really nothing in the book that forces a late or early date.
- We do not know how old John was when he wrote those letters. You do not have to be old to use the expression “little children.” (Jn. 13:33).

JOH 13:33 "Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.'

- Jesus was about 33 when He spoke these words and used them as an expression of affection.
- John could have been advanced in age when he wrote 1 John, but he could have been much less than 90 to 100 when he wrote this epistle.
- Even “elder” of 2 & 3 John does not mean one was 90 to 100, though it could mean that.

3) Depending how scholars date the writings of John dictates how early many believe that Gnosticism arose.

d. They also denied Jesus by the way they were living, and had advanced the doctrine antinomianism, that is, what the body or flesh did did not matter.

1) “Antinomianism” means “against law.”

2) Many of the gnostics taught antinomianism, but they were not the only ones who taught it.

3) Other false teachers advocated “licentiousness” [sensuality].

e. Observe Jude maintains that Jesus Christ is “our only Master and Lord.”

1) “Master” is from the Greek “despotes” [deh **spah** tace] - “lord, master, owner, sovereign”

- NIV has “Sovereign,” but most translations have “Master.”
- It is rendered “lord, master” (1 Tim. 6:1,2; 2 Tim. 2:21; Tit. 2:9; 1 Pet. 3:18). Slave owners were designation as masters. They were also sovereign over the lives of the slaves.
- It is rendered “Sovereign, Supreme authority, Lord” in reference to God. (Lk. 2:29; Acts 4:24).
- Lit. “denying **the** only master [owner, sovereign] and Lord of us Jesus Christ” The single article indicates one Person is being designated. The context favors that Jude is referring to Jesus.
- Either the Father or the Son can be “Master” or “Sovereign.”

2) “Lord” is from the Greek “kurios” [**koo** ree os] - “lord.”

3) The idea may be that Jesus is our only Owner and Lord.

4) He is our Owner [Master, Sovereign] and our King.