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ART. I.—THE AUTHORSHIP OF THE EPISTLE
OF JUDE.

FROM THE FRENCH OF EUGENE ARNAUD.*

WE find among the apostles two persons going by the name of *Ιούδας*, viz.:

1. *Ιούδας Σίμωνος Ἰσκαριώτης*, "Judas Iscariot (son) of Simon." John vi. 71; xii. 4; xiii. 2, 26; also catalogues of the apostles, Matt. x. 4; Mark iii. 19; Luke vi. 16, etc.

2. *Ιούδας Ιακώβου*; "Judas the brother† of James." Luke vi. 16; Acts i. 13; John xi. 22. In the lists of the apostles given by Matthew (x. 2-4) and Mark (iii. 16-19), the name of Jude is not found, but is supplied in the first by *Lebbeus*, surnamed *Thaddeus*, and in the second by *Thaddeus* only; so that this apostle is found to have had three names: Jude, Lebbeus, and Thaddeus.

Among the *ἀδελφοί* of Jesus Christ, we find a third Jude; Matt. xiii. 55, and Mark vi. 3. "Is not his mother called Mary, and his brethren, James, and Joses, and Simon, and

* Translated from the Introduction to a work entitled "Recherches Critiques sur l'Épître de Jude, présentant une Introduction à l'Épître et un Commentaire sur chaque Verset, par EUGENE ARNAUD, Pasteur." Strasbourg and Paris, 1851. 8vo, pp. 218.

† [Here and elsewhere we adopt the word *brother*, as supplied in the English version of the Scriptures, for convenience, without prejudging the question, hereafter to be discussed, whether Jude was the *brother* or the *son* of James. Arnaud translates literally, *Jude de Jacques*.—TRANSLATOR.]

Judas?" These ἀδελφοὶ are mentioned several times in the life of Christ.

Finally, in the Acts, mention is made of a fourth Jude, called *Barsabas*, (son of Sabas,) a prophet who exercised a very considerable authority in the council at Jerusalem. Acts xv. 22, 27, 32, 33.

These are the four persons most worthy of notice who bear the name of Ἰούδας in the New Testament.

Beside these we find:

1. Judas, the fourth son of the patriarch Jacob. Matt. i. 23; Luke iii. 33; compared with Genesis xxix. 35; xlix. 8.

2. An unknown Judas, whom Luke (iii. 26) places among the ancestors of Jesus Christ.

3. Judas surnamed the Galilean, who, at the time the census was taken by Quirinus, or Cyrenius, excited, in concert with Sadduc, a revolt in Galilee. Acts v. 37; Joseph. Antiq., xviii. 1, §1; xx. 5, §1.

4. Judas dwelling at Damascus, with whom Paul lodged immediately after his conversion. Acts ix. 11.

TO WHICH OF THESE JUDES SHOULD BE ASCRIBED THE EPISTLE KNOWN BY THIS NAME?

We should not think of looking for the author of the epistle among the four last named, and Judas Iscariot is also out of the question; the discussion, therefore, rests between Jude the brother of James, Jude the ἀδελφός of Jesus Christ, and Jude Barsabas. But before entering upon the discussion, let us examine the opinions of those who attribute our epistle to another Jude than these last, or any of those mentioned in the New Testament.

What weight, in the first place, shall we give to the assertion of Grotius, who contends that the author of our epistle was Jude the fifteenth bishop of Jerusalem,* who lived in the times of Hadrian, about 117 A. D., a little before Barcochebas? The first proof he offers is, that the author, in his view, intended to combat the errors of the Carpocratians, a sect which did not come into existence until the second century. But the history of the Carpocratians is too obscure for any one to affirm

* See Eusebins, Eccl. Hist., book iv. chap. 5.

that the sect existed during the life of Jude, fifteenth bishop of Jerusalem; nor are their doctrines so well determined upon, as to enable one to say that our author wrote in refutation of them; for his epistle, as we examine it more carefully, is directed, not against teachers imbued with false doctrine, but simply against immoral men in practical life.

Finally, if the epistle had not been written until the second century, the Fathers of that period would have said something about it. In the time of Hadrian, the date of the composition of the letter according to Grotius, Christianity already numbered its distinguished teachers. In its tenor, in fact, we find no indication of so recent a period; indeed, verses 17 and 18 prove the contrary, for they show that it is addressed to men who had lived in the time of the apostle.

As to the argument which Grotius bases on the fact that the author calls himself only *δοῦλος*, and not *ἀπόστολος*, it does not in the least weaken the idea that the author was *ἀπόστολος*, considering that Paul himself seldom called himself anything but *δοῦλος*. But not to anticipate an argument which we shall pursue more at length, let us turn to another objection.

It is based upon the fact that this epistle was not at first translated into all languages, nor received in all the churches. But this objection loses its weight in view of the numerous testimonies which Christian authors of the first centuries have borne to our epistle.

Finally, Grotius contends that the words *ἀδελφὸς δε Ιακώβου*, have been added by the copyists, in order to make it appear that the epistle belonged to the apostle Jude, who had a brother by the name of James; but there is no known manuscript which permits us to suppose that these words had been placed in the margin and were introduced into the text. We conclude, then, with De Wette,* that "the opinion of Grotius is wholly gratuitous."

We come now to that of Dahl,† which is a pure fabrication. According to him, a certain priest named Jude, to whom there

* *Lehrb. der hist. krit. Einl. in das N. T.*; 3d edit., Berl. 1834.

† *Comm. exeg. critic. de ἀθεντία epp. Petr. poster. atq. Judæ, etc.* Rostock, 1807. pp. 86, 87.