The Book of Jude

Inductive Bible Study Guide

Five-Week Study Guide

This material is designed to help you achieve correct interpretation and life-changing application.

The study chart on the last page of this booklet outlines the entire inductive method.

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Study Options

Everyone studies in their own unique way. Therefore, there are several study options:

1) If you prefer to work from one marked copy for the entire book, follow the steps in “How to Build a Working Copy” to make one. Place it in a three-ring binder to use all the way through your study of the book. Then follow the guidelines in this material, applying them to the working copy.

2) If you don’t like the above option, the text is printed within this material; therefore, you can use this inductive Bible study guide alone. Additionally, the entire book is printed at the back to help you keep each section in context.

3) If you prefer to mark your own Bible, simply refer to this material for study suggestions and use it to record your observations.

How to Prepare this Material

Print the material, so you can mark it up. Tactile, hands-on involvement is the idea. For ease of use and portability, this five-week study unit can be printed on 8 ½ x 11 paper. Make two-sided copies on 3-hole punch paper, or make a stapled copy in booklet form. This will place each day’s study on facing pages. The layout has been carefully calibrated for this purpose.
Digging in: Observing, Interpreting & Applying Jude
What do I see? What does it mean? How does it change me?

How to approach your study: “Start with God’s Word; pray that the Spirit gives you clarity; then study to see what the text actually says. The Holy Spirit inspired the writing of the Bible, so who better to help us as we seek to understand it? Scripture tells us that the Spirit not only inspired the Bible, but also illumines it for us today (1 Cor. 2:12-16 and 2 Tim. 3:16)…
If we were to start with Scripture and allow it to dictate our actions, how would we live?”¹

The Goal:
The fruit of an obedient and transformed life is the important thing, not task completion. Learning to love the Savior more wholeheartedly and to apply His words is the goal.

The study ideas suggested here are merely that—ideas. These study suggestions were developed to help YOU, personally, to comprehend and to apply God’s Word.

The importance of careful, thorough Observation: “The more time you spend in observation, the less time you will need to spend in interpretation, and the more accurate will be your results. The less time you spend in observation, the more time you will need to spend in interpretation, and the less accurate will be your results.”² Slow down to SEE what God says.

First, see pg. 85. Examine the chart of the Inductive Study Method.

Now, plan the work. Work the plan. Here’s the strategy:

Week One, pg. 5-12: The Overview will allow us to view the entire letter before we divide it up section by section to study. A thorough Overview helps us keep each section in context within the letter and within the Bible as a whole. Three study options are detailed on page 2. Choose the one that will work best for your own study preferences.

Weeks Two-Five: A five-day study is provided each week, dividing the letter into sections.

Jude 1-4, pages 13-22, 76, 79
Jude 5-10, pages 23-32, 76-77, 80
Jude 11-16, pages 33-42, 77-78, 81
Jude 17-25, pages 43-52, 78, 82

Help pages, pg. 6, 53-75: Study Helps, Definitions, and Commentary included

Week One:
Overview

Book of Jude

Move at your own pace: Spread the Overview, pg. 5-12, over the course of this week
WEEK 1, pg. 5-12, Observation: What do I see?

Thorough Observation is the key to establishing context. Read. Reflect.

The Plan this week: INVESTIGATE THE HISTORICAL BACKGROUND

Historical/Biblical Setting: Where does this letter fit in the biblical timeline?

**Date of Jude:**

“Since Jude addresses a situation similar to that addressed by 2 Peter and exhibits a literary relationship (probably as a source) to 2 Peter, the two letters are commonly dated in fairly close proximity. (See Introduction to 2 Peter: Author and Title below.) Therefore, while external evidence is sparse, Jude is best dated in the mid-60s A.D.”

**Date of 2 Peter:**

“Peter probably wrote this letter from Rome not too long before his martyrdom, sometime during A.D. 64–67. Elements within the letter lead many scholars to conclude that Peter wrote during a time of persecution by Rome (perhaps during the persecution by Nero, who died in A.D. 68), while Peter himself was in a Roman prison awaiting imminent execution (cf. 1:12-15). The dating of the letter, then, depends largely on the dating of Peter’s death.”

**Purpose, Occasion, and Background**

“Jude warns against following those who have surreptitiously gained entry to the church and are perverting the one true faith with false teaching. Indeed, the letter warns against allowing the false teachers to continue to have influence. Jude calls the church to defend the truth aggressively against this infiltration. While the false teachers of Jude were profoundly libertine (morally unrestrained), it would be anachronistic to argue that they were Gnostic (an early heretical sect, or group of sects, influential from the 2nd century A.D. onward).

“Jude accomplishes his purpose by interpreting the OT analogically, using the same principles of interpretation found in 2 Peter (and elsewhere in the NT). He also draws on Jewish apocalyptic traditions (he refers to 1 Enoch and the Testament of Moses) in building his case. Thus, as literature, Jude has a distinctively Jewish flavor.

“Given the apparent Jewish perspective of the letter itself, the audience of Jude is frequently identified as Jewish, or as a mixture of Jewish and Gentile readers where the Gentiles are familiar with Jewish traditions. However, any identification of the audience is largely conjecture.”

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3 ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Introduction to Jude,” “Date.”
4 ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Introduction to 2 Peter,” “Date.”
5 ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Introduction to Jude,” “Theme,” “Purpose, Occasion, and Background.”
Literary Features

“The format is that of the NT epistle, with its loose divisions of salutation, body, and closing. But the central unit of the letter (vv. 5-16) falls decisively into the genre of a judgment oracle: it has an object of attack, a many-sided vehicle in which the attack is embodied, a discernible harsh tone, and an implied standard by which the attack is being conducted (’the faith that was once for all delivered to the saints,’ v. 3). The description of the apostates (vv.8-16) uses the portrait technique in which, as one learns more and more about the apostates, one finally has a picture of their character and actions. The concentrated use of images and allusions (e.g., to Sodom and Gomorrah and the archangel Michael) lends a poetic quality to the letter.

“The writer displays horror over the spectacle of apostasy and the false teachers who induce it. The only NT passage that surpasses Jude in these traits is Jesus’ denunciation of the religious leaders in Matthew 23. But the letter begins with the usual soothing notes of NT epistles, and in the last two verses it modulates into one of the most moving benedictions in the NT.”

Timeline

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<td>Death, resurrection of Christ (a.d. 33 or 30)*</td>
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<td>Jude, brother of Christ, likely becomes a believer after the resurrection (30/33)</td>
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<td>Jude probably serves as an itinerant missionary (30s-40s*)</td>
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<td>Jude writes his letter (mid-60s*)</td>
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<td>Peter, probably using Jude as a source, writes his second letter (54-55*)</td>
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* denotes approximate date; / signifies either; ¹ see The Date of Jesus’ Crucifixion, pp. 1809-1810

Good Bible study sources to aid your study:

- **ESVonline.org** requires site membership, but provides study tools, Greek and Hebrew lexicons, accompanying John Piper sermons, and a place for your own notes. All of this is onsite.
- **How to Read the Bible for All It’s Worth**, by Fee & Stuart, Zondervan.
- Additional biblical research is also available free online at: [www.Bible-history.com/](http://www.Bible-history.com/).
- **Free online Bible study sites**: mystudybible.com, biblos.com, biblestudytools.com, Biblegateway.com, blueletterbible.com, and crosswalk.com.

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⁷ *ESV Study Bible*, (Wheaton, IL: Crossway, 2008), s.v. “Introduction to Jude: Timeline”
First, read through the entire letter, pg. 83-84. Reflect on the tone.

“Jude, a servant of Jesus Christ and a brother of James”: Who was Jude? Why was James?

As its title implies, the book was written by Jude, brother of James and Jesus (cf. Matt. 13:55; Mark 6:3, where Gk. ‘Judas’ is the same as ‘Jude’ in Jude 1). There is little debate regarding the authenticity of the letter because of the strength of internal evidence (e.g., v. 1). Some have claimed that an anonymous author wrote this using Jude’s name, but it is unlikely that any imposter would choose the name of such an insignificant figure for his writing. Also, such a pseudonymous work would have been rejected by the church (see Introduction to 1 Timothy: Author and Title, esvonline.org), and Jude has been accepted as canonical from earliest times.”

Jude, Strong’s #2455. Ἰούδας lóudas; masc. proper noun transliterated from the Hebr. Y’hūdāh (3063), confessor of Jehovah, praise. Judah or Judas... (IV) Judas the brother of James. In two gospels (Matt. 13:55; Mark 6:3) James, Joseph, Simon, and Judas are named conjointly with the mother of Jesus as brothers of Jesus. In Jude 1:1, the author of that epistle is described as “Judas... the brother of James” (a.t.). The KJV has “Jude,” and in Mark 6:3, he is called “Judas.” These designations distinguish this Judas from the Jude (cf. III) who is described as “Judas the son of James” (a.t.), one of the Twelve Apostles. The confusion...is the mistranslation of Ιακόβου (Judas) in Luke 6:16 and Acts 1:13 as the brother of James (in the KJV) instead of his son (as in the NASB and the NIV). He who is a brother cannot also be a son. In Matt. 13:55, it is clearly stated that the two brothers, Judas and James, were also the (note the def. art. ho) brothers of Jesus. Of “Judas... the brother of James” (a.t.) as an individual we know nothing, but account should be taken of what is said collectively of our Lord’s brothers. He was probably a son of Joseph and Mary, and thus a younger half-brother of Jesus. Judas misunderstood the popularity of Jesus (Matt. 13:46ff.). In his estimation, Jesus was a foolish enthusiast (Mark 3:21). Before the resurrection of Jesus, he did not acknowledge his Brother as the Messiah (John 7:3ff.), but after the resurrection he is found “in prayer” in the upper room (Acts 1:14); his doubts, like those of his brother James (1 Cor. 15:7), may have vanished in the presence of the risen Lord. The distinct mention of the brothers of Jesus (Acts 1:13, 14) after the eleven have been named, is another reason for rejecting the KJV translation of Luke 6:16 which identifies Judas the apostle as the brother of James...He was the son of James and was also called Lebbæaeus and Thaddæeus in Matt. 10:3 and Mark 3:18 respectively. It also is further proof for the correctness of translating lóudas Ιακόβου in Luke 6:16 and Acts 1:13 as “Judas the son of James” (as in the NASB and NIV) instead of “Judas the brother of James” (as the KJV).”

James, 2385. Ἰάκωβος Iákôbos; or Ιακόβου; Ιακόβου, masc. proper noun. James (IV) James the Lord’s brother (Matt. 13:55; Mark 6:3), distinguished from the Twelve and particularly from James the son of Alphaeus (Matt. 10:3; John 2:12; Acts 1:14 [cf. Matt. 12:47–50]). Other references to the Lord’s brothers are Matt. 12:46–50; Mark 3:31–35; Luke 8:19–21. During Christ’s ministry His brothers did not believe on Him (John 7:3–5), but later they were present with Mary and the apostles in an upper room (Acts 1:14). The following references outside the gospels have to do with James: Acts 1:13, 14; 12:17; 21:18–25; 1 Cor. 15:7; Gal. 1:18, 19; 2:1–10. From these passages we learn that he was converted to a full acknowledgement of Christ (probably by the Resurrection), that the Lord appeared to him specially, that he became head of the Church of Jerusalem, and that he was put to death by the Jews either just before the siege (Hegesippus) or some 10 years earlier (Josephus). He was surnamed the Just by his fellow countrymen, and was greatly respected by all classes in Jerusalem. The Epistle of James is almost universally attributed to the brother of the Lord. This book is of greatest interest to students of the gospels. There is no epistle which contains in a small compass so many allusions to Christ’s teachings.”

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8 ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Introduction to Jude: Author and Title.”
Judas (Jude) the brother of James. In two gospels (Matt. 13:55; Mark 6:3) James, Joseph, Simon, and Judas are named conjointly with the mother of Jesus as brothers of Jesus.

Matt. 13:53-57 (NIV), 55 When Jesus had finished these parables, he moved on from there. 54 Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. “Where did this man get this wisdom and these miraculous powers?” they asked. 55 “Isn’t this the carpenter’s son? Is isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and Judas? 56 Aren’t all his sisters with us? Where then did this man get all these things?” 57 And they took offense at him.

Mark 6:3 (NIV), 1 Jesus left there and went to his hometown, accompanied by his disciples. 2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. “Where did this man get these things?” they asked. “What’s this wisdom that has been given him? What are these remarkable miracles he is performing? 3 Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?” And they took offense at him. 4 Jesus said to them, “A prophet is not without honor except in his own town, among his relatives and in his own home.” 5 He could not do any miracles there, except lay his hands on a few sick people and heal them. 6 He was amazed at their lack of faith.

During Jesus’ earthly ministry, Jude misunderstood his popularity (Matt. 12:46ff.).

Matthew 12:46-50 (NIV), 46 While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. 47 Someone told him, “Your mother and brothers are standing outside, wanting to speak to you.” 48 He replied to him, “Who is my mother, and who are my brothers?” 49 Pointing to his disciples, he said, “Here are my mother and my brothers. 50 For whoever does the will of my Father in heaven is my brother and sister and mother.”

In Jude’s estimation, Jesus was a foolish enthusiast (Mark 3:21).

Mark 3:20-22 (NIV), 30 Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. 21 When his family heard about this, they went to take charge of him, for they said, “He is out of his mind.” 22 And the teachers of the law who came down from Jerusalem said, “He is possessed by Beelzebul! By the prince of demons he is driving out demons.”

Before the resurrection, he did not acknowledge his Brother as the Messiah (John 7:3ff.).

John 7:1-5 (NIV), 1 After this, Jesus went around in Galilee. He did not want to go about in Judea because the Jewish leaders there were looking for a way to kill him. 2 But when the Jewish Festival of Tabernacles was near, 3 Jesus’ brothers said to him, “Leave Galilee and go to Judea, so that your disciples there may see the works you do. 4 No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.” 5 For even his own brothers did not believe in him.

Jude’s doubts, like those of his brother James (1 Cor. 15:7), may have vanished in the presence of the risen Lord.

1 Corinthians 15:1-7 (NIV), 1 Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. 2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. 3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Cephas, and then to the Twelve. 6 After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles.

Later, Jude says of Jesus: “Jesus Christ our only Sovereign and Lord” (Jude 4).

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After the resurrection Jude is found “in prayer” in the upper room with Jesus’ other brothers (Acts 1:14):

**Acts 1:6-14 (NIV)**  
Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?”

7 He said to them: “It is not for you to know the times or dates the Father has set by his own authority. 8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

9 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

10 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. 11 “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

12 Then the apostles returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day’s walk [from the city. 13 When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. 14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

**Timeline: these Scriptures are listed in chronological order, including time divisions in Acts.**

- The gospels (written approx. A.D. 53-55, containing accounts of James, Jude, and Jesus’ other siblings)
- Acts 1:1-6:7, (A.D. 30/33, The apostles and Jesus’ brothers found Jerusalem church, persecuted/remain)
- Acts 6:8-11:26, (A.D. 33-38, Stephen, church scattered: Jude may have started his itinerant ministry)
- James (A.D. 40-45)
- Galatians (A.D. 48)
- Acts 15:1-18:17
- 1 Thessalonians &
- 2 Thess. (A.D. 49-51)
- 1 Corinthians (A.D. 53-55)
- Acts 20:1-6
- 2 Corinthians (A.D. 55-56)
- Romans (A.D. 57)
- Ephesians (A.D. 62)
- Philemon (A.D. 62)
- Colossians (A.D. 62)
- Philippians (A.D. 62)
- 1 Timothy (A.D. 62-64)
- Titus (A.D. 62-64)
- 1 Peter (A.D. 62-64)
- 2 Peter (A.D. 64-67)
- Jude (A.D. 64-67)
- 2 Timothy (A.D. 64-67)

**The span of Jude (and his wife’s) ministry for Christ Jesus**

1Co. 9:5, Paul says Jesus’ brothers traveled with believing wives

Jude’s only letter in the canon. May have used 2 Peter as a source.

Read through the entire letter again. Reflect on how Jude speaks of Jesus.
Observation exercise: Noticing and marking the Persons

List everything you notice about the recipients:
What kind of people are they? What commands and instructions did Jude give?

1) Read through the entire letter at least once.
2) As you read, jot down your observations in the space provided.
3) If you’re using the working copy for the entire study, as you read mark in the working copy the words and pronouns associated with the recipients. Dear friends, love/loved, mercy, salvation/save, keep/kept/reserve

List everything you notice about God, Jesus, and the Holy Spirit:

1) Read through the entire letter at least once.
2) As you read, jot down your observations in the space provided below.
3) If you’re using the working copy for the entire study, as you read mark each member of the Trinity in a unique way in the working copy
List everything you notice about the “bad guys”:

**What kind of people are “these people”? What deeds? What mindset?**

1) Read through the entire letter at least once.
2) As you read, jot down your observations in the space provided below and on the next page.
3) If you’re using the working copy for the entire study, as you read **mark in the working copy the words and pronouns associated with the “bad guys”:** These people, perversion/evil desires/immorality, keep/kept/reserve; condemn/judge; destroyed/fire/destruction/perish, darkness/blackest, mindset terms
Final Observation exercise: Ponder two Key Contrasting Ideas

Read through the letter again as you record here what you observe about these:

Destruction/Punishment/Judgment

Love/Peace/Grace/Mercy
Plan the work. Work the plan. Here’s the strategy:

The first 3 days provide different ways to observe the text.

The fourth day is a long day of interpretation. The fifth day focuses on application.

Work through all 5 days for the full study.

Busy week? Adjust. Craft your own 3-day Study.

Choose only one observation day—Day 1, 2, or 3, whichever one helps you the most.

Then move on to days 4 and 5 for interpretation and application.
Day One, Focus on this: What do I see (Observation)? We’ll learn what it means later.

Contemplate the text in at least two translations. Observe the details.

Jude 1-4 (NIV®)
1 Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for Jesus Christ:
2 Mercy, peace and love be yours in abundance.
3 Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people.
4 For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

First Steps: Establishing Context

- **Read Jude 1-4 above and on the facing page.** Reading a text in more than one translation gives us new insight. **Compare the wording. Read acquisitively.**
- **Read through all of Jude to set this passage in context (pg. 83-84).**
- **Consider Jude 1-4 again. Write down the ideas you want to investigate further:**
  ___________________________________________________________________________
  ___________________________________________________________________________
  ___________________________________________________________________________
- **Make notes in the margin of your working copy or in the text here.**
- **If you didn’t complete the Overview, take an extra day. Read through the letter again.** Ponder what Jude says love, peace, mercy, and grace in contrast with what he says about destruction, judgment, and punishment. **Then summarize the aim of this letter:**
  ___________________________________________________________________________
  ___________________________________________________________________________
  ___________________________________________________________________________
  ___________________________________________________________________________
- **Make a traditional outline of the text, if it helps you.** See a structural analysis outline, pg. 19.
Jude 1-4 (ESV®)

1 Jude, a servant of Jesus Christ and brother of James,
   To those who are called, beloved in God the Father and kept for Jesus Christ:
2 May mercy, peace, and love be multiplied to you.
3 Beloved, although I was very eager to write to you about our common salvation, I
   found it necessary to write appealing to you to contend for the faith that was once for
   all delivered to the saints. 4 For certain people have crept in unnoticed who long ago
   were designated for this condemnation, ungodly people, who pervert the grace of our
   God into sensuality and deny our only Master and Lord, Jesus Christ.

What do you see? Look at the text. In this step, we will observe, not interpret.

1) Who wrote this letter? ____________________________ How does he describe himself?

2) Think about it: What might it tell us about Jude that he calls himself a slave/servant of his older half-
brother Jesus, doesn’t spell out their family connection, and only names himself as a sibling of his
more well-known brother in the church, James? Has Jude been laboring outside the limelight?

3) How does he describe the believers who received his letter, v.1? ____________________________,
                                            ____________________________, and ___________________________________
If you are a believer, these three descriptions are also true of you. Pause to reflect on what each
of these might mean and on how these truths impact your daily life and your eternal destiny.

4) What do the called receive, v.2? __________________________________________________________

5) How are mercy, peace, and love given to those loved by God? ________________________________

6) What label does Jude attach to the recipients as v. 3 opens? _________________________________

7) What does this tell us with his relationship with the believers he addresses? ____________________

8) What was he very eager to write about? ____________________________________________________
   But, what was he more compelled to do? ____________________________________________________

9) To whom was the faith once for all entrusted, v. 3? ________________________________

10) Why was Jude compelled? What had happened, v. 4a? ________________________________

11) Was their arrival overt or clandestine? How did they “slip in”? ______________________________

12) Was God surprised? ___________ What had God long ago inspired to be written about and
designated would happen to these certain individuals? __________________________________________

13) How are these people described in 4b? They are _________________________________ people,
    who _________________________________ and ____________________________________________

14) How does Jude describe his half-brother Jesus here? _______________________________________
Day Two, Key words: What does the text show me (Observation)?

1) **Read through Jude 1-4 thoughtfully one more time.** Determine the key words and phrases for this particular section. A key word or phrase is one that is crucial to understanding the meaning of the text.

2) **So what words are crucial?** Consider the questions you answered and meditated on from pg. 14-15. What words are crucial for comprehension? What words, if you removed them from the text, would remove the meaning or intent of the passage? What words tie this passage to Jude’s overarching purpose and focus in this letter?

3) **Mark the words you now understand to be crucial**—the words that have definitions you must know in order to understand the text.

**HOW:** Use color or pencil or ink, whichever you prefer. Mark each key word with a unique mark for that particular word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). The purpose of marking is to help us see what’s there. (1) If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you’re not using the working copy, use the text on the facing page, or (3) complete this exercise in your own bible. Or do any combination of the three; it’s entirely up to you.

**Mark these words with unique markings for each one:**
- God, Christ Jesus, Holy Spirit
- Author (including pronouns [I, me, my, our], Jude)
- Recipients (including pronouns [you, your, those, who]), Dear friends
- Other people (including pronouns [their, they, themselves]), certain individuals, These people
- Key/Significant Words observed during the Overview: love/loved; mercy/merciful; salvation/save; pervert/evil desires/license for immorality; destroyed/destruction/fire/perish; darkness/blackness; condemnation/judge; keep/kept/reserved; words related to mindset. Other Significant terms which are crucial in Jude 1-4: called, peace, abundance, write/written, contend, the faith, once for all, entrusted, holy, ungodly, grace, deny, Sovereign, Lord.

Mark any other words that are crucial for determining the meaning.

**List what you observe about God and Christ Jesus:**

God the Father:  
Christ Jesus:
Jude 1-4 (NIV®)

1 Jude, a servant of Jesus Christ and a brother of James,
To those who have been called, who are loved in God the Father and kept for Jesus Christ:
2 Mercy, peace and love be yours in abundance.
3 Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people. 4 For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

List what observe about believers and these “certain individuals”:
Believers to whom Jude writes:  
Certain Individuals:

Write down your observations about Jude himself and why he writes:
Day Three: What do I see (observation)? What does it mean (interpretation)?

Mark Grammatical Phrases: This exercise will help you see the main ideas. On the next page the verses are spaced in a way that provides a simple structural analysis to assist you in unpacking this dense passage. Take a moment to consider: What all do we have because we are called, loved, and kept?

Mark the following in the working copy or in the copy of Jude 1-4 on the next page:

- Find the words of comparison. Find the words of contrast. Make note of them.
  
The comparison exists between the called people and the certain individuals who have slipped in ______________________
  
The contrast exists between the called people and the certain individuals who have slipped in

- Draw a little clock face (or another mark you choose) above words showing expressions of time: (once for all, long ago, etc.). What do these tell us about God?
  
- Mark with an “X” words that show conclusion, end result, or channel of operation (therefore, though, although, so that, for this reason, because, for, etc.). Draw arrows to connect the linked ideas. Find them all. What is the author trying to show or prove? What is the conclusion or result that he is emphasizing? For example:

  “Dear friends, ALTHOUGH I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend...FOR certain individuals...have secretly slipped in

  FIND AND MARK THE REST.

- Commands require action and clarify the purpose of the letter. They should always be observed and applied, if they’re not particular to the recipients. There are no commands in Jude 1-4.
  
- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.
  
  - These words express continuous or habitual action. Mark like this (\(\text{\textbullet}\)):
    - v. 3, “very eager,” “to write,” “urge,” “to contend”
    - v. 4, “pervert,” “deny”

  - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (\(\text{\textarrow}\)):
    - v. 1, “are loved,” “kept”
    - v. 4, “was written about”

As you completed this exercise, what was revealed about the passage? Write down anything you discovered that you hadn’t seen in the text before. Continue tomorrow.
Jude 1-4 (NIV®)

1 Jude,
    a servant of Jesus Christ
    and a brother of James,
To those
    who have been called,
who are loved in God the Father
and kept for Jesus Christ:
    2 Mercy,
    peace
    and love
    be yours in abundance.

3 Dear friends,
    although I was very eager to write to you
    about the salvation we share,
I felt compelled to write and urge you
    to contend for the faith
    that was once for all
    entrusted to God’s holy people.

4 For certain individuals
    whose condemnation was written about long ago
    have secretly slipped in among you.
They are ungodly people,
    who pervert the grace of our God
    into a license for immorality
    and deny Jesus Christ
    our only Sovereign
    and Lord.
Day Four: What does it mean (interpretation)? How does this change me (application)? Consider these questions as you complete the next pages. Then follow instructions on pg. 22.

“If you want to understand a biblical text, you’ve got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn’t mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you’re going to ask questions, you’ve also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process.”

What does Jude’s humility tell us about himself and about biblical leadership?

How do the promises given “to those who are called” reassure us as we wade into this letter about condemnation, destruction, and judgment?

What does it mean to have mercy, peace, and love in abundance as a gift from God?

What does the term “dear friend” indicate about the relationship between believers?

How compelling is the problem with the “certain individuals” if it would divert a church planter/founder away from the topic of salvation in his writing? As the Author of Scripture, Who inspired this diversion?

What does it mean to “contend for the faith?”

How was the faith “once and for all entrusted to God’s holy people”?

What does it mean to be a holy person of God?

Consult the letter: What type of condemnation was predicted for these types of harmful individuals?

Consult the letter: How might they have slipped in? Where have they been posing and lurking?

How are they ungodly? How do they pervert the grace of God into license for immorality?

Consult the letter: What does it mean eternally to deny that Jesus is the only Sovereign and Lord?

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Cross References:

Because of the close connection between Jude and 2 Peter, references from 2 Peter are given here. Mark the similarities. Use your bible: examine cross references given in the definitions.

2 Peter 1:1-11 (ESV), Simeon-Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ: 2 May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. 3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. 5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love. 8 For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. 9 For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. 10 Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. 11 For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

2 Peter 1:16-21 (ESV), For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” 18 we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. 19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. 21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

2 Peter 2:1-3 (ESV), 1 But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. 2 And many will follow their sensuality, and because of them the way of truth will be blasphemed. 3 And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.

2 Peter 3:5-7 (ESV), 5 For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6 and that by means of these the world that then existed was deluged with water and perished. 7 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.
Notes & Definitions:
Visit pages 54-67 to find the key definitions given in alphabetical order. Note the terms. Look up additional words and record the definitions here. Jot notes and put into your own words.

Now what?
1) Return to page 20 to finish answering the interpretation questions.
2) Next go to pg. 68-69 for commentary help. Return to questions, if needed.
3) Then travel to pg. 76-82 for Day Five: Summary and Application
Week Three:
One-Week Section Study

Jude 5-10

Plan the work. Work the plan. Here’s the strategy:
The first 3 days provide different ways to observe the text.
The fourth day is a long day of interpretation. The fifth day focuses on application.
Work through all 5 days for the full study.

Busy week? Adjust. Craft your own 3-day Study.
Choose only one observation day—Day 1, 2, or 3, whichever one helps you the most.
Then move on to days 4 and 5 for interpretation and application.
Day One, Focus on this: What do I see (Observation)? We’ll learn what it means later.

Contemplate the text in at least two translations. Observe the details.

Jude 5-10 (NIV®)

5 Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe. 6 And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.
7 In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.
8 In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings. 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, “The Lord rebuke you!” 10 Yet these people slander whatever they do not understand, and the very things they do understand by instinct—as irrational animals do—will destroy them.

First Steps: Establishing Context

- Read Jude 5-10 above and on the facing page. Reading a text in more than one translation gives us new insight. Compare the wording. Read acquisitively.
- Read through all of Jude to set this passage in context (pg. 83-84).
- What four Old Testament people or events, that were written about long ago, does Jude discuss? 1) __________________________ 2) __________________________
  3) __________________________ 4) __________________________
- Make notes in the margin of your working copy or in the text here. Understanding this letter requires Old Testament knowledge. Write down the ideas you need to investigate further: __________________________________________________________
  ____________________________________________________________________
- Make a traditional outline of the text, if it helps you. See a structural analysis outline, pg. 29.
Jude 5-10 (ESV®)

5 Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

6 And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—7 just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

8 Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. 9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.” 10 But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.

What do you see? Look at the text. In this step, we will observe, not interpret.

1) What did Jude say in v. 4 that sparked the recounting of these Old Testament examples? __________

2) Jude reminds his readers of things they already know. What is the reminder in v. 5b? __________

3) What does he remind them of in v. 6? __________

4) Likewise, what did the people in v. 7 do? __________

5) What purpose does the destruction of Sodom and Gomorrah serve? __________

6) In every case v. 5-7, what resulted? __________

7) Just like these examples, what are these people doing, v. 8b? __________

8) Even the archangel Michael wouldn’t do this, v. 9, but what are these people doing, v. 10a? __________

9) What will be the outcome, v. 10b? __________
Day Two, Key words: What does the text show me (Observation)?

1) **Read through Jude 5-10 thoughtfully one more time.** Determine the key words and phrases for this particular section. A key word or phrase is one that is crucial to understanding the meaning of the text.

2) **So what words are crucial?** Consider the questions you answered and meditated on from pg. 24-25. What words are crucial for comprehension? What words, if you removed them from the text, would remove the meaning or intent of the passage? What words tie this passage to Jude’s purpose and focus in this letter?

3) **Mark the words you now understand to be crucial**—the words that have definitions you must know in order to understand the text.

**HOW:** Use color or pencil or ink, whichever you prefer. Mark each key word with a unique mark for that particular word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). The purpose of marking is to help us see what’s there. (1) If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you’re not using the working copy, use the text on the facing page, or (3) complete this exercise in your own bible. Or do any combination of the three; it’s entirely up to you.

**Mark these words with unique markings for each one:**
- God, Christ Jesus, Holy Spirit
- Author (including pronouns [I, me, my, our], Jude)
- Recipients (including pronouns [you, your, those, who]), Dear friends
- Others (including pronouns [their, them, themselves]), These (ungodly) people, his people, the angels, Sodom and Gomorrah and the surrounding towns, the archangel Michael, the devil
- Key/Significant Words observed during the Overview: perversion/evil desires/immorality; condemn/judgment; words related to mindset: know, remind, understand; keep/kept/reserved destroyed/destruction/fire/perish; darkness/blackness. Other Significant Words/specific terms which are crucial for understanding Jude 5-10: delivered, believe, positions of authority, abandoned, the great Day, in a similar way, example, ungodly, pollute, heap abuse/slander, reject, celestial beings.

Mark any other words that are crucial for determining the meaning.

**Record:**

- **What did these do?**
  - v. 5., some of the Jewish people didn’t believe
  - v. 6,

- **What was or will be the outcome? What did or will God do?**
  - v. 5, the Lord delivered them BUT later destroyed the unbelievers
Jude 5-10 (NIV®)

5 Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe. 6 And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

7 In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

8 In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings. 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, “The Lord rebuke you!” 10 Yet these people slander whatever they do not understand, and the very things they do understand by instinct—as irrational animals do—will destroy them.

Who are these ungodly people?

- v. 4, certain individuals have slipped in among the faithful
- v. 4, their condemnation was written about long ago—they were marked out for condemnation long ago
- v. 4, these are ungodly people, though they are there in the church
- v. 4, they pervert the grace of God into a license for immorality
- v. 4, they deny Jesus who is the only Sovereign and Lord
- Something about them warrants these warnings:

Record the other details we learn here about “these people”: 
**Day Three: What do I see (observation)? What does it mean (interpretation)?**

**Mark Grammatical Phrases:** This exercise will help you see the main ideas. On the next page, the verses are spaced in a way that provides a simple structural analysis to assist you in unpacking this dense passage. **Consider:** What do we learn about the justice of God and how he keeps his promises?

Mark the following in the working copy or in the copy of Jude 5-10 on the next page:

- Find the comparisons. Find the contrasts. Jot in the margin like this. Find the rest.
  
  v. 6-7, “And the angels who did
  
  NOT
  
  keep their positions of authority
  
  BUT
  
  abandoned their proper dwelling—these he has kept in darkness, bound...for the judgment...
  
  IN A SIMILAR WAY,
  
  Sodom and Gomorrah...gave themselves up to sexual immorality and perversion.
  
- Draw a little clock face (or another mark you choose) above words showing **expressions of time:** (the last time, now, for a little while, etc.). **What do you learn about God’s timetable?**

- Mark with an “X” words that show **conclusion, end result, or channel of operation** (according to, that, though, so that, for this reason, because, to further, etc.). **Draw arrows** to connect the linked ideas. **Find them all. What is the author trying to show or prove? What is the conclusion or result that he is emphasizing? For example:**
  
  “I want to remind you, THOUGH you already know this THAT the Lord at one time delivered...”

  **FIND AND MARK THE REST.**

- **Commands** require action and clarify the purpose of the letter. They should always be observed and applied, if they’re not particular to the recipients. **There are no commands in Jude 5-10.**

- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.
  
  - These words express continuous or habitual action. Mark like this (⌒):
    
    - v. 7, “suffer”
    - v. 8, “on the strength of/relying on”
    - v. 9, “disputing”
  
  - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (→):
    
    - v. 5, “know”
    - v. 7, “has kept”

As you completed this exercise, what was revealed about the passage? Write down anything you discovered that you hadn’t seen in the text before. Continue tomorrow.
Jude 5-10 (NIV®)

5 Though you already know all this,
   I want to remind you that
   the Lord at one time
   delivered his people out of Egypt,
   but later destroyed those who did not believe.
6 And the angels who did not keep their positions of authority
   but abandoned their proper dwelling—
   these he has kept in darkness,
   bound with everlasting chains
   for judgment on the great Day.
7 In a similar way, Sodom and Gomorrah
   and the surrounding towns
   gave themselves up
   to sexual immorality and perversion.
   They serve as an example of those who suffer the
   punishment of eternal fire.
8 In the very same way, on the strength of their dreams
   these ungodly people pollute their own bodies,
   reject authority
   and heap abuse on celestial beings.
9 But even the archangel Michael,
   when he was disputing with the devil
   about the body of Moses,
   did not himself dare to condemn him for slander
   but said, “The Lord rebuke you!”
10 Yet these people slander whatever they do not understand,
   and the very things they do understand
   by instinct—as irrational animals do—
   will destroy them.
**Day Four:** What does it *mean* (interpretation)? How does this *change* me (application)? Consider these questions as you complete the next pages. Then follow instructions on pg. 32.

“If you want to understand a biblical text, you’ve got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn’t mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you’re going to ask questions, you’ve also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process.”

What do we learn about God’s justice and timetable from the fact that those he delivered at one time, he later destroyed when they did not believe?

What is the source of these statements about the angels? Do we need to know who these angels are and what exactly they did to grasp the point of v. 6? If God will even bind disobedient angels in eternal chains for judgment, what will he do with disobedient humans who rank lower than the angels?

In a similar way, what did Sodom and Gomorrah and the nearby towns do to merit destruction?

What does the fact that God would judge them for sexual immorality and perversion, teach us as an example?

Following or relying on some type of dream, what were “these people” doing that compelled Jude to write? What does it mean to be ungodly, to pollute your body, to reject authority, and to heap abuse on celestial beings? What does that look like?

As an example, what did does Michael avoid doing? What is the source of this statement?

Yet, unlike Michael’s restraint, what do “these people” do that is like “irrational animals”? What kinds of actions do “unreasoning animals” commit? What drives their actions?

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Cross References:
Because of the close connection between Jude and 2 Peter, references from 2 Peter are given here. Mark the similarities. Using your bible: Examine the cross references listed below.

2 Peter 2:4-14 (ESV), 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; 5 if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; 6 if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; 7 and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked 8 (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); 9 then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, 10 and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, 11 whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. 12 But these, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, 13 suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you. 14 They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed.

2 Peter 3:6-13 (ESV), 5 For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6 and that by means of these the world that then existed was deluged with water and perished. 7 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. 8 But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. 11 Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, 12 waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! 13 But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

Check out these significant and helpful cross references:

His people Israel: Exodus 1:15; Numbers 13-14 (brief recap of the same: Deuteronomy 1:1-2:19)  
Michael, Moses’ body, & the devil: Deut. 34:5-6 Dan. 10:10-21; 12:1 Zech. 3:1-2 Rev. 12:7-12
Notes & Definitions:
Visit pages 54-67 to find the key definitions given in alphabetical order. Note the terms. Look up additional words and record the definitions here. Jot notes and put into your own words.

Now what?
1) Return to page 30 to finish answering the interpretation questions.
2) Next go to pg. 70-72 for commentary help. Return to questions, if needed.
3) Then travel to pg. 76-82 for Day Five: Summary and Application
Week Four:
One-Week Section Study

Jude 11-16

Plan the work. Work the plan. Here’s the strategy:

The first 3 days provide different ways to observe the text.
The fourth day is a long day of interpretation. The fifth day focuses on application.
Work through all 5 days for the full study.

Busy week? Adjust. Craft your own 3-day Study.
Choose only one observation day—Day 1, 2, or 3, whichever one helps you the most.
Then move on to days 4 and 5 for interpretation and application.
Day One, Focus on this: What do I see (Observation)? We’ll learn what it means later.

Contemplate the text in at least two translations. Observe the details.

**Jude 11-16 (NIV®)**

11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion.

12 These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

14 Enoch, the seventh from Adam, prophesied about them: “See, the Lord is coming with thousands upon thousands of his holy ones 15 to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.” 16 These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

**First Steps: Establishing Context**

- Read Jude 11-16 above and on the facing page. Reading a text in more than one translation gives us new insight. Compare the wording. Read acquisitively.
- Read through all of Jude to set this passage in context (pg. 83-84).
- Consider Jude 5-19 as a whole. In verses 6-11, Jude continues his description of the false teachers who plague the churches he planted and oversees. Write down the ideas you want to investigate further:
  - ____________________________________________________________________________
  - ____________________________________________________________________________
  - ____________________________________________________________________________
  - ____________________________________________________________________________
- Make notes in the margin of your working copy or in the text here.
- Make a traditional outline of the text, if it helps you. See a structural analysis outline, pg. 39.
Jude 11-16 (ESV®)

11 Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. 12 These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; 13 wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

14 It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, 15 to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” 16 These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

What do you see? Look at the text. In this step, we will observe, not interpret.

1) Continuing his description of the false teachers, what does Jude pronounce, v.11? 

2) What have they done, v. 11? 1) 2) 3)

3) They are similar to these notorious people mentioned in the Old Testament. Jude also describes them using a series of metaphors in v. 12-13. Ponder these descriptions. These people are:
   • eating with you/as they feast with you 
   • who feed/feeding 
   • , twice dead 
   • v. 13, 
   • wandering stars, 

4) V. 14, Enoch, the seventh generation from Adam, prophesied what about these people: With whom is the Lord coming with to execute judgment?

5) How many times is the word “ungodly” or “ungodliness” used in that quote?

6) Summarize, for what will they be judged and convicted, v. 15?

7) V. 16, These people: 1) 2) 3) 4) 5)
Day Two, Key words: What does the text show me (Observation)?

1) Read through Jude 11-16 thoughtfully one more time. Determine the key words and phrases for this particular section. A key word or phrase is one that is crucial to understanding the meaning of the text.

2) So what words are crucial? Consider the questions you answered and meditated on from pg. 34-35. What words tie this passage to Jude’s purpose and focus in this letter?

3) Mark the words you now understand to be crucial—the words that have definitions you must know in order to understand the text.

HOW: Use color or pencil or ink, whichever you prefer. Mark each key word with a unique mark for that particular word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). The purpose of marking is to help us see what’s there. (1) If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you’re not using the working copy, use the text on the facing page, or (3) complete this exercise in your own bible. Or do any combination of the three; it’s entirely up to you.

Mark these words with unique markings for each one:
- God, Christ Jesus, Holy Spirit
- Author (including pronouns [I, me, my, our], Jude)
- Recipients (including pronouns [you, your, those, who])
- Other people (including pronouns [their, them, themselves]), certain individuals, These people
- Key/Significant Words observed during the Overview: love/loved; mercy/merciful; salvation/save; perversion/evil desires/immorality; condemn/judge; destroyed/destruction/fire/perish; darkness/blackness; kept/reserved; words related to mindset. Other specific terms which are crucial for understanding Jude 11-16: descriptions of “these people,” ungodly/ungodliness, convict.

Mark any other words that are crucial for determining the meaning.

This is what we know about “these people” so far:
- v. 4, certain individuals have slipped in among the faithful
- Their condemnation was written about long ago/they were marked out for condemnation long ago
- These are ungodly people, though they are there in the church
- They pervert the grace of God into a license for immorality
- They deny Jesus who is the only Sovereign and Lord
- Something about them warrants these warnings:
  o The Lord delivered his people out of Egypt (they come from among God’s people)
  o but later destroyed those who did not believe (they don’t believe)
  o v. 6, The angels who didn’t keep their positions of authority, but abandoned their proper dwellings – (they abandoned their proper positions of authority, false teachers)
  o these he has kept in darkness bound with everlasting chains for judgment on the Great Day (they will be judged on the Great Day)
  o v. 7, Likewise, Sodom and Gomorrah and the surrounding cities gave themselves to immorality and perversion (they have given themselves to immorality and perversion)
  o They serve as an example of those who suffer the punishment of eternal fire (they are not true believers; they will suffer the judgment of eternal fire)
- v. 8, Likewise, following false, fraudulent, or evil dreams/visions:
  o they pollute their own bodies
  o they reject authority
  o they heap abuse on celestial beings – not even the archangel Michael did this
- v. 10, they slander whatever they do not understand
- the very things they do understand by instinct, as irrational animals, will destroy them
Jude 11-16 (NIV®)

11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion.

12 These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

14 Enoch, the seventh from Adam, prophesied about them: “See, the Lord is coming with thousands upon thousands of his holy ones 15 to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.” 16 These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

Pausing to consider the metaphors:

What damage do hidden reefs cause to ships?

What kind of shepherd feeds only himself and provides no nourishment to his flock?

When rain is needed, what type of emotion and what kind of result do waterless clouds produce?

What does a blown-over, uprooted, fruitless tree in autumn provide when you face the coming need of winter?

How does the tempestuous tossing of wild waves affect you at sea?

What types of consequences are “these people” promised?
Day Three: What do I see (observation)? What does it mean (interpretation)?

Mark Grammatical Phrases: This exercise will help you see the main ideas. On the next page, the verses are spaced in a way that provides a simple structural analysis to assist you in unpacking this dense passage. Take a moment to consider: From the dawn of human history when and how has God made eternal promises?

Mark the following in the working copy or in the copy of Jude 11-16 on the next page:

- Find the words of comparison. Find the words of contrast. Jot in the margin like this. Find them all.
  
  v. 12, These people are blemishes at your love feasts, eating with you WITHOUT the slightest qualm—shepherds who feed themselves.
  
  All of the metaphors in v. 12-13 are comparisons.
  
  These people ARE blemishes at your love feasts, etc.

- Draw a little clock face (or another mark you choose) above words showing expressions of time: (the last time, now, forever, seventh from..., etc.). What do these tell us about God’s justice?

- Mark with an “X” words that show conclusion, end result, or channel of operation (according to, for this reason, etc.). Draw arrows to connect the linked ideas. Find them all. What is the author trying to show or prove? What is the conclusion or result that he is emphasizing? For example:
  
  “wandering stars FOR WHOM blackest darkness has been reserved”

FIND AND MARK THE REST.

- Commands require action and clarify the purpose of the letter. They should always be observed and applied, if they’re not particular to the recipients. There are no commands in Jude 11-16

- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.
  
  - These words express continuous or habitual action. Mark like this (“”):
    
    - v. 12, “eating,” “feed,” “blown along”
    - v. 13, “foaming up”
    - v. 16, “follow”

  - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (→):
    
    - v. 13, “reserved”

As you completed this exercise, what was revealed about the passage? Write down anything you discovered that you hadn’t seen in the text before. Continue tomorrow.
Jude 11-16 (NIV®)

11 Woe to them!

They have taken the way of Cain;
they have rushed for profit into Balaam’s error;
they have been destroyed in Korah’s rebellion.

12 These people

are blemishes at your love feasts,
eating with you without the slightest qualm—
shepherds who feed only themselves.
They are clouds without rain,
blown along by the wind;
autumn trees, without fruit
and uprooted—twice dead.

13 They are wild waves of the sea,
foaming up their shame;
wandering stars,
for whom blackest darkness has been reserved forever.

14 Enoch, the seventh from Adam, prophesied about them:

“See, the Lord is coming
with thousands upon thousands of his holy ones
15 to judge everyone,
and to convict all of them
of all the ungodly acts they have committed
in their ungodliness,
and of all the defiant words ungodly sinners
have spoken against him.”

16 These people

are grumblers and faultfinders;
they follow their own evil desires;
they boast about themselves
and flatter others for their own advantage.
Day Four: What does it mean (interpretation)? How does this change me (application)? Consider these questions as you complete the next pages. Then follow instructions on pg. 42.

“If you want to understand a biblical text, you’ve got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn’t mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you’re going to ask questions, you’ve also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process.”

What is the “way” of Cain? What was Balaam’s “error”? What was Korah’s “rebellion”? What do all of these examples tell us about false shepherds? Why is the imprecation of “woe” directed at them?

What is a “love feast” and how would these people be like a “blemish” or a “hidden reef” there?

What types of emotions and realities are represented metaphorically in the comparisons of v. 12-13?

What is the source of Enoch’s prophesy? Are all the parts of that document true, or only this portion quoted by Jude? Is he using this familiar text (to his audience) as an example, or is he proclaiming that Enoch actually said this? How does this quote from Enoch build his case against the false teachers?

How does the description by Enoch of heretical people still ring true today, even though he spoke these words before the Flood?

Grumbling and faultfinding are often listed as very displeasing to the Lord. Why would God be so upset by these sins? Why would they be listed as qualities of false teachers when they are so common?

What type of people can we imagine these troublemakers to be from the final descriptions: “they follow their own evil desires,” “boast about themselves” and “flatter others to their own advantage”? What does this type of behavior look like today?

Cross References:

Because of the close connection between Jude and 2 Peter, references from 2 Peter are given here. Mark the similarities. Using your bible: Examine the cross references listed below.

2 Peter 2:4-22 (ESV), 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; 5 if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; 6 if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; 7 and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked 8 (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); 9 then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, 10 and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, 11 whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. 12 But these, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, 13 suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you. 14 They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! 15 Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, 16 but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness. 17 These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved. 18 For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. 19 They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. 20 For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. 21 For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. 22 What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

Check out these significant and helpful cross references:

Cain: *Genesis 4; Heb. 11:4; 1 John 3:11-12;*
Balaam: *Numbers 22-25; 31:1-20; Deut. 23:3-6; Josh. 24:9*
Korah: *Numbers 16*
Enoch: *Genesis 5:18-24; 1 Chron. 1:3; Luke 3:37; Heb. 11:5*
**Notes & Definitions:**
Visit pages 54-67 to find the key definitions given in alphabetical order. Note the terms. Look up additional words and record the definitions here. Jot notes and put into your own words.

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**Now what?**
1) Return to page 40 to finish answering the interpretation questions.
2) Next go to pg. 73 for commentary help. Return to questions, if needed.
3) Then travel to pg. 76-82 for **Day Five**: Summary and Application
Week Five:
One-Week Section Study

Jude 17-25

Plan the work. Work the plan. Here’s the strategy:

The first 3 days provide different ways to observe the text.

The fourth day is a long day of interpretation. The fifth day focuses on application.

Work through all 5 days for the full study.

Busy week? Adjust. Craft your own 3-day Study.

Choose only one observation day—Day 1, 2, or 3, whichever one helps you the most.

Then move on to days 4 and 5 for interpretation and application.
Day One, Focus on this: What do I see (Observation)? We’ll learn what it means later.

Contemplate the text in at least two translations. Observe the details.

<table>
<thead>
<tr>
<th>Jude 17-25 (NIV®)</th>
</tr>
</thead>
<tbody>
<tr>
<td>17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.</td>
</tr>
<tr>
<td>18 They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.” 19 These are the people who divide you, who follow mere natural instincts and do not have the Spirit.</td>
</tr>
<tr>
<td>20 But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.</td>
</tr>
<tr>
<td>22 Be merciful to those who doubt; 23 save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.</td>
</tr>
<tr>
<td>24 To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.</td>
</tr>
</tbody>
</table>

First Steps: Establishing Context

- **Read Jude 17-25 above and on the facing page.** Reading a text in more than one translation gives us new insight. **Compare the wording. Read acquisitively.**

- **Read through all of Jude to set this passage in context (pg. 83-84).** In what ways does Jude return to the similar themes he touched on in his opening, v. 1-4? What has he reminded them of so far? __________________________________________________________

- **Consider Jude 17-25 again.** Write down the ideas you want to investigate further:

- **Make notes in the margin of your working copy or in the text here.**

- **Make a traditional outline of the text, if it helps you.** See a structural analysis outline, pg. 49.
Jude 17-25 (ESV®)

17 But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. 18 They said to you, “In the last time there will be scoffers, following their own ungodly passions.” 19 It is these who cause divisions, worldly people, devoid of the Spirit. 20 But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. 22 And have mercy on those who doubt; 23 save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.

24 Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, 25 to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

What do you see? Look at the text. In this step, we will observe, not interpret.

1) Jude returns to the themes from v. 1-4, expounding, summarizing, and adding final instructions. Whose predictions does he urge them to remember?__________________________

2) Who did the apostles say would follow their own ungodly desires in the last times?______________________________

3) What is the impact of scoffers upon the church, v. 19a?____________________________________________________________________________

4) In summary, how else does Jude describe scoffers, v. 19b? 1) _____________________________________________________________________________

5) But, what do the beloved believers do, v. 21? ____________________________________________

As we/they wait for what? ____________________________________________________________

6) How do we/they keep themselves in God’s love, v. 20? 1) _____________________________________________________________________________

7) False teachers, scoffers, pseudo-shepherds have been plaguing the church. Therefore, what does Jude command in v. 22? ___________________________________________________________________________________________

8) His next two instructions also deal with damage control. In v. 23, he commands: ____________________________________________________________________________

and to others ___________________________________________________________________________________________

9) Doxology, v. 24-25: Who is being praised, v. 25a? _____________________________________________

10) What is God our Savior able to do, v. 24? 1) _____________________________________________________________________________

and _________________________________________________________________________________________

11) What is attributed to him in v. 25b? ______________, ______________, ____________, and ______________

12) Through whom does God exercise all of this and act as Savior and through whom do we offer the praise of recognition of God’s attributes, v. 25c? ____________________________________________________________________________

13) When? What three timeframes? ________________, ____________, and ______________. Amen!
Day Two, Key words: What does the text show me (Observation)?

1) Read through Jude 17-25 thoughtfully one more time.
2) Determine the crucial key words and phrases for this particular section. So what words are crucial?
   Consider the questions you answered and meditated on from pg. 44-45. What words are crucial for comprehension and tie this passage to Jude’s focus?
3) Mark the words you now understand to be crucial—the words that have definitions you must know in order to understand the text.

HOW: Use color or pencil or ink, whichever you prefer. Mark each key word with a unique mark for that particular word (1) If you are using the working copy you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you’re not using the working copy, use the text on the facing page, or (3) complete this exercise in your own bible.

Mark these words with unique markings for each one:
- God, Christ Jesus, Holy Spirit
- Author (including pronouns [I, me, my, our], Jude)
- Recipients (including pronouns [you, your, those, who]), Dear friends
- Other people (including pronouns [their, them, themselves]), certain individuals, These people
- Key/Significant Words observed during the Overview: love/loved; mercy/merciful; Savior/save; perversion/desires/immorality; condemn/judge; destroyed/destruction/fire/perish; darkness/blackness; keep/kept/reserved; words related to mindset. Other Significant Words/specific terms which are crucial for understanding Jude 17-25: foretold, scoffers, divide, natural instincts, building yourselves up, faith, praying in the Holy Spirit, present, God’s attributes.

Mark any other words that are crucial for determining the meaning.

Look at the false teachers attributes on pg. 36. To this list add the following:
- v. 11, Woe to them! Because...
  - They have taken the way of Cain
  - They have rushed for profit into Balaam’s error
  - They have been destroyed in Korah’s rebellion
- v. 12, they are blemishes at the church’s love feasts – communion meals
- They eat with the church without the slightest qualm
- They are shepherds who feed only themselves – false teachers
- They are clouds without rain, blown by the wind
- They are autumn trees without fruit and uprooted, twice dead
- They are wild waves of the sea, foaming up their shame
- They are wandering stars
- v. 13, For them blackest darkness has been reserved forever
- v. 14, Enoch prophesied about them thousands of years prior. He said:
  - The Lord is coming with thousands upon thousands of his holy ones
  - v. 15, He is coming to judge everyone
  - He is coming to convict all of their godly acts that they have committed in their godliness
  - He is coming to convict them of the defiant words that godly sinners have spoken against him
- v. 16, these people are grumblers
- They are faultfinders
- they follow their own evil desires
- they boast about themselves
- they flatter others for their own advantage

What summary of the pseudo-shepherds do we see here, v. 17-19?
Jude 17-25 (NIV®)

17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. 18 They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.” 19 These are the people who divide you, who follow mere natural instincts and do not have the Spirit.

20 But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

22 Be merciful to those who doubt; 23 save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

24 To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

What we do see about God?  
What do we see about Jesus?

What are the believers to do?

What do we see about the Holy Spirit?
Day Three: What do I see (observation)? What does it mean (interpretation)?

Mark Grammatical Phrases: This exercise will help you see the main ideas. On the next page, the verses are spaced in a way that provides a simple structural analysis to assist you in unpacking this dense passage. Take a moment to consider: What all do we have from God our Savior through Jesus Christ?

Mark the following in the working copy or in the copy of Jude 17-25 on the next page:

- Find the words of comparison. Find the words of contrast. Jot in the margin like this. Find them all.
  v. 16, they boast about themselves and flatter others for their own advantage
  BUT,
  dear friends, remember what the apostles of our Lord Jesus Christ foretold.

  What comparisons can you find?

- Draw a little clock face (or another mark you choose) above words showing expressions of time: (the last time, now, for a little while, etc.). What do we learn from these?

- Mark with an “X” words that show conclusion, end result, or channel of operation (according to, that, THROUGH, so that, for this reason, because, to further, BY, and here “has given,” etc.). Draw arrows to connect the linked ideas. Find them all. What is the author trying to show or prove? What is the conclusion or result that he is emphasizing? For example:

  “To the only God our Savior be glory, majesty, power, and authority THROUGH Jesus Christ our Lord
  FIND AND MARK THE REST.

- Commands require action and clarify the purpose of the letter. They should always be observed and applied, if they’re not particular to the recipients. There are many commands in Jude 17-25.
  - v. 17, remember, BEGIN NOW
  - v. 20, building...up...: praying in the Holy Spirit. BOTH CONTINUALLY. Mark both (~).
  - v. 21, keep yourselves in God’s love, BEGIN NOW. Wait for the mercy. Mark (~).
  - v. 22, be merciful to those who doubt, DO THIS CONTINUALLY. Mark like this (~).
  - v.23, save others by snatching them from the fire, DO THIS HABITUALLY. Mark (~).
  - v. 23, show mercy, DO THIS HABITUALLY AND CONTINUALLY. Mark like this (~).

- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.
  - These words express continuous or habitual action. Mark like this (~).
    - v. 18, “will follow”
    - v. 19, “do not have”
    - v. 20, “building,” “praying”
    - v. 21, “wait”
    - v. 22, “doubt”
    - v. 23, “snatching,” “hating”
    - v. 24 “is able to keep...and to present”

  - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (→):
    - v. 17, “foretold”
    - v. 23, “stained”

As you completed this exercise, what was revealed about the passage?
Jude 17-25 (NIV®)

17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. 

18 They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.”

19 These are the people who divide you, who follow mere natural instincts and do not have the Spirit.

20 But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 

21 keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

22 Be merciful to those who doubt; 
23 save others by snatching them from the fire; to others show mercy, mixed with fear— hating even the clothing stained by corrupted flesh.

24 To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy—

25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.
**Day Four:** What does it mean (interpretation)? How does this change me (application)?
Consider these questions as you complete the next pages. Then follow instructions on pg. 52.

“If you want to understand a biblical text, you’ve got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn’t mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you’re going to ask questions, you’ve also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process.”

What apostles foretold this warning about scoffers?

How do scoffers divide the church?

If the scoffers do not have the Spirit, what does that mean? They’re at the “love feasts”; they’re within the church. How are they to be treated?

How is it that we “keep ourselves” in God’s love by building ourselves up in the most holy faith and by praying in the Spirit? How do these things “keep” us? What does “keep” mean?

How do we build ourselves up in the most holy faith? What are some ways to do that?

What does it mean to pray in the Spirit?

How does our Lord Jesus Christ’s mercy bring us to eternal life? What is necessary to have eternal life?

How can we be merciful to doubters? How can we save others by snatching them away from the fire?

How can we hate “the clothing stained by corrupted flesh” and still be merciful? What does this mean?

How does God “keep” us from stumbling? What does “keep” mean? How will God present us before himself without fault and with great joy? What part do Christ Jesus and the Holy Spirit play in this?

What does “through Jesus Christ our Lord” tell us?

When are these praises and affirmations of his attributes owed to God?

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Cross References:
Because of the close connection between Jude and 2 Peter, references from 2 Peter are given here. Mark the similarities. Use your bible: examine cross references given in the definitions.

2 Peter 3:1-3 (ESV), 1 This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, 2 that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, 3 knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires.

2 Peter 1:1-11 (ESV), 1 Simeon-Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ: 2 May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. 3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. 5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love. 8 For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. 9 For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. 10 Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. 11 For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

2 Peter 3:9-14, 17-18 (ESV), 8 But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. 11 Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, 12 waiting (same Greek word as “wait,” Jude 21) for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! 13 But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. 14 Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace… 17 You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.
Notes & Definitions:
Visit pages 54-67 to find the key definitions given in alphabetical order. Note the terms. Look up additional words and record the definitions here. Jot notes and put into your own words.

Now what?
1) Return to page 50 to finish answering the interpretation questions.
2) Next go to pg. 74-75 for commentary help. Return to questions, if needed.
3) Then travel to pg. 76-82 for Day Five: Summary and Application
Help Pages

Focus now on comprehending the text. Use the following steps. Pick and choose the exercises that help you. PRAY FIRST! Ask the Holy Spirit to help you comprehend.

1) What words or phrases do you need to investigate in order to comprehend the text? **Question the text.** Commands and instructions are always significant.

2) Read the word and its surrounding text in another translation. If the meaning is still unclear, **look up word definitions in the concordance. Some definitions are given on pg. 54-67.**
   - Below: “**how to use a concordance.**” For additional help, use your concordance to find other places these same key words are used (called finding the “cross references”). **See below: “how to find a cross reference.”**
   - Below, a list of free online study sites is given. Page 6 lists some study aids.

3) Next re-examine each sentence or verse and paraphrase it using the definition. **Write the passage out in your own words to be sure you understand.**

4) Then move on to the next word you want to examine.

5) Final option: Examine the notes in your study bible or in one of the listed commentaries (pg. 6), after you’ve completed the above steps. **Some commentary is given on pg. 68-75.**

How to use a Concordance and find a Cross Reference:

**Complete Word Studies:** The Old Testament was originally written in Hebrew (some Aramaic). The New Testament was originally written in Koine Greek. Use an exhaustive concordance for a basic definition, or a lexicon or bible dictionary for expanded definitions.

**How to use a Concordance:**
1) Look up the word in the alphabetized front section of the concordance. (Remember: If you’re using a Strong’s concordance, you have to find how the word was translated into English in the KJV).
2) Under the word, look for the verse reference where that specific word is used.
3) Look for the number on the right. Each number corresponds to a Greek or Hebrew word.
4) Turn to the appropriate dictionary or lexicon in the back of the concordance (Hebrew for the Old Testament and Greek for the New Testament).
5) Look up the number for the definition.
6) Find the definition of the word. Write down the Greek word’s transliteration (in English alphabet) in the space provided; and write the definition down next to your key, essential word.

**How to Find a Cross References:** Using the concordance, compare references in the Bible which use any word or quoted passage of scripture that you determine needs further study—you won’t do this with every word, just the ones you feel need additional investigation. Look at terms assigned the same Greek number. Study other verses that use the same word. **Important cross references were given. Commentary and definitions of key words follow.**

Try these online sources:
- mystudybible.com, biblos.com, esvonline.org, blueletterbible.org,
Definitions: Alphabetized

v. 6, abandoned, Strong’s #620. ἀπολέίπω apoleípō; “To leave behind. (II) To desert, renounce (Jude 1:6).”¹⁵

v. 14, Adam, Strong’s #76. Ἀδὰμ Adám; masc. proper noun transliterated from the Hebr. ʾĀdām (121). Adam. “The name occurs nine times in the NT, eight times with reference to the first man (Luke 3:38; Rom. 5:14, twice; 1 Cor. 15:22, 45; 1 Tim. 2:13, 14; Jude 1:14), and once with reference to Christ (1 Cor. 15:45). In addition there are allusions to Adam, the first man, though the name does not occur (Matt. 19:4; Mark 10:6–8; Rom. 5:12, 15–17, 19). Adam is represented as the first existing man (1 Cor. 15:45, 47). Adam is called the son of God not having come by human generation (Luke 3:38). Through Adam, man fell, but through Christ, man can be restored (1 Cor. 15:45–49; Rom. 5:12–19). Sin and death entered into the world by Adam, whose sin constitutes the first sin of humanity (Rom. 5:12, 14). In Adam all men sinned and died (Rom. 5:19), the judgment of condemnation is passed upon all men (Rom. 5:16, 18), and death reigns over humanity (Rom. 5:15, 17; 1 Cor. 15:22). When a person receives Christ as Lord and Savior, his union with Adam is terminated and he possesses righteousness, justification, and life (Rom. 5:15–19; 1 Cor. 15:22, 45, 49). There can be no doubt about the historicity of the account of Adam in Genesis. If this was a mere myth, it would not be used as the basis of NT theology. In 1 Cor. 15:45, 47 allusion is made to Gen. 2:7; in Jude 1:14 to Gen. 5:3–18; in 1 Tim. 2:13 to Gen. 2:20–23; in 1 Tim. 2:14 to Gen. 3:1–6, 13; in Matt. 19:4; Mark 10:6 to Gen. 1:27; in Matt. 19:5, 6; Mark 10:7, 8 (cf. Eph. 5:31) to Gen. 2:24; in Rom. 5:12–19; 1 Cor. 15:22 to Gen. 2:17; 3:19. All of these references of the NT assume the historicity of Adam and the events pertaining to him as well as the authenticity of the Genesis record.”¹⁶

v. 16, advantage, Strong’s #5622. ὑφέλεια ὑφέλεια; fem. noun from ὑφέλεω ὑφέλεω (5623), “to profit. Increase, profit, advantage (Rom. 3:1). Profit, gain (Jude 1:16; Sept.: Job 22:3; Ps. 30:9). It primarily denotes assistance, then advantage, benefit, profit.”¹⁷

v. 6, angels, Strong’s #32. ἄγγελος ággelos; masc. noun. “Messenger, one sent to announce or proclaim. (II) An angel, a celestial messenger, a being superior to man. God is represented as surrounded by a host of beings of a higher order than man. These He uses as His messengers and agents in administering the affairs of the world and in promoting the welfare of humans (Matt. 1:20; 18:10; 22:30; Acts 7:30). As to the numbers of the angels, see Heb. 12:22; Rev. 5:11. See archággelos (743), archangel. In 2 Peter 2:4; Jude 1:6, some of the angels that sinned are said to have been cast down to hell. They are called the angels of the devil or Satan (Matt. 25:41; 2 Cor. 12:7; Rev. 12:9). In Rev. 9:11, the angel of the bottomless pit is the destroying angel Abaddón (3), Abaddon.”¹⁸

v. 9, archangel, Strong’s #743. ἀρχάγγελος archággelos; masc. noun from ἀρχήn (758), “chief, and ággelos (32), angel or messenger. The first or highest angel, the archangel, leader of the angels. See Dan. 10:13; 12:1. Of these angels there are said to be seven who stand immediately before the throne of God (Luke 1:19; Rev. 8:2), who have authority over other angels (Rev. 12:7), and are the patrons of particular nations (Dan. 10:13; 12:1). The names of two only are found in the NT: Michael, the patron of the Jewish nation (Dan. 10:13, 21; 12:1; Jude 1:9; Rev. 12:7), and Gabriel (Dan. 8:16; 9:21; Luke 1:19, 26). The term “archangel” denotes a definite rank by virtue of

which one is qualified for special work and service. The archangel, head or ruler of the angels, sometimes denotes Christ being the God-Man (1 Thess. 4:16 [cf. John 5:25–27]; Jude 1:9 [cf. Zech. 3:2])."^{19}

v. 8, authority, Strong’s #2963. κυριότης kuriōtēs; fem. noun from kuriōs (2962), “lord, mighty one. Dominion, civil power, authority or magistracy (2 Pet. 2:10; Jude 1:8); a certain order of angels, an abstract term being used for a concrete position (Eph. 1:21; Col. 1:16). Reference is made to evil angelic powers as indicated in 2 Pet. 2:11, although not in Jude 1:9. The word is peculiar to NT and Patristic Gr. and denotes the kingly glory of Christ.”^{20}

v. 25, authority, Strong’s #1849. ἐξουσία exousia; fem. noun from éxesti (1832), “it is permissible, allowed. Permission, authority, right, liberty, power to do something (Acts 26:12). As éxesti denies the presence of a hindrance, it may be used either of the capability or the right to do a certain action. The words éxesti and exousia combine the two ideas of right and might. As far as right, authority, or capability is concerned, it involves ability, power, strength (dúnamis [1411]) as in Matt. 9:8; 28:18. (IV) Power over persons and things, dominion, authority, rule. (A) Particularly and generally...Jude 1:25; Rev. 13:2, 4; 17:12, 13; 18:1; Sept.: Ps. 136:8, 9; Dan. 3:33; 4:31.”^{21}

v. 11, Balaam, Strong’s #903. Βαλαάμ Balaám; transliterated from the Hebr. Bil’am (1109), “foreigner. Balaam, the son of Beor or Bosor and a native of Pethor, a village of Mesopotamia. He had a great reputation as a prophet or soothsayer, and appears to have been a worshiper of the one God having come from the country of Abraham where it is in every way probable that remnants of the primitive monotheism existed to his day. He was hired by Balak, king of the Moabites, to curse the Israelites. His history is given in Num. 22–24, 31; Deut. 23:4; Josh. 24:9. In the NT used as the symbol of false and seducing teachers (2 Pet. 2:15; Jude 1:11; Rev. 2:14). See Nicolaïtès (3531), Nicolaitans.”^{22}

v. 5, NOT believe, Strong’s #4100. πιστεύω pisteúō; from pístis (4102), faith. “To believe, have faith in, trust. NT meanings: (I) Particularly, to be firmly persuaded as to something, to believe.”^{23}

v. 6, blackest, Strong’s #2217. ζόφος zóphos; masc. noun. “Darkness, foggy weather, smoke Elsewhere spoken of the darkness of Tartarus or Gehenna (2 Pet. 2:4; Jude 1:6); of the darkness or thick darkness associated with the region of those who are lost (2 Pet. 2:4, 17; Jude 1:6, 13).”^{24} Same word as “darkness” in v. 13.

v. 12, blemishes, Strong’s #4694. σπιλάς spílás; fem. noun. “A rock by or in the sea, a cliff or sandbank on which vessels are shipwrecked. Figuratively of false teachers who, as hidden reefs, cause others to make shipwreck of their faith (Jude 1:12 [cf. 1 Tim. 1:19]).”^{25}

v. 20, building yourselves up, Strong’s #2026. ἐποικοδομέω epoikodomēō; “from epi (1909), upon, and oikodomēō (3618), to build. To build upon, to erect a superstructure (1 Cor. 3:10, 12, 14; Eph. 2:20); to build up, edify (Acts 20:32 [TR]); Col. 2:7; Jude 1:20.”^{26}

v. 11, Cain, Strong’s #2535. Κάιν Káïn; masc. proper noun transliterated from the Hebr. Qayin (7014). “Cain, the first son of Adam and Eve and a farmer by occupation. He brought farm products to God as an offering, whereas

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his brother Abel brought an animal sacrifice which God accepted. Being angry that his offering was not received (Heb. 11:4), Cain slew his brother. See 1 John 3:12; Jude 1:11.”

v. 1, called, Strong’s #2822. κλητός kłētós; from kalēō (2564), “to call. Called, invited, welcomed, appointed. Originally it was used to designate those invited to a banquet (Sept.: 1 Kgs. 1:41, 49). In the gospels, it is found only in Matt. 20:16 and 22:14.”

v.8, celestial beings, Strong’s #1391. δόξα dōxa; fem. noun.”Glory. (II) In the NT, spoken also of that which excites admiration or to which honor is ascribed. (A) Of external conditions meaning dignity, splendor, glory (Heb. 2:7 quoted from Ps. 8:5; 1 Pet. 1:24). By metonymy that which reflects, expresses or exhibits dignity (1 Cor. 11:7). Spoken of kings, regal majesty, splendor, pomp, magnificence…By metonymy spoken in the pl. of persons in high honor, e.g., dōxaí, dignities, i.e., kings, princes, magistrates (2 Pet. 2:10; Jude 1:8 [cf. Is. 5:13]). (II) Basically, in the Bible it refers to the recognition, honor or renown belonging to a person.”

v. 23, clothing, Strong’s #5509. χιτών chitōn, masc. noun. “A close-fitting inner vest, an inner garment (Matt. 5:40; John 19:23; Acts 9:39; Jude 1:23). At times two tunics seem to have been worn, probably of different materials for ornament or luxury (Matt. 10:10; Mark 6:9; Luke 3:11; 9:3).”

v. 15, committed, Strong’s #764. ἀσεβέω asebēō; from asebés (765), impious, ungodly, wicked. To act impiously, to sin against anything which should be considered sacred. Without an obj., to trespass, commit an offense. In the Scriptures it occurs in a very strong reference to sinfulness in 2 Pet. 2:6 and Jude 1:15.

v. 9, condemn, Strong’s #2018. ἐπιφέρω epiphéρω; “To bring, carry to (Acts 19:12); to bring upon, to inflict wrath or vengeance (Rom. 3:5); to bring against as an accusation, judicial sentence (Jude 1:9).”

v. 4, condemnation, Strong’s #2917. κρίμα kríma; neut. noun from kríō (2919), to judge. “The suffix –ma indicates the result of judging. Judgment, sentence, the reason for judgment. (II) Judgment given, decision, award, sentence. (B) More often a sentence of punishment or condemnation, implying also the punishment itself as a certain consequence (2 Pet. 2:3; Jude 1:4).”

v. 3, contend, Strong’s #1864. ἐπαγωνίζομαι epagōnízomai; from epí (1909), for, and agōnízomai (75), “to strive, contend earnestly. To fight for or in reference to something, with the dat. of that which gives the occasion (Jude 1:3).”

v. 9, dare (ESV, presume), 5111. τολμάω tolmáō; “To have courage, boldness, confidence to do something, to venture, dare. Jude 1:9; Sept: Esth. 7:5). To show oneself bold, to act with boldness, confidence against someone or something (2 Cor. 10:2; 11:21).”

v. 6, darkness, Strong’s #2217. ζώφος zóphos; masc. noun. “Darkness, foggy weather, smoke Elsewhere spoken of the darkness of Tartarus or Gehenna (2 Pet. 2:4; Jude 1:6); of the darkness or thick darkness associated with the region of those who are lost (2 Pet. 2:4, 17; Jude 1:6, 13).” Same word as “blackest” in v. 13.

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v. 13, darkness, Strong’s #4655. σκότος skótos; neut. noun. “Darkness. (II) Spiritual darkness, implying ignorance or error (John 3:19; Rom. 2:19); eternal misery and damnation (Matt. 8:12; 2 Pet. 2:17; Jude 1:13).” 37

v. 3, 17, 20, dear friends, Strong’s #27. ἀγαπητός agapētós; from agapáō (25), “to love. Beloved, dear. (I) Beloved, dear, but spoken only of Christians as united with God or with each other in the bonds of holy love. Agapētōi, the pl. 2 Pet. 3:1, 8, 14, 15, 17; Jude 1:3, 17, 20), meaning conjoined in the bonds of faith and love.” 38

v. 5, 23, delivered, Strong’s #4982. οὐκοῦσαν σῶζει; “To save, deliver, make whole, preserve safe from danger, loss, destruction. ... (I) Used particularly of persons...to save from, deliver out of (John 12:27; Heb. 5:7; Jude 1:5). (IX)...Jude 1:5 refers to the deliverance from Egypt.” 39

v. 4, deny, Strong’s #720. ἀρνέομαι arnéomai; “To deny. (II) Related to previous meaning with the acc. of person, to refuse someone, not to know or recognize him, to reject him either in the face of a former relationship or better knowledge. To deny, decline, reject, give up...denying God to be the Father of Christ and Christ to be the Son of God). It can include the idea of falsehood or contradiction...Jude 1:4.” 40

v. 16, 18, desires, 1939. ἐπιθυμία epithumíα; fem. noun from epithuméō (1937), to desire greatly. “Strong desire, longing, lust. (II) More frequently in a bad sense, irregular and inordinate desire, appetite, lust. (A) Generally...to satisfy the carnal appetites; Col. 3:5; 1 Tim. 6:9; 2 Tim. 3:6; 4:3; Titus 3:3; James 1:14, 15; 1 Pet. 1:14; 4:2, 3; 2 Pet. 1:4; 3:3; Jude 1:16, 18). The lust of the flesh means carnal desires, appetites (Gal. 5:16, 24; Eph. 2:3; 2 Pet. 2:18; 1 John 2:16). Also epithumíaí sarkíkaí (4559), carnal, fleshly (1 Pet. 2:11) referring to worldly desires; desires of the eyes (1 John 2:16); polluted desires (2 Pet. 2:10); ‘lusts of deceit’ (a.t.) means ‘deceitful lusts’ (Eph. 4:22); ‘youthful lusts’ (2 Tim. 2:22); see Sept.: Prov. 21:25, 26. All these refer to the desires which are fixed on sensual objects as pleasures, profits, honors.” 41

v. 5, 11, destroyed, Strong’s #622. ἀπόλλυμι apóllymi; “(I)(A) To destroy, cause to perish... (2) Of persons, to destroy, put to death, cause to perish. (a) Spoken of physical death (Jude 1:5); (II) Mid. and pass. forms... (A) To be destroyed, perish, intrans. Spoken of: (2) Persons, to be put to death, to die, perish, relating to physical death (2 Pet. 3:6; Jude 1:11); Sept.: Lev. 23:30; Esth. 9:12). Relating to eternal death (see I, A, 2, b), to perish eternally, i.e., to be deprived of eternal life (Luke 13:3, 5; John 3:15, 16; 10:28; 17:12; Rom. 2:12; 1 Cor. 15:18; 2 Pet. 3:9).” 42

v. 10, destroy, Strong’s #5351. φθείρω phtheírō; from phthíō or phthinō (n.f.), “To corrupt, spoil, vitiate [make ineffective, debase], in a moral or spiritual sense (1 Cor. 15:33; Eph. 4:22; Jude 1:10; Rev. 19:2).” 43

v. 9, was disputing, 1256. διαλέγομαι dialégeinai; To speak back and forth or alternately, to converse with, reason, present intelligent discourse. (I) Of an argument meaning to dispute, discuss. Used...in Jude 1:9 with the prep. próς (4314), toward or with.” 44

v. 8, dreams, Strong’s #1797. ἐνυπνιάζω enupniázo; from enúpnoia (1798), “ something seen in the sleep, a dream... dreamers, meaning ones holding vain and empty opinions, deceivers (Jude 1:8).” 45

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v. 6, **dwelling**, Strong’s #3613. οἰκητήριον oikētērion; neut. noun from οἶκος (3611), “to dwell. A dwelling, habitation, abode, e.g., of angels, who supposedly relinquished heaven out of love for the daughters of men (Jude 1:6; see Gen. 6:2).”

v. 14, **Enoch**, Strong’s #1802. Ἐνώχ Ἐνώχ; masc. proper noun transliterated from the Hebr. Chanōch (2585), dedicated. “Enoch. (I) A son of Cain after whom he named the first city mentioned in the Bible (Luke 3:37; Heb. 11:5; Sept.: Gen. 4:17 [cf. 5:18ff.]). (II) The son of Jared and father of Methuselah. He is called “the seventh from Adam” (Jude 1:14) to distinguish him from Enoch, the son of Cain, who was only third from Adam. We are told that he ‘walked with God,’ an expressive figure denoting the closest communion with the divine Being and entire conformity to His will. Concerning Enoch’s departure from the world, we are told that, ‘He was not, for God took him’—a phrase which represents a mere change of residence without suffering the ordinary dissolution of the body. In this case, as well as in Elijah’s, the body was clothed with immortality by the immediate power of God (1 Cor. 15:50).”

v. 3, **entrusted**, Strong’s #3860. παραδίδωμι paradidōmi; from pará (3844), “to the side of, over to, and didōmi (1325), to give. To deliver over or up to the power of someone. (IV) Spoken of things delivered orally or by writing, i.e., to deliver, declare, teach;…2 Pet. 2:21; Jude 1:3).”

v. 3, 20, **faith**, Strong’s #4102. πίστις pístis; “Faith. Subjectively meaning firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness (though rare). Objectively meaning that which is believed, doctrine, the received articles of faith.”

v. 7, 23, **fire**, Strong’s #4442. πῦρ pūr; neut. noun. Fire. (II) Used symbolically: (D) Of the eternal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, a fiery furnace (Matt. 13:42, 50 [cf. Dan. 3:6, 11, 15]); the Gehenna of fire (Matt. 5:22; 18:9; Mark 9:47 [cf. Is. 66:24, the fire [which] is not quenched]); the fire, the eternal one (tó pūr tó aiōnion) (Matt. 18:8; 25:41; Jude 1:7).”

v. 16, **flatter others/showing favoritism**, Strong’s #2296. θαυμάζω thaumázō; from thaúma (2295), “a wonder. (II)...Followed by próσωπον ([4383], person or persons...the face, countenance, presence, person, with thaumázο (2296), to admire the face of someone (Jude 1:16))...It means to admire, reverence, respect a man’s person, to respect him with special esteem on account of his outward appearance and thus give him undue favor (see Sept.: Lev. 19:15; Job 13:10; 22:8; Is. 9:15).”

v. 17, **foretold**—two words:

Strong’s #4487. πρόειπον proeipon...“To say or tell before or formerly. (I) In reference to time past, to have said before, to have already declared.”

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v. 24, 25, **glorious presence, glory.** Strong’s #1391. δόξα dóxa; fem. noun from dokéō (1380), “to think, recognize. Glory. A look at the root word of dóxa, i.e., dokéō (1380), to think or suppose, is necessary. Etymologically, the word primarily means thought or opinion, especially favorable human opinion, and thus in a secondary sense reputation, praise, honor (true and false), splendor, light, perfection, rewards (temporal and eternal). Thus the dóxa of man is human opinion and is shifty, uncertain, often based on error, and its pursuit for its own safety is unworthy. But there is a glory of God which must be absolutely true and changeless. God’s opinion marks the true value of things as they appear to the eternal mind, and God’s favorable opinion is true glory. This contrast is well seen in John 5:44 as the Lord speaks of the glory that the people were receiving among themselves and the only glory that comes from God (see John 12:43). **Glory, therefore, is the true apprehension of God or things. The glory of God must mean His unchanging essence. Giving glory to God is ascribing to Him His full recognition.** The true glory of man, on the other hand, is the ideal condition in which God created man. This condition was lost in the fall and is recovered through Christ and exists as a real fact in the divine mind. The believer waits for this complete restoration. **The glory of what is what He is essentially; the glory of created things including man is what they are meant by God to be, though not yet perfectly attained (Heb. 2:10; Rom. 8:18–21). (I) Spoken of honor due or rendered, i.e., praise, applause...to the honor and glory of God, i.e., that God may be honored, glorified (II) In the NT, spoken also of that which excites admiration or to which honor is ascribed. (D)...As spoken of Christ and including the idea of His royal majesty as Messiah...By metonymy, the author or procurer of this glory for anyone, i.e., the author of salvation (Luke 2:32), the same as the Lord of glory (1 Cor. 2:8 [see v. 7]). Other references: Matt. 6:13; 25:31; Luke 17:18; 19:38; Acts 12:23; Rom. 4:20; 9:4; 16:27; 1 Cor. 10:31; 2 Cor. 1:20; 3:10, 11, 18; 4:4, 6, 15; 8:19; Eph. 3:21; Phil. 2:11; 3:19; 4:19, 20; Col. 1:27; 2 Tim. 1:11, 17; 2 Tim. 4:18; Heb. 2:9; 3:3; 9:5; 13:21; James 2:1; 1 Pet. 1:7, 21; 4:13; 5:11; 2 Pet. 3:18; Jude 1:24, 25; Rev. 1:6; 4:9; 5:12, 13; 7:12; 11:13; 14:7; 16:9; 19:1, 7. In brief, dóxa can mean appearance, reputation, glory.” 54

v. 4, “grace,” Strong’s #5485. χάρις charis; from chariō (5463), to rejoice. Grace, particularly that which causes joy, pleasure, gratification, favor, acceptance, for a kindness granted or desired, a benefit, thanks, gratitude. A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. Cháris stands in direct antithesis to érga (2041), works, the two being mutually exclusive. God’s grace affects man’s sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. It changes the individual to a new creature without destroying his individuality (2 Cor. 5:17; Eph. 2:8, 9). (I) Cháris, when received by faith, transforms man and causes him to love and to seek after the righteousness of God. Cháris is initially regeneration, the work of the Holy Spirit in which spiritual life is given to man and by which his nature is brought under the dominion of righteousness. The maintenance of this condition requires an unbroken and immense supply of grace. Grace remains constant in, and basic to, a believer’s fight without against the devil and his struggle within against sin. Renewal is stimulated and impelled by God’s illuminating and strengthening of the soul, and will continue and increase so long as the soul perseveres. God’s grace insures that those who have been truly regenerated will persevere until the end of life. This entire work is called sanctification, a work of God “whereby we are renewed in the whole man and are enabled more and more to die daily unto sin and to live unto righteousness” as is stated by the Westminster Shorter Catechism (Rom. 12:2; 2 Cor. 4:16; Eph. 4:23; Col. 3:10). 55

v. 24, **great joy.** Strong’s #20. ἀγαλλίασις agalliasis; fem. noun from agalliō (21), “to exult. Exultation, exuberant joy. Not found in Gr. writers but often meaning joy, exultation (Sept.: Ps. 30:5; 45:15; 65:12, rejoicing with song, dancing. See Ps. 126:2, 6); great joy (Ps. 45:7; 51:8, 12). In the NT, joy, gladness, rejoicing (Luke 1:14, 44; Acts 2:46; 25

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Heb. 1:9 from Ps. 45:7, oil of gladness with which guests were anointed at feasts, where used as an emblem of the highest honors [cf. Jude 1:24].

v. 8, heap abuse, Strong's #987. βλασφημέω blasphêmēō; To blaspheme, revile. To hurt the reputation or smite with reports or words, speak evil of, slander, rail (Mark 3:28; 15:29; Luke 23:39; John 10:36; Acts 18:6; 19:37; 26:11 [cf. Acts 26:9]; Rom. 3:8; 14:16; 1 Cor. 4:13; 10:30; 1 Tim. 1:20; 6:1; Titus 3:2; James 2:7; 1 Pet. 4:4, 14; 2 Pet. 2:2, 10, 12; Jude 1:8, 10; Sept.: 2 Kgs. 19:6, 23). To speak with impious irreverence concerning God Himself or what stands in some particular relation to Him, to blaspheme, a transliteration of the Gr. word blasphêmēō (Matt. 9:3; 26:65; Acts 13:45; Rom. 2:24; Titus 2:5; Rev. 16:9, 11, 21). In the NT generally syn. with oneidizō (3679), revile, and loidorēō (3058), to reproach (Matt. 27:39; Mark 15:29; Luke 22:65; 23:39; Rom. 3:8; 14:16; 1 Cor. 4:13; Titus 3:2; 2 Pet. 2:10; Jude 1:8), especially to revile God and divine things (Rev. 13:6). Reviling against the Holy Spirit (Mark 3:29; Luke 12:10) means to resist the convicting power of the Holy Spirit unto repentance.

v. 6, 9, 15, judgment, Strong's #2920. κρίσις krísis; fem. noun from krínō (2919), to judge. “Separation, figuratively division, dissension, decision, crisis, turn of affairs, judgment. (II) An official judgment. (A) The act of judging in reference to the final judgment, the day of judgment (Matt. 10:15; 11:22, 24; 12:36; Mark 6:11; 2 Pet. 2:9; 3:7; 1 John 4:17); the hour of judgment (Rev. 14:7); the judgment of the great day (Jude 1:6). Simply krisis standing for the judgment of the great day (Matt. 12:41, 42; Luke 10:14; 11:31, 32; Heb. 9:27). For the present judgment, the pronouncement of the punishment that was necessary and which Christ took on Himself on the cross (John 12:31, ‘now is the world judged’ [a.t.]. See John 16:8, 11). In John 5:27, Jude 1:15, ‘to execute judgment’ simply means to judge and enforce that judgment (cf. John 5:30)...(B) Generally meaning judgment given, sentence pronounced (John 5:30; 2 Pet. 2:11; Jude 1:9). Specific sentence of punishment or condemnation, e.g., to death (Acts 8:33; Sept.: Jer. 39:5). Usually implying also punishment as a certain consequence from God (Rev. 16:7; 18:10 [see Rom. 8:19]; 19:2; Sept.: Jer. 1:16). Of Christ as judge of the world condemning the wicked, judgment, condemnation (Matt. 23:33; Mark 3:29; John 5:29, resurrection for judgment. See John 3:19; 5:24; Heb. 10:27; James 2:13; 2 Pet. 2:4).”

v. 1, 6, 13, 21, kept, reserved, keep, Strong's #5083. τηρέω tērēō; from tērōs (n.f.), “a warden, guard. To keep an eye on, watch, and hence to guard, keep (Jude 13, 21), obey, trans.: (II) To keep, guard a prisoner (Jude 13). Figuratively meaning to keep in safety, preserve, maintain [Jude 1, 21]; Jude 1:6, negatively, deserting their first estate; Sept.: Prov. 16:17). Figuratively...of person (Jude 1:1)...(III) To keep back or in store, reserve [2 Pet. 2:17; Jude 1:13]...; 2 Pet. 2:4, 9; 3:7, ‘unto the day of judgment’ [a.t.]; Jude 1:6, ‘unto the judgment of the great day’.”

v. 24, to keep, Strong's #442. φυλάσσω phulāssō; “To watch, keep watch.(II) Trans. with the acc., to watch, guard, keep: (B) Of persons or things kept in safety, to keep, preserve (John 17:12; 2 Pet. 2:5; Jude 1:24).”

v. 4, license for immorality, Strong's #766. ἀσέλγεια asēligeia; “licentious, brutal. Lasciviousness, license, debauchery, sexual excess, absence of restraint, insatiable desire for pleasure. Mark 7:22, arrogance, insolence referring to words; 2 Cor. 12:21, wantonness, lustfulness, excessive pleasure (also Rom. 13:13; Gal. 5:19; 2 Pet. 2:7, 18); Eph. 4:19, debauchery, perversion in general; 1 Pet. 4:3; 2 Pet. 2:7; Jude 1:4.”

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v. 4, **Lord**, 2962. κύριος kúrios; masc. noun from kúros (n.f.), "might, power. Lord, master, owner. Also the NT Gr. equivalent for the OT Hebr. Jehovah. YHWH. Also from kúros (n.f.): kurōō (2964), to give authority, confirm. (II) Spoken of God and Christ: *(B) Of the Lord Jesus Christ*62

v. 2, 12, 21, **love**, love feasts, Strong's #26. ἀγάπη agápē; fem. noun from agapao (25), to love. Love, affectionate regard, goodwill, benevolence. With reference to God's love, it is God's willful direction toward man. It involves God doing what He knows is best for man and not necessarily what man desires. For example, John 3:16 states, 'For God so loved [ēgōpēsen] the world, that he gave.' What did He give? Not what man wanted, but what God knew man needed, i.e., His Son to bring forgiveness to man. JUDE 1:12 In the pl., agapai, love feasts, public banquets of a frugal kind instituted by the early Christian church and connected with the celebration of the Lord's Supper. The provisions were contributed by the more wealthy individuals and were made common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These love feasts were intended as an exhibition of that mutual love which is required by the Christian faith, but as they became subject to abuses, they were discontinued."63

v.1, **loved**, Strong's #25. ἀγαπάω agapáo; "To esteem, love, indicating a direction of the will and finding one's joy in something or someone. It differs from philéō (5368), to love, indicating feelings, warm affection, the kind of love expressed by a kiss (philēma [5370]). (I) To love, to regard with strong affection (Luke 7:42; John 3:35; 8:42; 21:15; 2 Cor. 9:7; Rev. 3:9; Sept.: Gen. 24:67; Ruth 4:15)., beloved (Eph. 1:6; Col. 3:12).64

v.25, **majesty**, Strong's #3172. μεγαλωσύνη megalōsūnē; fem. noun from mégas (3173), great, strong. Majesty, usually the divine majesty of God Himself (Heb. 1:3; 8:1). In JUDE 1:25, used as an ascription. See Sept.: Deut. 32:3; 1 Chr. 29:11; Ps. 145:6. Syn.: megaleiótēs (3168), magnificence, splendor, majesty (which see for distinction from megalōsūnē); mégethos (3174), greatness as used by the Greek writers; lamprôtēs (2987), brightness.65

v. 2, 21, **mercy**, Strong's #1565. ἐλέος éleos. "(II) Mercy, compassion, active pity. (B) Spoken of the mercy of God through Christ, i.e., salvation in the Christian sense from sin and misery (JUDE 1:21, 'the mercy of our Lord Jesus Christ' means salvation through Christ; see Rom. 11:31). In benedictions, including the idea of mercies and blessings of every kind, e.g., 'the Lord give mercy' (2 Tim. 1:16, 18). Also joined with eirēné (1515), peace (Gal. 6:16; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; 2 John 1:3; JUDE 1:2).66

v. 22, 23, **be merciful, show mercy**, Strong's #1563. ἐλεέω eleéō; "from éleos (1656), mercy. To show mercy, to show compassion, extend help for the consequence of sin, as opposed to sklērûnomai (4645), to be hardened. The general meaning is to have compassion or mercy on a person in unhappy circumstances. Used trans. in the pass., to be pitied, obtain mercy, implying not merely a feeling for the misfortunes of others involving sympathy (oiktîrmôs [3628], pity), but also an active desire to remove those miseries. (III) Éleos (1656) specifically means a feeling of empathy, fellow feeling with misery, compassion. In the sense of God's pity for human woe which manifests itself in His will for man's salvation, éleos is found frequently in the apostolic writings (cf. Rom. 9:23; 15:9; 2 Tim. 1:16, 18; 1 Pet. 1:3; JUDE 1:21). It is found joined with agápê (26), love...; "mercy and peace" together in Gal. 6:16; JUDE 1:2."67

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v. 9, Michael, Strong's #3413. Μιχαήλ Michael; masc. proper noun transliterated from the Hebr. Mīkhāēl (4317), “who is like God?” Michael. In the NT used principally as the prince among the angels, the archangel [Jude 1:9] described in Dan. 10:13, 21; 12:1 as standing in a special relationship to the Jewish nation, and in Rev. 12:7–9 as leading the hosts of the angels.”

v. 19, natural instincts/worldly people, Strong's #5591. ψυχικός psuchikós; fem. psuchiké, neut. psuchikon, adj. from psuché (5590), soul, ‘the part of the immaterial life held in common with the animals, as contrasted with spirit (pneúma [4151]), only in man, enabling him to communicate with God.’ Natural, pertaining to the natural as distinguished from the spiritual or glorified nature of man. 1 Cor. 15:44 refers to a body psuchikón, a body governed by the soul or natural and fallen instinct of man, and a body pneumatikon (4152), spiritual, governed by the divine quality in man, the spirit. Rendered as “natural” in 1 Cor. 2:14; 15:44, 46 and sensual in James 3:15; Jude 1:19. The term psuchikós is not a word of honor even as sarkikós (4559), carnal, is not.”

v. 2, peace, Strong’s #1515. εἰρήνη eirēnē; fem. noun. Peace. Shortened definitions with most cross references removed: “(I) Particularly in a single sense, the opposite of war and dissension...Metaphorically peace of mind, tranquility, arising from reconciliation with God and a sense of a divine favor...(II) By implication, a state of peace, tranquility...(III) Peace, meaning health, welfare, prosperity, every kind of good...’Your peace’ means the good or blessing which you have in Christ and share through salutation and benediction. The expression ‘with peace’ means with good wishes, benediction, kindness. (IV) In the OT the equivalent word shalom (7965) meant wholeness, soundness, hence health, well–being, prosperity; more particularly, peace as opposed to war or concord as opposed to strife. (V) God is said to be a God of peace, not as one who needs peace, but one who dispenses peace. He expects peace of His people, meaning the absence of confusion. Peace is a blessing of which God alone is the author. He, being the author of peace, is the only one who can bestow it upon the righteous. It is a gift which God desires to impart to all His people (Jer. 29:11), but which He is often unable to grant because of their sins. There can be no peace to the wicked. Those who hope for it, while continuing in their iniquity, are self–deceived. (VI) Peace is the paramount blessing that Israel was looking for in the messianic kingdom. The messenger who brings tidings of the coming salvation is one who publishes peace. The Messiah Himself is the Prince of Peace. Of the increase of His government and peace there shall be no end (Is. 9:7). The NT shares with the OT the view of peace as a characteristic of the messianic time. The identification of the coming of the Lord Jesus with the coming of the Messiah is often what the disciples meant with their greetings on their missionary journeys. In His farewell words to His disciples, Jesus names peace as a gift to them from Himself (John 14:27; 16:33, ‘My peace I give unto you . . . these things I have spoken unto you, that in me ye might have peace’). (VII) Characteristic of the NT is the view of peace as the present possession of the believer. In a single case it is used by Paul of that future blessedness which is to be expected by the righteous and the Parousia or Second Coming (Rom. 2:10), but in general it denotes the state of the Christian in this present life. It is so used by Jesus in His farewell promise, ‘My peace I give unto you’ (John 14:27). It is thus represented by Paul (Rom. 5:1; 8:6; 15:13; 2 Thess. 3:16; Col. 3:15), in which case peace acquires the technical meaning of the tranquil state of a soul assured of its salvation through Christ, fearing nothing from God and consequently content with its earthly lot, whatever it is. This is the direct result of redemption by Christ (Eph. 2:15, 17) and consists primarily of a state of conscious reconciliation with God (Rom. 5:1), although it is often used in a broader sense to denote all the blessings which accompany and flow from that reconciliation (Rom. 1:7; 1 Cor. 1:3; 2 Thess. 3:16). God’s peace is independent of outside conditions and is the fruit of an objective, real salvation with God.”

v. 7, **perversion, unnatural desires** (ESV), 2087. ἑτερός ἕτερος; “Other but different, another. (II)…equivalent to ἀλλος (243), another, but with a stronger expression of difference. (B) Of another kind, another, different, in another form (Mark 16:12; Acts 7:18; Rom. 7:23; Gal. 1:6; James 2:25)… In the sense of foreign, strange (Jude 1:7; Sept.: Ex. 30:9).”

v. 7, **unnatural desires**, 4561. ὁρμή μάρτυς; fem. noun. “Flesh of a living creature in distinction from that of a dead one, which is ἀρέας (2097), meat. (II) Metonymically meaning flesh as used for the body, the corpus, the material nature as distinguished from the spiritual and intangible (πνεῦμα [4151], the spirit). Col. 1:24; 2:1, 23; Heb. 9:10, 13; 1 Pet. 3:21; Jude 1:8, 23. (III) Metonymically meaning flesh, human nature, man (Matt. 19:5, 6; Mark 10:8; 1 Cor. 6:16; Eph. 5:31; Jude 1:7, ‘other flesh’ [a.t.], meaning other than their own, committing adultery with other men’s wives or with foreigners.”

See commentary notes.

v. 4, **pervert**, Strong’s #3346. μετατίθημι; “To transpose, put in another place and hence to transport, transfer, translate…Metaphorically, to transfer to another use or purpose, pervert, abuse (Jude 1:4, “perverting the grace of God into licentiousness” [a.t.]).”

v. 6, their **positions of authority**, Strong’s #746. ἀρχὴ arché; gen. Beginning. Arché denotes an act. cause, as in Col. 1:18; Rev. 3:14 (cf. Rev. 1:8; 21:6; 22:13)...Arché...; rule, authority, dominion, power (Luke 20:20; 1 Cor. 15:24). (I) When it refers to time, it means the beginning, commencement, relative to an event or a situation... Other references with the use of arché as a relative beginning: Phil. 4:15, “the beginning of the gospel”; 2 Pet. 3:4, “the beginning of the creation”; 1 John 2:7, 24; 3:8, 11; 2 John 1:5, 6, Jude 1:6... (IX) Spoken of dignity, meaning the first place, power, dominion (Luke 20:20; Sept.: Gen. 1:16; Jer. 34:1; Mic. 4:8). In the sense of preeminence, precedence, rulership (Jude 1:6, “angels who did not keep their own eminence” [a.t.] or original status).

v. 25, **power**, Strong’s #2904. κράτος krátos; neut. noun. “Strength or might, more especially manifested power, dominion. More closely related to ἵσθι (2479), strength, than δύναμις (1411), power. Denotes the presence and significance of force or strength rather than its exercise. (II) Power, dominion (1 Tim. 6:16; Heb. 2:14; 1 Pet. 4:11; 5:11; Jude 1:25; Rev. 1:6; 5:13).”

v. 20, **praying**, Strong’s #4336. προσεύχομαι proseúchomai; “To pray to God, offer prayer. In the NT this comp. verb almost totally supplants the simple verb εὐχομαι in designating ‘to pray.’ (II) The manner in which one prays is expressed (1 Cor. 11:5; 14:14, 15; James 5:17); with en (1722), in (Eph. 6:18; Jude 1:20).”

v. 24, **to present**, Strong’s #2478, stēsai, from definition #679, stumbling, “What is translated ‘to present you’ in Gr. is stēsai,...(from) histēmi (2476), to stand. ‘The Lord who is able to keep us from stumbling is going to cause us to stand before His glory’ (a.t.). This refers to the glorification of Jesus Christ and our glorification, the demonstration and the revelation of what we are, in and through Christ...The shedding of Christ’s blood (i.e., His sacrificial death) makes the sinner blameless before the Lord at the time of His glorification. It will be a time of great rejoicing (agaliassos [20]) to discover that in spite of our ptaismata, stumbling, we are not going to be deprived of the privilege of being glorified with Him, being washed with His blood and being made without internal blemish and thus proper candidates for glorification.”

v. 14, **prophesied**, Strong’s #4395. προφητεύω prophēteúō; from prophētēs (4396), prophet. “To prophesy. (I) To foretell things to come (Matt. 11:13; 15:7; Mark 7:6; 1 Pet. 1:10; Jude 1:14); to declare truths through the...”

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v. 7, **punishment, Strong's #1349. δίκη dikē;** a fem. noun. “The basic meaning of the word involves the assertion by human society of a certain standard expected by its people which, if not kept, can bring forth ensuing judgment. Thus it can be said that dikē is expected behavior or conformity, not according to one’s own standard, but according to an imposed standard with prescribed punishment for nonconformity. It refers to legitimate custom. (I) A penalty, punishment (Acts 25:15 [TR]; 2 Thess. 1:9; Jude 1:7).”79

v. 1, 6, 13, 21, **reserved,** Strong’s #5083. τηρέω tēréō; “from tērō (n.f.), a warden, guard. To keep an eye on, watch, and hence to guard, keep (Jude 13, 21), obey, trans.: (II) To keep, guard a prisoner (Jude 13). Figuratively meaning to keep in safety, preserve, maintain [Jude 1, 21]; Jude 1:6, negatively, deserting their first estate; Sept.: Prov. 16:17). Figuratively...of person (Jude 1:1)...(III) To keep back or in store, reserve (2 Pet. 2:17; Jude 1:13)...; 2 Pet. 2:4, 9; 3:7, ‘unto the day of judgment’ [a.t.]; Jude 1:6, ‘unto the judgment of the great day’.”80

v. 11, **rushed,** Strong’s #1632. ἐκχέω ekchéō; “(III) Metaphorically...to pour forth, rush tumultuously. In the NT, spoken metaphorically of a passion or direction of the mind, to rush into, give oneself up to (Jude 1:11).”81

v. 5, 23, **save others,** Strong’s #4982. ὁσῶς sózō; “To save, deliver, make whole, preserve safe from danger, loss, destruction. ... (I) Used particularly of persons...to save from, deliver out of (John 12:27; Heb. 5:7; Jude 1:5). (IX) Jude 1:5 refers to the deliverance from Egypt. The following verses refer to spiritual deliverance: Acts 2:40, 47; 4:12; 11:14; 15:1, 11; 16:30, 31; Rom. 5:9, 10; 8:24; 9:27; 10:9, 13; 11:14, 26; 1 Cor. 1:18, 21; 3:15; 5:5; 7:16; 9:22; 10:33; 15:2; 2 Cor. 2:15; Eph. 2:5, 8; 1 Thess. 2:16; 2 Thess. 2:10; 1 Tim. 1:15; 2:4, 15; 4:16; 2 Tim. 1:9; 4:18; Titus 3:5; Heb. 7:25; James 1:21; 2:14; 4:12; 5:20; 1 Pet. 3:21; 4:18; Jude 1:23.”82

v. 25, **God our Savior,** 4990. οὐτήρ sósō; masc. noun from sózō (4982), “to save. A savior, deliverer, preserver, one who saves from danger or destruction and brings into a state of prosperity and happiness (Sept.: Judg. 3:9, 15)...(I) Of God as Savior (Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4; Jude 1:25; Sept.: Is. 12:2; 17:10; 45:15, 21; Hab. 3:18).”83

v. 18, **scorners,** Strong’s #1703. ἐμπαίκτης empaiiktēs; masc. noun from empaiō (1702), to deride, mock. A mocker, scoffer, spoken of impostors, false prophets (2 Pet. 3:3; Jude 1:18).”84

v. 1, **servant,** Strong’s #1401. δοῦλος doulos; masc. noun. “A slave, one who is in a permanent relation of servitude to another, his will being altogether consumed in the will of the other (Matt. 8:9; 20:27; 24:45, 46). Generally one serving, bound to serve, in bondage (Rom. 6:16, 17). (II) Metaphorically spoken of voluntary service, a servant, implying obedience, devotion (John 15:15; Rom. 6:16). Implying modesty (2 Cor. 4:5); in praise of modesty (Matt. 20:27; Mark 10:44). Spoken of the true followers and worshipers of God, e.g., a servant of

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v. 13, shame, Strong’s #152. ἀισχύνη aischūnē; fem. noun from aischos (n.f.), “shame. Disgrace, shame. (III) Cause of shame, i.e., a shameful thing or action, disgraceful conduct. Hidden things of shame, clandestine conduct of which the disciples of Christ should be ashamed (2 Cor. 4:2). See also Phil. 3:19; Heb. 12:2; Jude 1:13.”

v. 12, shepherds who feed only themselves, Strong’s #4165. ποιμαίνω poimainō; from poimēn (4166), “shepherd. To shepherd, tend... In a bad sense, with heautón (1438), himself [themselves], to feed or cherish oneself, to take care of oneself at the expense of others (Jude 1:12 [cf. Sept.: Ezek. 34:8]).”

v. 9, 10, slander, 988. βλασφημία blaspēmìa; fem. noun from bláspheōs (989), “blasphemous or a blasphemer. Blasphemy, verbal abuse against someone which denotes the very worst type of slander mentioned in Matt. 15:19 with false witnesses; wounding someone’s reputation by evil reports, evil speaking. See Mark 7:22; Eph. 4:31; Col. 3:8; 1 Tim. 6:4 [cf. 2 Pet. 2:11]; Jude 1:9 (bláspheōs [989], a blasphemer).”

v. 23, snatching, Strong’s #726. ἁρπάζω harpazo; To seize upon, spoil, snatch away... Literally, to seize upon with force, to rob; differing from kléptō (2813), to steal secretly. It denotes an open act of violence in contrast to cunning and secret stealing. Though generally harpazo denotes robbery of another’s property, it is not exclusively used thus, but sometimes used generally meaning forcibly to seize upon, snatch away, or take to oneself (Matt. 13:19; John 6:15; 10:12, 28, 29; Acts 23:10; Jude 1:23).”

v. 4, Sovereign, 1203. δεσπότης despotēs; masc. noun. “Master, one who possesses supreme authority, despot... (II) By implication as denoting supreme authority in which case equal to Lord, spoken of God (Luke 2:29; Acts 4:24); of Christ (2 Pet. 2:1; Jude 1:4; Rev. 6:10; Sept.: Gen. 15:2, 8; Job 5:8; Prov. 29:26; Is. 1:24).”

v. 20, Holy Spirit, Strong’s #4151. pneuma pneuma neut. noun from pnéō (4154), “to breathe. (III) (D) Of the Spirit of God. In the NT, referred to as ’the Spirit of God,’ ‘the Holy Spirit,’ in an absolute sense as ’the Spirit’; the Spirit of Christ as being communicated by Him after His resurrection and ascension. The same as the Spirit of Jesus (Acts 16:7 UBS); Christ (Rom. 8:9; 1 Pet. 1:11); the Spirit of Jesus Christ (Phil. 1:19); the Spirit of the Lord (2 Cor. 3:17); the Spirit of God’s Son (Gal. 4:6). The Holy Spirit is everywhere represented as being in intimate union with God the Father and God the Son. The passages with this meaning in the NT may be divided into two classes: those in which being, intelligence, and agency are predicated of the Spirit; and, metonymically, those in which the effects and consequences of this agency are spoken about. (1) The Holy Spirit as possessing being, intelligence, agency...(d) As coming to and acting upon Christians, illuminating and empowering them. As coming to Christians and remaining with them, imparting to them spiritual knowledge, aid, consolation, sanctification, and making intercession with and for them... Of the Spirit teaching, enlightening, and guiding Christians in respect to faith and practice (2) Used to indicate the work resulting from the immediate agency of the Holy Spirit, such as the power of the Holy Spirit (Acts 1:8). Spoken of:....(d)... The baptism of the Holy Spirit, which attached believers to the body of Christ, is to be distinguished from the continued and repeated experience of the inner filling by the Holy Spirit which is for service... (e) The Holy Spirit prompts one to do or restrain from doing particular actions (Acts 6:3, 5, 10; 8:29, 39 [cf. Matt. 4:1]; Acts 13:2, 4; 15:28; 16:6, 7); encourages holy boldness, energy,

89Melinda Viergever, Jude Inductive Bible Study Guide/ShowKnowGrow.com
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and zeal in speaking and acting (Acts 4:8, 31; 6:3, 5, 10 [cf. 6:8]); is the medium of divine communications and revelations (Acts 11:28; 21:4; Eph. 3:5); is the source of support, comfort, Christian joy and triumph (Acts 7:55; 13:52; Eph. 5:18; Phil. 1:19). In the pl., pneúmata means spiritual gifts (1 Cor. 14:12). (f) Spoken of that divine influence by which the temperament or disposition of mind in Christians is affected, i.e., correcting, elevating, and ennobling, filling the mind with peace and joy. The spirit in this case stands opposed to the flesh (John 3:6; Rom. 8:1) because it does not indulge in the depraved affections and lusts of our physical natures and unrenewed hearts, but follows those holy and elevated actions and desires which the Spirit imparts and cherishes (Rom. 8:2, 4–6, 9, 13). Through the influence of the Spirit of God, Christians have the same disposition and the same frame of mind with Christ (Gal. 5:16–18, 22, 25; 6:8). In Rom. 8:9, having ‘the Spirit of Christ’ means having the same mind as Christ possessed which is wrought in us by the Spirit (cf...Eph. 1:17, ‘the spirit of wisdom and illumination’ [a.t.] imparted by the Holy Spirit; 2:18, 22; 3:16, 17, 4:3, 4; 5:9; Col. 1:8; 1 Tim. 4:12; Jude 1:19, 20).”\(^91\)

v. 23, stained, Strong’s #4695. σπιλόδω σπιλόδω; “To defile, spot, stain (James 3:6; Jude 1:23).”\(^92\)

v. 8, strength of their dreams, 1797. ἐνυπνιάζω enupniázo; from enúpnion (1798), something seen in the sleep, a dream...Pres. mid. part. nom. enupniazómenoi, dreamers, meaning ones holding vain and empty opinions, deceivers (Jude 1:8).”\(^93\)

v. 24, from stumbling, Strong’s #679. ἀπταίστως áptaíō; adj. “from the priv. ἀ (1), without, and ἔπαθο (4417), to stumble. Free from stumbling, blameless. It occurs only in the benediction, of Jude 1:24 ‘Now unto him that is able to keep you from falling [áptaíō].’ Is Jude promising that we shall live our lives without ever stumbling? James 3:2 says that we all stumble in many things. Yet, 2 Pet. 1:10 assures us that we will never fall. The word ‘falling,’ then, seems ambiguous and poses an interpretive dilemma. If the stumbling in view concerns the daily sins of God’s children, then Jude’s words are meant to be an encouragement telling us that God’s grace is sufficient to keep us from sin. However, if the stumbling refers to an utter fall into perdition (as in 2 Pet. 1:10), then Jude’s confession is a promise of eternal security....We all stumble over many things and none of us is exempt. James goes on to say that the most likely stumbling is with our tongue: ‘If any man offend not in word, the same is a perfect man.’ Is, therefore, Jude’s wish in verse twenty–four that we be kept áptaíō, without stumbling or blameless, an empty wish? No. Here he is not referring to us but to the ability of the Lord to keep us from stumbling. He is not saying that we shall live through our lives without any stumbling in contradiction to James 3:2, but that the Lord is able to keep us from stumbling. That is His part and His activity in our lives. We never stumble because of Him, but because we live in a body that is corruptible and liable to stumble in a world which is yet unredeemed and full of traps (see Rom. 8:18–28).”\(^94\)

v. 15, 18, ungodliness/ungodly, Strong’s #763, asebeias, “godless, without fear or reverence of God. one actively practicing the opposite of what God demands. One characterized by immoral or impious behavior.”\(^95\)

v. 4, 15, ungodly, Strong’s #765. ἁσέβης asebēs; “Basically it means godless, without fear and reverence of God. It does not mean irreligious, but one who actively practices the opposite of what the fear of God demands. Asebēs is one characterized by immoral and impious behavior.”\(^96\)

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v. 11, **way,** Strong’s #3598. ὡδός hodós; fem. noun. "Way. (III) Metaphorically meaning way, manner, means. (C) Way of thinking, feeling, acting, manner of life and conduct...Followed by the gen. of person, the way or ways of someone, meaning his way of life, conduct, actions (Acts 14:16; Rom. 3:16; James 1:8; 2 Pet. 2:15; Jude 1:11)." 97

v. 24, **without fault,** amómos (299), definition from #679, stumbling, “translated ‘faultless,’ meaning without mōmos (3470), spot or blemish. Jesus Christ came before God as amōmos, unblemished, to shed His blood for us. That was the word that was used for the spotlessness or unblemished character of the sacrifices that were made in the OT. It is His blood that causes us also to be amōmoi (Eph. 1:4; 5:27; Col. 1:22)." 98

v. 11, **Woe,** Strong’s #3759. οὐαί ouai; interjection of grief or indignation; Of denouncing misery and pitying it." 99

Commentary:

Good commentaries to use:

- The ESV Study Bible, Crossway, 2008.
- www.esvonline.org. Linked to this site are the ESV Study Bible, the ESV Literary Study Bible, additional study tools, and sermons by John Piper through 2 Peter. Piper’s sermon series has been used as a commentary source in producing this material, and we recommend it.

Check the online sources to see what commentaries they have and what they say. Usually these are older commentaries because they’re beyond copyright law regulation. They’re all free. For instance, you’ll always find The Matthew Henry Commentary, a highly-respected, reformed commentary from the 1700s. It’s always worth reading. Check out: biblos.com, mystudybible.com, biblestudytools.com, blueletterbible.org, biblegateway.com, or crosswalk.com. Investigate their commentary section.

ESV Literary Study Bible Notes

<table>
<thead>
<tr>
<th>Passage</th>
<th>Content</th>
<th>Contribution to the Main Argument about Apostates</th>
<th>Epistolary Conventions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>‘mercy, peace, and love” benediction</td>
<td>Preamble</td>
<td>Salutation</td>
</tr>
<tr>
<td>3-4</td>
<td>Reason for writing</td>
<td>Summarizes the crisis that has occasioned the letter</td>
<td>Purpose statement</td>
</tr>
<tr>
<td>5-7</td>
<td>God’s judgment against evil-doers in the past</td>
<td>Adduces three examples from the past to show that God judges evil-doers</td>
<td></td>
</tr>
<tr>
<td>8-16</td>
<td>Description and denunciation of the apostates</td>
<td>Arouses a feeling of disgust toward apostasy</td>
<td>Instruction</td>
</tr>
<tr>
<td>17-23</td>
<td>Instruction in how to resist the efforts of the false teachers</td>
<td>Instills hope that the apostates can be defeated</td>
<td>Exhortation</td>
</tr>
<tr>
<td>24-25</td>
<td>Benediction</td>
<td>Invokes the divine antidote to the apostates</td>
<td>Closing</td>
</tr>
</tbody>
</table>

**Jude 1.** "Dealing decisively with false teachers: The chart above shows the topical arrangement of the book.

Tips for reading the book include the following: We can compile a portrait or character sketch of the people against whom Jude writes. As we do so, we can also compile a list of their offenses (such as blasphemy against celestial beings, greed, and instability). By way of contrast, from other parts of the letter we can compile a list of virtues that we are commanded to practice. Finally, we need to unpack the meanings of the metaphors and allusions that Jude uses to portray the ungodly against whom he writes."

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100 ESV Literary Study Bible, (Wheaton, IL: Crossway, 2009), s.v. "Jude 1."
ESV Study Bible Notes

Jude 1-2, Initial Greeting. “Although he is the brother of Jesus, Jude identifies himself as his servant (Gk. doulos), acknowledging Jesus as Lord. He is also the brother of James, who plays a major role in the NT (Matt. 13:55; Acts 12:17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9, 12); by this time, the only ‘James’ who could be identified by name only without further description was James the Lord’s brother—see note on Acts 12:17, esvonline.org). called. See note on Rom. 8:30, esvonline.org) Beloved (Gk. participle of agapēō) shows the intimate relationship between God the Father and the readers. It also shows that God has set his special love on them for salvation. At the outset of his letter to Christians who are threatened by false teachers, Jude reminds them that they will be kept and preserved by God’s power from falling away. The introduction thus anticipates the confident and joyful conclusion in Jude 24-25.”101

Jude 3-4. Jude’s Appeal: Contend for the Faith. “Jude strongly urges his readers to contend for the faith against the subversive false teachers.”102

Jude 3, The Urgency of the Defense. Beloved (Gk. agapēō). “Jude, like Peter, writes in this way to emphasize his strong personal concern (cf. vv. 17, 20; 1 Pet. 2:11; 4:12; 2 Pet. 3:1, 8, 14, 17). Though Jude had wanted to write about our common salvation, the urgent need to contend for the faith took precedence over even the exalted theme of salvation. ‘The faith’ (i.e., the known and received body of truth about Jesus and salvation through him) had been once for all delivered to the saints (i.e., Christians). In other words, by the time that Jude wrote his letter, ‘the faith’ had already been fixed and established in the apostolic teaching of the early church, and therefore could not be changed, but was under attack and in need of defense. Although the NT documents had not yet been collected into a complete canon of Scripture, by this time the foundational NT teachings were circulating in oral form through the apostolic circles. In addition, some NT documents had already begun to circulate among the churches (cf. Col. 4:16; also The Canon of the New Testament, esvonline.org). A further implication of this verse is that, after the writings authorized by the apostles were included in the NT canon, nothing more could ever be added to Scripture, since the content of the faith had been delivered ‘once for all.’ This is at odds with the teachings of other religions such as Mormonism and Islam, which hold that the NT writings existing today contain corrupted teachings, and that additional authoritative teachings came from God later (e.g., the Book of Mormon or the Qur’an, both of which contradict the NT at many points). This conclusion also differs from the Roman Catholic view that official church tradition (in addition to Scripture) also has absolute divine authority. Since the letter of Jude was included in the NT canon, his letter must also have received early apostolic endorsement for inclusion, and everything in Jude’s letter is in complete accord with apostolic teaching and writings of the early church and with ‘the faith once for all delivered to the saints.’”103

Jude 4, Description of the False Teachers and Their Teaching. crept in unnoticed. “Jude begins his account of the false teachers by describing the devious way they have slipped into the church. They began by acting like Christians and operating subversively. Designated translates Greek prographō, “to write about or identify beforehand.” The false teachers did not take God by surprise, for he predicted their coming and their condemnation long before they even existed. They pervert (that is, twist and distort) God’s grace (esp. his free forgiveness of sin) into a license for sensuality (see note on 2 Pet. 2:2, esvonline.org), and they deny the Lord, Jesus Christ, apparently using the gospel teaching about grace as an excuse for ungodly living (cf. Rom. 3:8; 6:1, 15; 2 Pet. 3:15-16).”104

Return to answer interpretation questions on pg. 20 before moving on to application.

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Jude 5-16, Immoral Character and Consequent Judgment of the False Teachers. "Jude employs biblical and traditional analogies to document the certainty of judgment for the false teachers. He also describes the debased morality that characterizes this group, for which they have already been eternally condemned (see v. 13)."\textsuperscript{105}

Jude’s Application of Prophecies and Events\textsuperscript{106}

Jude often refers to prophecies or events and then applies them to the false teachers with the word “these,” thereby showing how these past events and prophecies are to be understood.

<table>
<thead>
<tr>
<th>Reference</th>
<th>Past event</th>
<th>Application to false teachers</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>vv.5-7</td>
<td>Judgment on Israel, angels, and Sodom and Gomorrah</td>
<td>“these people also”</td>
<td>v. 8</td>
</tr>
<tr>
<td>v. 9</td>
<td>Michael did not rebuke the devil</td>
<td>“But these people”</td>
<td>v. 10</td>
</tr>
<tr>
<td>v. 11</td>
<td>Cain, Balaam, Korah</td>
<td>“These”</td>
<td>v. 12</td>
</tr>
<tr>
<td>vv. 14-15</td>
<td>Enoch’s proclamation of judgment</td>
<td>“These”</td>
<td>v. 16</td>
</tr>
<tr>
<td>vv. 17-18</td>
<td>Predictions of apostles</td>
<td>“It is these”</td>
<td>v. 19</td>
</tr>
</tbody>
</table>

Jude 5-7, Judgment Reserved for the False Teachers. “Jude applies examples of judgment from the whole of biblical history in his polemic against the heretics.”\textsuperscript{107}

Jude 5, The Analogy of Egypt. “Jude reminds his readers that they once fully knew about God’s judgment, but apparently their sense of its certainty has waned. He refers them to the Exodus account as a reminder. Jesus … saved a people out of the land of Egypt (cf. Exodus 1-15). This may seem puzzling, because the name ‘Jesus’ is not applied to the Son of God in the OT. It is a prime example of the apostolic understanding of the OT, according to which the Son of God, in his eternal divine nature, was active in the world from the beginning of creation, long before his incarnation (cf. Luke 24:27; John 1:3; 8:56-58; 12:41; 1 Cor. 10:4, 9; Col. 1:16; Heb. 1:8-12; 11:16). Jesus, then, judged and destroyed those in Israel who escaped from Egypt but failed to keep trusting in God, and therefore they did not reach the Promised Land (cf. 1 Cor. 10:5; Heb. 3:16-19). Instead of the name ‘Jesus,’ some Greek manuscripts have ho Kyrios, ‘the Lord,’ and some English translations follow that reading. Most of the oldest and most reliable manuscripts have I{sous} (‘Jesus’).”\textsuperscript{108}

Jude 6, The Analogy of the Rebellious Angels. “The heart of Jude’s next comparison is the angels who did not stay within their own position of authority but apparently rebelled against God’s authority and sought to be equal to him. God has kept these beings in eternal chains ever since. Some scholars think this refers to the original fall of angels from heaven. Others think Jude is referring to the sin of angels in Gen. 6:1-4 (see note on 1 Pet. 3:19, below). This view is strengthened by Jude’s citation of 1 Enoch 1.9 (Jude 14-15), which contains much discussion on the fall of these angels.”\textsuperscript{109}

\textsuperscript{105}ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 5-16.”
\textsuperscript{106}ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 5-18, Jude’s Application of Prophecies and Events.”
\textsuperscript{107}ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 5-7.”
\textsuperscript{108}ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 5.”
\textsuperscript{109}ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 6.”
“For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him” (1 Peter 3:18-22, ESV).

ESV Notes on 1 Pet. 3:19, spirits in prison. “There is much debate about the identity of these spirits. The Greek term pneuma (‘spirit’), in either singular or plural, can mean either human spirits or angels, depending on the context (cf. Num. 16:22; 27:16; Acts 7:59; Heb. 12:23; etc.). Among the three most common interpretations, the first two fit best with the rest of Scripture and with historic orthodox Christian doctrine. These are:

(1) “The first interpretation understands ‘spirits’ (Gk. pneumāsin, plural) as referring to the unsaved (human spirits) of Noah’s day. Christ, ‘in the spirit’ (1 Pet. 3:18), proclaimed the gospel ‘in the days of Noah’ (v. 20) through Noah. The unbelievers who heard Christ’s preaching ‘did not obey … in the days of Noah’ (v. 20) and are now suffering judgment (they are ‘spirits in prison,’ v. 19). Several reasons support this view: (a) Peter calls Noah a ‘herald of righteousness’ (2 Pet. 2:5), where ‘herald’ represents Greek keryx, ‘preacher,’ which corresponds to the noun keryssō, ‘proclaim,’ in 1 Pet. 3:19. (b) Peter says the ‘Spirit of Christ’ was speaking through the OT prophets (1:11); thus Christ could have been speaking through Noah as an OT prophet. (c) The context indicates that Christ was preaching through Noah, who was in a persecuted minority, and God saved Noah, which is similar to the situation in Peter’s time: Christ is now preaching the gospel through Peter and his readers (v. 15) to a persecuted minority, and God will save them.

(2) “In the second interpretation, the spirits are the fallen angels who were cast into hell to await the final judgment. Reasons supporting this view include: (a) Some interpreters say that the ‘sons of God’ in Gen. 6:2–4 are angels (see ESV note on Gen. 6:1–2) who sinned by cohabiting with human women ‘when God’s patience waited in the days of Noah’ (1 Pet. 3:20). (b) Almost without exception in the NT, ‘spirits’ (plural) refers to supernatural beings rather than people (e.g., Matt. 8:16; 10:1; Mark 1:27; 5:13; 6:7; Luke 4:36; 6:18; 7:21; 8:2; 10:20; 11:26; Acts 5:16; 8:7; 19:12; 13:1 Tim. 4:1; 1 John 4:1; Rev. 16:13–14; cf. Heb. 1:7). (c) The word ‘prison’ is not used elsewhere in Scripture as a place of punishment after death for human beings, while it is used for Satan (Rev. 20:7) and other fallen angels (2 Pet. 2:4; Jude 6). In this case the message that Christ proclaimed is almost certainly one of triumph, after having been ‘put to death in the flesh but made alive in the spirit’ (1 Pet. 3:18).

(3) “In a third view, some have advocated the idea that Christ offered a second chance of salvation to those in hell. This interpretation, however, is in direct contradiction with other Scripture (cf. Luke 16:26; Heb. 9:27) and with the rest of 1 Peter and therefore must be rejected on biblical and theological grounds, leaving either of the first two views as the most likely interpretation.”

Author’s note: In referring to the sin of angels in Genesis 6:1-4, some conservative scholars note that demonic possession of the men of Genesis 6:1-4 seems a likely scenario, since angels cannot reproduce with human beings. Angels are not “given in marriage,” and they are not the same “kind” as humans. It is for this sin of demonic possession, prompting men to “take” women, probably violently, that these scholars believe these fallen angels were cast into chains of deepest darkness. This view seems to be confirmed by the terror of the Abyss (a pit of great darkness) the demons showed in the New Testament whenever Jesus cast demons out of people.

110 ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “1 Peter 3:19.”
Jude 7, The Analogy of Sodom and Gomorrah. “As with the unfaithful Israelites and the rebellious angels (vv. 5-6), so also the people of Sodom and Gomorrah (Genesis 19) received the judgment of eternal fire. Smoke was still rising from the site of Sodom and Gomorrah in the first century A.D. (see Philo, On Abraham141; Philo, Life of Moses 2.56; [Wisdom of Solomon 10:7]), and this was taken as a physical symbol of eternal divine judgment. Pursued unnatural desire refers to the homosexual activity of Sodom (Gen. 19:5; cf. Josephus, Jewish Antiquities1.200–201; Philo, On Abraham 134–136; Testament of Naphtali 3.4). The Greek is literally ‘went after other flesh,’ meaning ‘other’ or ‘different’ than the sexual immorality with women that Jude had just mentioned (cf. Rom. 1:26-27). The judgment of Sodom and Gomorrah in history functions as a ‘type’ (a foreshadowing planned by God, cf. Rom. 5:14) of eternal judgment to come.”\(^{111}\)

Jude 8-13, Nature of the False Teachers. “Jude turns his attention to the immoral character of the opponents of Christ, carrying forward the analogies of vv. 5-7.”\(^{112}\)

Jude 8-10, The False Teachers Are Blasphemers. These people also refers to the false teachers (see chart pg. 70). They are led astray by relying on their dreams, thus mistakenly following subjective experiences that they claim are from God but that lead them to disobey God’s written Word (cf. ‘following ... ungodly passions,’ v. 18). Following their ‘dreams,’ they are sexually immoral (defile the flesh), reject authority, and blaspheme the glorious ones (probably evil angels; see note on 2 Pet. 2:10b-11, below). Even the archangel Michael did not speak to the devil flippantly, or blaspheme him, when he disputed with him over the body of Moses. This event is not in the OT (but cf. Deut. 34:5-6; Zech. 3:1-5), and whatever story Jude is referring to has been lost to history. In any case, Michael, understanding his own place in God’s design, did not pronounce a sentence of condemnation on the devil but left that to God’s authority, simply telling the devil, ‘The Lord rebuke you.’ This demonstrates the exclusive power and authority of Jesus Christ, something the false teachers deny (see Jude 4). The point of vv. 8-10 is the false teachers’ refusal to submit to rightful authority, and it should not be understood as denying that Christ gives believers authority over demons (see note on Acts 16:18). Jude’s use of a story from non-biblical literature (perhaps a lost section of a work called Testament of Moses) does not indicate that Jude thought the book was inspired. Elsewhere in the NT, writers quote uninspired sources to make a point (see notes on Acts 17:28; Titus 1:12-13, esvonline.org). Michael is the only archangel identified by name in Scripture (cf. 1 Thess. 4:16).”\(^{113}\)

NOTE on 2 Peter 2:10b-11: “The false teachers are bold (in a reckless, foolhardy way) and willful (stubborn and arrogant), behaving in ways that even the angels avoid. They blaspheme the glorious ones, probably evil angels (cf. v. 11; Jude 8-9). In so doing, they recklessly dismiss any thought that these demonic forces have power or that their willful sins will open them to demonic attack. But good angels, like wise humans, do not take these evil powers lightly.”\(^{114}\)

Jude 10, “All that they do not understand includes true biblical doctrine about God, angels and demons, and human sin and forgiveness through Christ. What they understand instinctively, like animals, is how to follow their bodily instincts and feelings, flouting God’s moral standards. Following subjective feelings and desires, for someone whose conscience is not trained and governed by God’s Word, will lead that person ultimately to be destroyed by his own sinful compulsions.”\(^{115}\)

Return to answer interpretation questions on pg. 30 before moving on to application.

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\(^{111}\) ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 7.”

\(^{112}\) ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 8-13.”

\(^{113}\) ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 8-10.”

\(^{114}\) ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “2 Peter 2:10b-11.”

\(^{115}\) ESV Study Bible, (Wheaton, IL: Crossway, 2008), s.v. “Jude 10.”
**Jude 11, The False Teachers Are Motivated by Greed.** “Cain (Gen. 4:5-8), Balaam (Num. 22:5-7; 2 Pet. 2:15), and Korah (Num. 16:1-3, 31-35) were all characterized by their dissatisfaction with the place they occupied, and so they engaged in rebellion against God, greedily seeking selfish gain at any cost.”

**Jude 12-13, The False Teachers Exemplify Depravity with Impunity.** “Jude compares the false teachers to hidden reefs that will suddenly destroy ships that come too near. These opponents of the gospel constitute concealed dangers because they participate in the love feasts (including the Lord’s Supper), thus acting as if they were Christians. They do not shepherd and care for others but only look after themselves. They are like waterless clouds, promising rain that never falls. They promise fruit but are like fruitless trees. They are like wandering stars (probably meaning planets) that give misleading guidance to travelers. casting up the foam of their own shame. The heretics’ sexual permissiveness shows that they are in spiritual darkness. Their eternal condemnation in the gloom of utter darkness has been reserved forever.”

**Jude 14-16, Judgment on the False Teachers Revisited.** “Jude turns his primary focus back to judgment, using an extrabiblical Jewish work, 1 Enoch (2nd or 1st century B.C.), to make his point. The use of extrabiblical literature does not mean that any of these literary works are authoritative words of God in the same category as Scripture (see note on vv. 8-10). Jude is simply drawing from 1 Enoch another example of judgment, which means that, in at least this specific instance, 1 Enoch 1.9 contains truth.”

**Jude 14-15, Description of the Judgment.** “Enoch, the seventh from Adam does not necessarily imply that Enoch was literally the seventh generation descended from Adam; it may mean simply that he is the seventh one listed in the line of Adam in the Genesis narrative (Gen. 5:18-24; cf. 1 Chron. 1:3). Jude describes the coming of the Lord as Enoch prophesied, and he quotes from 1 Enoch 1.9. Again, with regard to this particular statement, Jude is citing the content of 1 Enoch as true and prophetic of the return of the Lord (see note on Jude 14-16). The Lord will return with hosts of angels to execute judgment on all the ungodly. Enoch (and thus also Jude) focuses on blasphemy against God (e.g., in vv.3-4, the opponents’ denial of Jesus Christ). to convict. For punishment, not for repentance (as in John 16:8). Jude places great emphasis on the ungodliness of those judged (’ungodliness,’ Gk. asebeia, vs. ‘godliness,’ Gk. eusebeia; see note on 2 Pet. 1:6, below).”

**2 Peter 1:6, “Godliness translates Greek eusebeia, ‘devoutness, piety, devotion to God’ (also in vv. 3, 7; 3:11; see 2 Tim. 3:5).”**

**Jude 16, Further Reasons for Judgment.** “Jude applies the citation from 1 Enoch (see vv. 14-15) to the false teachers, probably using this vice list to focus on some of their more pronounced and obvious misbehaviors. Grumblers calls to mind the wilderness generation (Ex. 16:7-12; Num. 14:27; 16:41; 17:5). To gain advantage probably refers to financial gain, and ties in with an earlier mention of greed (Jude 11).”

**Return to answer interpretation questions on pg. 40 before moving on to application.**

**Jude 17-25, Concluding Exhortations.** “The conclusion of Jude’s letter continues to highlight the false teachers, only now with a view toward the proper response of believers to them. It also contains one of the most elegant
doxologies in the entire Bible.”

**Jude 17-19, On the Apostolic Warnings.** “Jude redirects the readers’ attention to their own knowledge of apostolic predictions concerning the last days.”123

**Jude 17-18.** “Beloved emphasizes Jude’s personal concern for the readers and God’s love for them (see notes on vv. 1-2 and 3). Jude reminds them of the predictions of the apostles concerning the emergence of ungodly scoffers within the church during the last days. These apostolic warnings were probably oral, but such warnings were part of the common stock of early Christian preaching (e.g., Acts 20:29-30; 1 Tim. 4:1-5; 2 Tim. 3:1-5). These critics come from within, having become part of the church by clandestine means and acting as if they were true Christians (see Jude 3-4, 19). But they are led astray by following their subjective feelings and ungodly passions that are contrary to the Word of God (cf. v. 8).”124

**Jude 19.** “It is these indicates that the ‘scoffers’ described in v. 18 are the very false teachers that Jude is warning against (see chart, pg. 70). These worldly people (Gk. *psychikos*, ‘natural, unspiritual, worldly, of this world’) cause divisions within the church over many things, but especially over issues of morality and doctrine (cf. notes on vv. 10, 17-18). They are unbelievers like the ‘natural’ (also Gk. *psychikos*) person of 1 Cor. 2:14. Devoid of (Gk. *mē echontes*, ‘not having’) the Spirit is another indication that these opponents are unbelievers (cf. Rom. 8:9). This fits with the repeated statements affirming their designated condemnation ‘from long ago’ (see note on Jude 4).”125

**Jude 20-21, On the Antidote to the False Teachers.** “The way to minimize the influence of the scoffers is to live proactively as a follower of Christ (cf. ‘content for the faith,’ v. 3).”126

**Jude 20, praying in the Holy Spirit.** “That is, in the sense of *praying in harmony with the leading of the Holy Spirit, rather than according to one’s own agenda* (cf. Rom. 8:26-27; Eph. 6:18). The context here suggests the idea of praying in the Spirit in a general sense, rather than the specific sense of speaking in tongues described in 1 Cor. 14:14-19.”127

**Jude 21.** “Keep (or guard) yourselves in the love of God is the main clause in vv. 20-21 and is modified by the two participles (‘building,’ ‘praying’) in v. 20 and the participle (‘waiting’) in v. 21. Christians keep themselves in God’s love by growing strong doctrinally, persevering in prayer, and ‘waiting’ for the Lord’s coming. Christians are to keep themselves in God’s love, and vv.1-2 and vv.24-25 teach that God keeps them as well. Ultimately, God promises to keep and preserve the faith of his own people, so that no true believer will ever lose his or her salvation (cf. notes on Heb. 6:4-8; 2 Pet. 1:10).”128

**NIV Application Commentary:** “Although the NIV does not make this entirely clear, we have in verses 20-21 four separate commands: (1) ‘build yourselves up in your most holy faith’; (2) ‘pray in the Holy Spirit’; (3) ‘keep yourselves in God’s love’; (4) ‘wait for the mercy of our Lord Jesus Christ to bring you to eternal life.’ The building imagery suggests that the NIV is...taking ‘the most holy faith’ to be the foundation on which we are to build...The New Testament elsewhere puts Christ in the role of the foundation of the church (1 Cor. 3:7-17), or even ‘the apostles and prophets’ (Eph. 2:20-22). These are not, of course, competing, but complementary images. For it is Christ who accredits apostles and prophets, who, in turn, set forth and guard the ‘faith once for all entrusted to the saints’...All praying that is worthy of the name will be praying that is done ‘in the Spirit’—that is, stimulated by, guided by, and infused by the Holy Spirit. Note Ephesians 6:18a: ‘And pray in the Spirit on all occasions with all

123 *ESV Study Bible*, (Wheaton, IL: Crossway, 2008), s.v. “Jude 17-19.”
125 *ESV Study Bible*, (Wheaton, IL: Crossway, 2008), s.v. “Jude 19.”
127 *ESV Study Bible*, (Wheaton, IL: Crossway, 2008), s.v. “Jude 20.”
128 *ESV Study Bible*, (Wheaton, IL: Crossway, 2008), s.v. “Jude 21.”
kinds of prayers and requests. ’...God has done all in Christ that we need to be saved; yet we must respond to God if we are to secure our salvation. God ’keeps’ us; we are to ‘keep ourselves.’ Both are true, and neither can be sacrificed without missing something essential to the Christian pursuit of godliness...John 15:9: ‘Now remain in my love.’ Christ loves us unconditionally; yet we have the obligation to remain within his love...Jesus goes on in the next verse to note that it is by obeying his commands that we are able to remain...God’s mercy is always present, but the Scriptures often associate his mercy with the deliverance of the last day (Matt. 5:7; 2 Tim. 1:18). Here, therefore, ‘the mercy of our Lord Jesus Christ’ is something we are urged to ‘wait for.’”

Jude 22-23, On Showing Mercy. “The church is called to show mercy to everyone, even its opponents.”

Jude 23, To save (Gk. sōzō) some people (i.e., to lead them to faith in Christ) involves snatching them out of the fire, meaning they were close to the fire of God’s judgment. Others who are caught up in immorality should also be shown mercy, but with fear, lest the faithful Christian be influenced for evil by the person he is trying to restore. Hating even the garment stained by the flesh (cf. Zech. 3:3-5) implies hating the sin and everything connected with it; but the sinner himself should be treated with mercy rather than hatred.

Jude 24-25, Doxology of Great Joy. “As Jude ascribes all glory, majesty, dominion, and authority to God, he reminds believers of what God is doing for them as they await Christ’s return.”

Jude 24, “Just as the false teachers are ‘kept’ by God for judgment (see 2 Pet. 2:9; cf. 2 Pet. 2:4; 3:7; Jude 6), so also he has infinite power to keep from stumbling those who have put their faith in him. By ‘stumbling’ Jude means falling into sin or error (Gk. aptaiōs, ‘without stumbling’; cf. ptaial, ‘stumble,’ in Rom. 11:11; James 2:10; 3:2; 2 Peter 1:10). If such stumbling is left unchecked it will eventually lead to falling away from the faith. Yet Jude says God will never let his own fall away but will ‘keep’ them by his grace (cf. note on Jude 21). He will present the Christian blameless (with no stain or sin) before the presence of his glory, the brightness that surrounds the presence of God and visibly manifests his holy character. This can only be effected by God’s power, through Jesus Christ the Lord. The only possible response to the work of God on behalf of believers is great joy (Gk. agalliasis, ‘great joy, exultation’), which suggests an exclamation of joy and praise.”

Jude 25, the only God. “There is only one God, who has acted redemptively (our Savior), once for all, in his one and only Son, the Lord Jesus Christ. (On God as ‘Savior,’ see note on 2 Tim. 1:8-10.) Through Jesus Christ our Lord. Jesus is the mediator through whom the person who trusts in him is able to give praise and thanksgiving to God. The church praises God through Christ, saying, to God be glory (here in the sense of great honor), majesty (Gk. megalōsynē; he is greater than all), dominion (Gk. kratos; his sovereign reign has no boundaries), and authority (Gk. exousia; he rules over all creation); in other words, may the praiseworthiness of God, who is as gracious as he is great, be fully acknowledged in his people’s adoration of him. Before all time means before the beginning of creation (Gen. 1:1) and suggests that time began when God created the material universe (cf. 2 Tim. 1:9; Titus 1:2). And now and forever shifts the focus into the present and then into the infinite future. Amen. I.e., ‘let it be so.’”

Return to answer interpretation questions on pg. 50 before moving on to application.
Day Five: Summary and Application. What do I do? How do I grow?

**Summarize the Big Idea of Each Section:**

1) Fill in a summary that describes each portion of the passage you just studied. You will return to this exercise after studying each section as you work through the letter. When you finish Jude, you’ll have a synopsis of the entire letter in your own words.

2) After summarizing each section, go on to the page for its application, marked in red.

**Jude 1-4 (NIV®): After completing go to Application, pg. 79**

Theme, v. 1-2: __________________________________________________________________________

1 Jude, a servant of Jesus Christ and a brother of James,
To those who have been called, who are loved in God the Father and kept for [a] Jesus Christ:

2 Mercy, peace and love be yours in abundance.

Theme, v. 3-4: __________________________________________________________________________

3 Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people.

4 For certain individuals whose condemnation was written about [b] long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

**Jude 5-10 (NIV®): After completing go to Application, pg. 80**

Theme, v. 5-6: __________________________________________________________________________

5 Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe.

6 And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.
Theme, v. 7: ________________________________________________________________

7 In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

Theme, v. 8-10: ________________________________________________________________

8 In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings. 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, “The Lord rebuke you!” 10 Yet these people slander whatever they do not understand, and the very things they do understand by instinct—as irrational animals do—will destroy them.

Jude 11-16 (NIV®): After completing go to Application, pg. 81

Theme, v. 11: __________________________________________________________________

11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion.

Theme, v. 12-13: __________________________________________________________________

12 These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

Theme, v. 14-16: __________________________________________________________________

14 Enoch, the seventh from Adam, prophesied about them: “See, the Lord is coming with thousands upon thousands of his holy ones 15 to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.” 16 These people
are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

**Jude 17-25 (NIV®):** After completing go to Application, pg. 82

**Theme, v. 17-19:** ______________________________________________________________
______________________________________________________________________________

17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. 18 They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.” 19 These are the people who divide you, who follow mere natural instincts and do not have the Spirit.

**Theme, v. 20-21:** ______________________________________________________________
______________________________________________________________________________

20 But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

**Theme, v. 22-23:** ______________________________________________________________
______________________________________________________________________________

22 Be merciful to those who doubt; 23 save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

**Theme, v. 24-25:** ______________________________________________________________
______________________________________________________________________________

24 To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

**Summary of the letter:** __________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

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Application: Jude 1-4

What do I now know? How can this change me?\textsuperscript{135}

1) Coming to the passage: What did I find significant as I approached this passage?

2) Conviction: Search for any potential sins in order to deal with them. Though we may feel a sense of reproof and correction from portions of Scripture, the desired response is repentance in order to change and move forward. Do any portions promote a sense of conviction within me?

3) Is there a sin to avoid? What steps and actions will I take to avoid it?

4) Is there an error to mark? How am I convicted? How will I move forward?

5) Convincing: What positive motivations do you find in the Scripture passage that convince me to lead a righteous life?

6) Is there an example for me to follow?

7) Conversion: Conversion is not a one-time event, but a transformation that results in living differently as a result of exposure to God’s truth. Do any portions cause me to want to live differently? Is my election and calling confirmed? Am I being transformed?

8) Is there a condition to meet? What needs to change? How should I respond?

9) Is there a challenge to face? What is it?

10) Is there a command to obey? In what way can I move forward in obedience?

11) Is there a promise to claim? How does this promise affect me?

12) Is there a prayer to repeat?

13) Is there a verse to memorize?

Application: Jude 5-10

What do I now know? How can this change me?136

1) Coming to the passage: What did I find significant as I approached this passage?

2) Conviction: Search for any potential sins in order to deal with them. Though we may feel a sense of reproof and correction from portions of Scripture, the desired response is repentance in order to change and move forward. Do any portions promote a sense of conviction within me?

3) Is there a sin to avoid? What steps and actions will I take to avoid it?

4) Is there an error to mark? How am I convicted? How will I move forward?

5) Convincing: What positive motivations do you find in the Scripture passage that convince me to lead a righteous life?

6) Is there an example for me to follow?

7) Conversion: Conversion is not a one-time event, but a transformation that results in living differently as a result of exposure to God’s truth. Do any portions cause me to want to live differently? Is my election and calling confirmed? Am I being transformed?

8) Is there a condition to meet? What needs to change? How should I respond?

9) Is there a challenge to face? What is it?

10) Is there a command to obey? In what way can I move forward in obedience?

11) Is there a promise to claim? How does this promise affect me?

12) Is there a prayer to repeat?

13) Is there a verse to memorize?

Application: Jude 11-16

What do I now know? How can this change me?\textsuperscript{137}

1) Coming to the passage: What did I find significant as I approached this passage?

2) Conviction: Search for any potential sins in order to deal with them. Though we may feel a sense of reproof and correction from portions of Scripture, the desired response is repentance in order to change and move forward. Do any portions promote a sense of conviction within me?

3) Is there a sin to avoid? What steps and actions will I take to avoid it?

4) Is there an error to mark? How am I convicted? How will I move forward?

5) Convincing: What positive motivations do you find in the Scripture passage that convince me to lead a righteous life?

6) Is there an example for me to follow?

7) Conversion: Conversion is not a one-time event, but a transformation that results in living differently as a result of exposure to God’s truth. Do any portions cause me to want to live differently? Is my election and calling confirmed? Am I being transformed?

8) Is there a condition to meet? What needs to change? How should I respond?

9) Is there a challenge to face? What is it?

10) Is there a command to obey? In what way can I move forward in obedience?

11) Is there a promise to claim? How does this promise affect me?

12) Is there a prayer to repeat?

13) Is there a verse to memorize?

Application: Jude 17-25

What do I now know? How can this change me?\(^{138}\)

1) Coming to the passage: What did I find significant as I approached this passage?

2) Conviction: Search for any potential sins in order to deal with them. Though we may feel a sense of reproof and correction from portions of Scripture, the desired response is repentance in order to change and move forward. \textbf{Do any portions promote a sense of conviction within me?}

3) Is there a sin to avoid? What steps and actions will I take to avoid it?

4) Is there an error to mark? How am I convicted? How will I move forward?

5) Convincing: \textbf{What positive motivations do you find in the Scripture passage that convince me to lead a righteous life?}

6) Is there an example for me to follow?

7) Conversion: Conversion is not a one-time event, but a transformation that results in living differently as a result of exposure to God’s truth. \textbf{Do any portions cause me to want to live differently? Is my election and calling confirmed? Am I being transformed?}

8) Is there a condition to meet? What needs to change? How should I respond?

9) Is there a challenge to face? What is it?

10) Is there a command to obey? In what way can I move forward in obedience?

11) Is there a promise to claim? How does this promise affect me?

12) Is there a prayer to repeat?

13) Is there a verse to memorize?

Jude 1

English Standard Version (ESV®)

1 Jude, a servant[a] of Jesus Christ and brother of James,

To those who are called, beloved in God the Father and kept for[b] Jesus Christ:

2 May mercy, peace, and love be multiplied to you.

3 Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. 4 For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

5 Now I want to remind you, although you once fully knew it, that Jesus, who saved[c] a people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— 7 just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire,[d] serve as an example by undergoing a punishment of eternal fire.

8 Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. 9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.” 10 But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. 11 Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. 12 These are hidden reefs[e] at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; 13 wild waves of the sea, casting up the foam of their own
shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

14 It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” 16 These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

17 But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, “In the last time there will be scoffers, following their own ungodly passions.” 19 It is these who cause divisions, worldly people, devoid of the Spirit. 20 But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. 22 And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.

24 Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Footnotes:

a. Jude 1:1, Or slave (for the contextual rendering of the Greek word doulos, see Preface, esvonline.org)
b. Jude 1:1, Or by
c. Jude 1:5, Some manuscripts although you fully knew it, that the Lord who once saved
d. Jude 1:7, Greek other flesh
e. Jude 1:12, Or are blemishes
f. Jude 1:18, Or Christ, because they
g. Jude 1:23, Greek chiton, a long garment worn under the cloak next to the skin
The Inductive Bible Study Method

**Observation**

What does the text SHOW me? What does it say?

**Overview**

Establish context by determining historical background.

Where does this book fit in the Bible timeline?


- Make simple observations of people, places, and events mentioned in the text. Write these down.
- Make simple observations of key words used throughout the entire book. Write these down.
- Determine book, chapter, and section/paragraph themes. What’s your hunch?
- Write down your questions. Return to them as you study. Solve quandaries then.

**Chapter/Section/Paragraph Studies**

Work your way through the book, one section at a time.


- Make thorough lists and observations of people, places, and events in this section.
- Make thorough lists of what you observe about key words in this section.
- Ignore chapter divisions when the theme is carried forward.

**Beginning of Interpretation:** Tie this all together by working verse by verse through the text.

- Outline or complete structural analysis to break down difficult portions of the text.
- Examine meanings of key words as you study verse by verse.
- Meditate on the text to determine the section or paragraph theme.

**Interpretation**

What do I now KNOW? What does the text mean?

Ask: What does the text mean within correct context?

- What principles do I see that tie to other passages of Scripture? Complete cross references.
- Complete examination of key words: meaning, tense, voice.
- Examine definitions of verbs and adjectives. Note commands and warnings.
- Solve the quandaries. Finalize section/chapter theme. Summarize section/chapter.
- After drawing conclusions, consult commentaries for this section alone to double-check.

**Application**

How does this change me? In what ways must I now GROW?

Based on correct interpretation of the text: How do I apply this to my life?

- How has the Holy Spirit convicted me as I’ve studied this section?
- How does this better knowledge of God change me? How must I now obey?

Meditate on Scripture. Memorize key applicable portions of the passage. Memorize promises.