

Jude

Introduction of [Jude](#) & Greeting to the Called & Contend for the Faith ([Jude 1:1-4](#))

Part 1: Introduction of Jude

Where is Jude in the Bible?

Jude is one of the _____ Epistles

What is Jude about?

Who was Jude?

Likely a younger half-brother of _____

Where was Jude? Who did he write to?

When was Jude written?

Part 2: Greeting to the Called & Contend for the Faith (Jude 1:1-4)

Read: Greeting to the Called & Contend for the Faith (1:1-4)

1 Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Explain: Greeting to the Called & Contend for the Faith (1:1-4)

Are there any literary/structural observations?

Jude communicates in _____

What are the most repeated words?

Their/them/themselves/ _____ (21), _____/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

Greeting to the Called

1 Jude [he shall be praised; Juda(-h, -s); Jude], **a bondservant** [a _____ (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant] **of Jesus** [Jehovah is salvation] **Christ** [anointed], **and brother of James** [supplanter],

To those who are called [invited, i.e., appointed, or (specially), a saint: called], **sanctified** [_____ passive participle; to make holy, i.e., (ceremonially) purify or consecrate; (mentally) to venerate: hallow, be holy, sanctify] **by God the Father, and preserved** [_____ passive participle; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to _____ (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch] **in Jesus Christ:**

2 Mercy [compassion (human or divine, especially active): (tender) mercy], **peace** [peace (literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at _____ again], **and love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love] **be multiplied** [aorist passive optative; to increase (transitively or intransitively): abound, multiply] **to you.**

Contend for the Faith

3 Beloved [*agapetos*; beloved: (dearly, well) beloved, dear], **while I was very diligent** ["speed," i.e., (by implication) dispatch, eagerness, earnestness: business, (earnest) care(-fulness), diligence, forwardness, haste] **to write** [present active infinitive] **to you concerning our common** [*koinos*; common, i.e., (literally) _____] by all or several, or (ceremonially) profane: common, defiled, unclean, unholy] **salvation** [*soteria*; rescue or safety (physically or morally): deliver, health, salvation, save, saving], **I found it necessary to write** [aorist active infinitive] **to you exhorting** [*parakaleo*; present active participle (i.e., _____) exhorting); to call near, i.e., invite, invoke (by imploration, hortation or consolation): beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray] **you to contend earnestly** [*epagonizomai*; present middle or passive deponent infinitive; to struggle for: earnestly contend for; the root word for our word '_____'] **for the faith** [*pistis*; persuasion, i.e., credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: assurance, belief, believe, faith, fidelity] **which was once for all delivered** [aorist passive participle; to surrender, i.e., yield up, entrust, transmit: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend] **to the saints** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint]. **4 For certain men have crept in unnoticed** [*pareisdyno* (puh-rice-DO-no); aorist active indicative; to _____], **who long ago were marked out** [_____ passive participle; to write previously; figuratively, to announce, prescribe: before ordain, evidently set forth, write (afore, aforeside)] **for this condemnation** [*krima*; a decision (the function or the effect, for or against ("crime")): avenge, condemned, condemnation, damnation, go to law, judgment], **ungodly men** [irreverent, i.e., (by extension) impious or wicked: ungodly (man)], **who turn** [present active participle (i.e., _____) turn); to transfer, i.e., (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert: carry over, change, remove, translate, turn] **the grace** [*charis*; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): acceptable, benefit, favor, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy)] **of our God into lewdness** [*aselgeia*; licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness; **Green: Aselgeia, a license for immorality, means in Greek literature, and particularly in Aristotle's Ethics, '_____ vice.' . . . It is hardly surprising that men**

accepted the indicative of pardon and forgot the imperative of holiness.^{1]} and deny [present middle or passive deponent participle (i.e., _____ deny); to contradict, i.e., disavow, reject, abnegate: deny, refuse] **the only Lord** [*despotes*; an absolute ruler (“_____”): Lord, master] **God and our Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir] **Jesus Christ.**

Apply (What is the point?)

1. Some inside the church will deny God’s grace
2. Grace is not a license to sin
3. Our salvation is the same as the apostles’ salvation

Personalize (What do we do with that?)

1. Contend for the faith
2. Challenge teachers who abuse grace
3. Don’t mess with the gospel

Next week: Old and New Apostates (1:5-11) (1/2)

Homework

1. Ask the Holy Spirit for help
2. Read next week’s text (multiple times in multiple ways) (**Jude 1:5-11**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Extra Credit

Watch: The Bible Project video on **Jude** ([youtube.com/watch?v=6UoCmakZmys](https://www.youtube.com/watch?v=6UoCmakZmys))

Resources

The Pillar New Testament Commentary, The Letters of 2 Peter and Jude, Peter H. Davids (2006)

Tyndale New Testament Commentaries, 2 Peter and Jude, Michael Green (2009)

¹ *Tyndale New Testament Commentaries, 2 Peter and Jude*, Michael Green (2009), page 187

Jude

Old and New Apostates (Jude 1:5-11) (1/2)

Read: Old and New Apostates (1:5-11) (1/2)

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. **6** And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; **7** as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. **9** Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" **10** But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. **11** Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Explain: Old and New Apostates (1:5-11) (1/2)

Are there any literary/structural observations?

Historical references:

- ✓ **5:** the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe
- 6:** the angels who did not keep their proper domain
- ✓ **7:** Sodom and Gomorrah
- 9:** Michael the archangel, in contending with the devil, when he disputed about the body of Moses
- ✓ **11:** the way of Cain
- 11:** the error of Balaam
- 11:** the rebellion of Korah

Today's lesson will focus on the historical references you (probably) don't know.

1. **the angels who did not keep their proper domain:** **Genesis 6:1-9**
3. **the error of Balaam:** **Numbers 22-25, 31**
4. **the rebellion of Korah:** **Numbers 16:1-40**
2. **Michael the archangel, in contending with the devil, when he disputed about the body of Moses**

Jewish literature: Old Testament + Apocrypha + Pseudepigrapha + Talmud

Apply (What is the point?)

1. Audience matters
2. Sex, power, and money are _____ temptations
3. God works

Personalize (What do we do with that?)

1. Start where people _____
2. **Contend earnestly for the faith**
3. _____ to understand how _____ glorifies God

Next week: Old and New Apostates (1:5-11) (2/2)

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:5-11**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Resources

Exploring Colossians & Philemon: An Expository Commentary, John Phillips (2002)

Wikipedia: Talmud (2018)

The Enduring Word Bible Commentary, David Guzik (2013)

Jude

Old and New Apostates (Jude 1:5-11) (2/2)

Read: Old and New Apostates (1:5-11) (2/2)

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Explain: Old and New Apostates (1:5-11) (2/2)

Are there any literary/structural observations?

What are the most repeated words in Jude?

Their/them/themselves/_____ (21), _____/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

5 But I want [present middle or passive deponent indicative] **to remind** [aorist active infinitive; to remind _____, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **you, though you once knew** [perfect active participle] **this, that the Lord** [*kyrios*], **having saved** [*sozo*; aorist active participle; to save, i.e., deliver or protect (literally or figuratively): heal, preserve, save (self), do well, be (make) whole] **the people out**

of the land of Egypt, afterward destroyed [*apollymi*; aorist active indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish] **those who did not believe** [*pisteuo*; aorist active participle; to have _____ (in, upon, or with respect to, a person or thing), i.e., credit; by implication, to entrust (especially one's spiritual well-being to Christ): believe(-r), commit (to trust), put in trust with]. **6 And the angels** [a messenger; especially an "angel"; by implication, a pastor: angel, messenger] **who did not keep** [aorist active participle; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep _____); hold fast, keep(-er), (pre-, re-)serve, watch] **their proper domain** [(properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank): beginning, corner, (at the, the) first (estate), magistrate, _____, principality, principle, rule], **but left** [second aorist active participle; to leave behind (passively, remain); by implication, to forsake: leave, remain] **their own abode** [a residence (literally or figuratively): habitation, house], **He has reserved** [perfect active indicative; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch] **in everlasting chains** [a band, i.e., ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability: band, bond, chain, string] **under darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist] **for the judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment] **of the great day; 7 as Sodom and Gomorrah, and the cities** [*polis*] **around them in a similar manner to these, having given themselves over to sexual immorality** [*ekporneuo*; aorist active participle; to be utterly unchaste: give self over to fornication] **and gone** [second aorist active participle] **after strange** [*heteros*; (an-, the) other or different: altered, else, next (day), one, (an-)other, some, strange] **flesh, are set forth** [present middle or passive deponent indicative; to lie before the view, i.e., (figuratively) to be present (to the mind), to stand forth (as an example or reward): be first, set before (forth)] **as an example** [a _____ (as shown): example], **suffering** [present active participle (i.e., _____ suffering); to hold oneself under, i.e., endure with patience: suffer] **the vengeance** [right (as self-evident), i.e., justice (the principle, a decision, or its execution): judgment, punish, vengeance] **of eternal fire** [*pyr*].

8 Likewise also these dreamers [present middle or passive deponent participle (i.e., _____ dreamers); to dream: dream(-er)] **defile** [present active indicative; to sully or taint, i.e., contaminate (ceremonially or morally): defile] **the flesh, reject** [present active indicative; to _____, i.e., (by implication) to disesteem, neutralize or violate: cast off, despise, disannul, frustrate, bring to nought, reject] **authority** [*kyriotes*; _____, i.e., (concretely and collectively) rulers: dominion, government], **and speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil] **of dignitaries** [*doxa*; _____ (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship]. **9 Yet Michael the archangel** [a chief angel: archangel], **in contending** [*diakrino*; present middle participle (i.e., _____ contending); to separate thoroughly, i.e., (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate: contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver] **with the devil** [*diabolos*; a traducer; specially, Satan: _____ accuser, devil, slanderer], **when he disputed** [imperfect middle or passive deponent indicative; to say _____, i.e., discuss (in argument or exhortation): dispute, preach (unto), reason (with), speak] **about the body of Moses, dared** [aorist active indicative; to venture (objectively or in act; by implication, to be courageous: be bold, boldly, dare, durst] **not bring against him** [second aorist active infinitive] **a reviling** [*blasphemia*; vilification (especially against God): blasphemy, evil speaking, railing] **accusation** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment], **but said** [second aorist active indicative], **“The Lord** [*kyrios*] **rebuke** [aorist active optative; to tax upon, i.e., censure or admonish; by implication, forbid: (straitly) charge, rebuke] **you!”** **10 But these speak evil** [*blasphemeo*; present active indicative] **of whatever they do not know** [perfect active indicative; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: be aware, behold, consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot]; **and whatever they know** [present middle or passive deponent indicative; to put the mind upon, i.e., comprehend, or be acquainted with: know, understand] **naturally** [*physikos*; “physically,” i.e., (by implication) instinctively: naturally], **like brute** [irrational: brute, unreasonable] **beasts** [a live thing, i.e., an animal: beast], **in these things they corrupt themselves** [present passive indicative; properly, to _____ or wither, i.e., to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): corrupt (self), defile, destroy]. **11 Woe** [exclamation of _____; “woe:” alas, woe]

to them! For they have gone [aorist passive deponent indicative; to traverse, i.e., travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); depart, go (away, forth, one's way, up), (make a, take a) journey, walk] **in the way of Cain, have run greedily** [aorist passive indicative; to pour forth; figuratively, to bestow: gush (pour) out, run greedily (out), shed (abroad, forth), spill] **in the error** [objectively, fraudulence; subjectively, a straying from _____ or piety: deceit, to deceive, delusion, error] **of Balaam for profit** [pay for service (literally or figuratively), good or bad: _____, reward, wages], **and perished** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish] **in the rebellion** [*antilogia*; dispute, disobedience: contradiction, gainsaying, strife] **of Korah.**

Apply (What is the point?)

1. Examples are all around us
2. Apostasy is nothing new
3. Sin results in judgment

Personalize (What do we do with that?)

1. _____
2. _____
3. _____

Next week: Apostates Depraved and Doomed (1:12-15)

12 These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; 13 raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, 15 to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:12-15**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
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Jude

Apostates Depraved and Doomed (Jude 1:12-15)

Read: Apostates Depraved and Doomed (1:12-15)

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Explain: Apostates Depraved and Doomed (1:12-15)

Are there any literary/structural observations?

What are the most repeated words in Jude?

Their/them/themselves/_____ (21), _____/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

12 These are [present indicative] **spots** [a ledge or reef of _____ in the sea: spot] **in your love feasts** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love], **while they feast** [present middle or passive deponent participle (i.e., _____ feast); to entertain sumptuously in company with, i.e., (middle voice or passive) to revel together: feast with] **with you without fear** [*aphobos*; fearlessly: without fear], **serving** [present active participle (i.e., _____ serving); to tend as a _____ of (figuratively, supervisor): feed (cattle), rule] **only themselves. They are clouds** [properly, cloudiness, i.e., (concretely) a cloud: cloud] **without water** [*anydros*; waterless, i.e., dry: dry, without water], **carried about** [present passive participle

(i.e., _____ carried about); to convey around, i.e., transport hither and thither: bear (carry) about] **by the winds** [wind; (plural) by implication, (the four quarters (of the earth): wind]; **late autumn trees** [*dendron*; a tree: tree] **without fruit** [autumnal (as stripped of leaves): whose fruit withereth] [barren (literally or figuratively): without fruit, unfruitful], **twice dead** [second aorist active participle; to die off (literally or figuratively): be dead, death, die, lie a-dying, be slain], **pulled up by the roots** [aorist passive participle; to uproot: pluck up by the root, root up]; **13 raging** [wild (as pertaining to the country), literally (natural) or figuratively (fierce): wild, raging] **waves** [a billow (as bursting or toppling): wave] **of the sea** [the sea (genitive case or specially)], **foaming up** [present active participle (i.e., _____ foaming up); to foam upon, i.e., (figuratively) to exhibit (a vile passion): foam out] **their own shame** [shame or disgrace (abstractly or concretely): dishonesty, shame]; **wandering** [*planetes*; a rover ("planet"), i.e., (figuratively) an erratic teacher: wandering] **stars** [*aster*; a star (as strown over the sky), literally or figuratively: star] **for whom is reserved** [perfect passive indicative; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch] **the blackness** [gloom (as shrouding like a cloud): blackness, darkness, mist] **of darkness** [shadiness, i.e., obscurity (literally or figuratively): darkness] **forever**.

14 Now Enoch, the seventh from Adam, prophesied [aorist active indicative; to foretell events, divine, speak under inspiration, exercise the prophetic office: prophesy] **about these men also, saying** [*lego*; present active participle (i.e., repeatedly saying); properly, to "lay" forth, i.e., (figuratively) relate (in words (usually of systematic or set discourse)); by implication, to mean: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter], **"Behold** [second aorist active imperative; used as imperative lo!; behold, lo, see], **the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir] **comes** [second aorist active indicative; to come or go (in a great variety of applications, literally and figuratively): accompany, appear, bring, come, enter, fall out, go, grow, pass, resort, be set] **with ten thousands** [*myrias*; a ten-thousand; by extension, a " _____ " or indefinite number: ten thousand] **of His saints** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint], **15 to execute** [aorist active infinitive; to make or do (in a very wide application, more or less direct): abide, agree, appoint, band together, be, bear, bewray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, , keep, lay wait, lighten the

ship, make, none of these things move me, observe, ordain, perform, provide, have purged, purpose, put, raising up, , shew, spend, take, tarry, transgress the law, work, yield] **judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment] **on all, to convict** [aorist active infinitive; to convict fully, i.e., (by implication) to punish: convince] **all who are ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man)] **among them of all their ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness)] **deeds** [ergon; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work] **which they have committed in an ungodly way** [aorist active indicative; to be (by implied act) impious or wicked: commit (live, that after should live) ungodly], **and of all the harsh** [skleros; dry, i.e., hard or tough (figuratively, harsh, severe): fierce, hard; the root word for our English word _____] **things which ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man)] **sinners** [sinful, i.e., a sinner: sinful, sinner] **have spoken** [aorist active indicative; to talk, i.e., utter words: preach, say, speak (after), talk, tell, utter] **against Him."**

Apply (What is the point?)

1. The ungodly cause real _____
2. The ungodly _____ cause real danger
3. The ungodly desire the spotlight over _____
4. God always judges on those that oppose Him

Personalize (What do we do with that?)

1. Know how to spot the ungodly
2. Combat false behavior/doctrine with the _____ of the Scripture
3. Examine _____ hearts to see what we desire (this sneaks in so easily)
4. _____ those that are not believers about the coming judgment

Next week: Apostates Predicted (1:16-19)

16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. 17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: 18 how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. 19 These are sensual persons, who cause divisions, not having the Spirit.

Homework

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2. Read next week's text (multiple times in multiple ways) (**Jude 1:16-19**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Resources

The New Linguistic and Exegetical Key to the Greek New Testament, Cleon L. Rogers Jr. & Cleon L. Rogers III (1998)

2 Peter and Jude, Michael Green (1987)

The Letters of 2 Peter and Jude, Peter H. Davids (2006)

Jude

Apostates Predicted (Jude 1:16-19)

Read: Apostates Predicted (1:16-19)

16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. 17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: 18 how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. 19 These are sensual persons, who cause divisions, not having the Spirit.

Explain: Apostates Predicted (1:16-19)

Are there any literary/structural observations?

What are the most repeated words in Jude?

Their/them/themselves/_____ (21), _____/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

16 These are [present indicative] **grumblers** [a grumbler: _____], **complainers** [blaming fate, i.e., querulous (discontented): complainer], **walking** [present middle or passive deponent participle (i.e., _____ walking)] **according to their own lusts** [a longing (especially for what is forbidden): concupiscence, _____, lust (after)]; **and they mouth great swelling words, flattering people** [bulging over, i.e., (figuratively) insolent: great swelling] **to gain advantage** [usefulness, i.e., benefit: advantage, _____]. **17 But you, beloved** [*agapetos*; beloved: (dearly, well) beloved, dear], **remember** [aorist passive imperative; to bear in mind, i.e., recollect; by implication, to reward or punish: be mindful, remember, come (have) in remembrance] **the words which were spoken before** [perfect passive participle; to say already, predict: foretell, say (speak, tell) before] **by the apostles** [a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers): apostle, messenger, he that is sent] **of our Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir] **Jesus**

["Jehovah is salvation"] **Christ** ["anointed"; the Messiah]: **18 how they told** [*lego*; imperfect active indicative] **you that there would be** [future indicative] **mockers** [a derider, i.e., (by implication) a _____ teacher: mocker, scoffer] **in the last** [*eschatos*] **time** [*chronos*; a space of time (in general) or interval; by extension, an individual opportunity; by implication, delay: years old, season, space, time(-s), (a) while] **who would walk** [present middle or passive deponent participle (i.e., _____ would walk)] **according to their own ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness)] **lusts** [a longing (especially for what is forbidden): concupiscence, _____, lust (after)]. **19 These are** [present indicative] **sensual** [sensitive, i.e., animate: _____, sensual] **persons, who cause divisions** [present active participle (i.e., _____ cause divisions); to disjoin (by a boundary, figuratively, a party): separate], **not having** [present active participle (i.e., _____ having)] **the Spirit** [*pneuma*].

Apply (What is the point?)

1. The ungodly have _____ behaviors
2. _____ matters

Personalize (What do we do with that?)

1. Know ungodly behaviors
2. Know what's coming

Next week: Maintain Your Life with God (1:20-23)

20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And on some have compassion, making a distinction; 23 but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:20-23**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
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Jude

Maintain Your Life with God (Jude 1:20-23)

Read: Maintain Your Life with God (1:20-23)

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Explain: Maintain Your Life with God (1:20-23)

Are there any literary/structural observations?

What are the most repeated words in Jude?

Their/them/themselves/_____ (21), _____/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

20 But you, beloved [*agapetos*; beloved: (dearly, well) beloved, dear], **building yourselves up** [present active participle (i.e., _____ building yourselves up); to build _____, i.e., (figuratively) to rear up: build thereon (thereupon, on, upon)] **on your most holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint] **faith** [*pistis*; persuasion, i.e., credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: assurance, belief, believe, faith, fidelity], **praying** [present middle or passive deponent participle (i.e., _____ praying); to pray to God, i.e., supplicate, worship: pray (for), make prayer] **in the Holy Spirit** [*pneuma*], **21 keep** [aorist active imperative; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); _____ _____,

keep(-er), (pre-, re-)serve, watch] **yourselves in the love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love] **of God** [**Who does the keeping? Us (1:21) or God (1:1)?** _____], **looking for** [present middle or passive deponent participle (i.e., _____ looking for); to _____ (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience): accept, allow, look (wait) for, take] **the mercy** [compassion (human or divine, especially active): (tender) mercy] **of our Lord** [*kyrios*] **Jesus Christ unto eternal** [perpetual (also used of past time, or past and future as well): eternal, for ever, everlasting, world (began)] **life**.

22 And on some have compassion [present active imperative; to compassionate (by word or deed, specially, by divine grace): have compassion (pity on), have (obtain, receive, shew) mercy (on)], **making a distinction** [*diakrino*; present middle participle (i.e., _____ making a distinction); to separate thoroughly, i.e., (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate: contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver]; **23 but others save** [*sozo*; present active imperative; to save, i.e., deliver or protect (literally or figuratively): heal, preserve, save (self), do well, be (make) whole] **with fear** [*phobos*; alarm or fright: be afraid, exceedingly, fear, terror], **pulling** [present active participle (i.e., _____ pulling); to seize (in various applications): catch (away, up), pluck, pull, take (by force)] **them out of the fire** [*pyr*; "fire" (literally or figuratively, specially, lightning): fiery, fire], **hating** [present active participle (i.e., _____ hating); to detest (especially to persecute); by extension, to love less: hate(-ful)] **even the garment** [a tunic or shirt: clothes, coat, garment] **defiled** [perfect passive participle; to stain or soil (literally or figuratively): defile, spot] **by the flesh** [flesh (as stripped of the skin), i.e., (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such): carnal(-ly, -ly minded), flesh(-ly)].

Apply (What is the point?)

1. _____ ungodliness is best faced with _____ godliness
2. We have a great _____ and a great _____
3. The Christian life is an active life

Personalize (What do we do with that?)

1. Abide in Christ
2. Thank God for both
3. Be active in _____

Next week: Glory to God (1:24-25)

**24 Now to Him who is able to keep you from stumbling,
And to present you faultless
Before the presence of His glory with exceeding joy,
25 To God our Savior,
Who alone is wise,
Be glory and majesty,
Dominion and power,
Both now and forever.
Amen.**

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:24-25**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Resources

Learning to Pray in the Spirit and the Word, John Piper (2001);
desiringgod.org/messages/learning-to-pray-in-the-spirit-and-the-word-part-2

Jude

Glory to God (Jude 1:24-25)

Read: Glory to God (1:24-25)

**24 Now to Him who is able to keep you from stumbling,
And to present you faultless**

Before the presence of His glory with exceeding joy,

25 To God our Savior,

Who alone is wise,

Be glory and majesty,

Dominion and power,

Both now and forever.

Amen.

Explain: Glory to God (1:24-25)

Are there any literary/structural observations?

What are the most repeated words in Jude?

Their/them/themselves/_____ (21), _____/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

What do the words mean?

24 Now to Him who is able [*dynamai*; present middle or passive deponent participle (i.e., _____ is able); to be able or possible: be able, can (do, -not), could, may, might, be possible, be of _____] **to keep** [aorist active infinitive; to watch, i.e., be on guard (literally or figuratively); by implication, to preserve, obey, avoid: beware, keep (self), observe, save] **you from stumbling** [not stumbling, i.e., (figuratively) without sin: from falling; We have no power to keep ourselves apart from His power],

And to present [aorist active infinitive; to stand (transitively or intransitively), used in various applications (literally or figuratively): abide, appoint, bring, continue, _____, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up)] **you faultless** [unblemished (literally or figuratively): without blame (_____, fault, spot), faultless, unblameable]

Before the presence [directly in front of: before (the presence of), in the sight of]
of His glory [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship]
with exceeding joy [exultation; specially, welcome: gladness, (exceeding) joy],
25 To God our Savior [*soter*; a deliverer, i.e., God or Christ: saviour],
Who alone is wise [*sophos*; wise (in a most general application): wise],
Be glory [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship] **and majesty** [_____, i.e., (figuratively) divinity (often God himself): majesty; Jim's note: one thing I fear at the end of lessons is that listeners come to the conclusion that I am a great teacher—my goal is for you to come to the conclusion that Jesus is a great savior],
Dominion [vigor ("great") (literally or figuratively): dominion, might(-ily), power, strength] **and power** [*exousia*; privilege, i.e., (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: authority, jurisdiction, liberty, power, right, strength],
Both now and forever.
Amen [properly, _____, i.e., (figuratively) trustworthy; adverbially, surely (often as interjection, so be it): amen, verily].

Apply (What is the point?)

1. Our prayers don't have to be about us
2. God is _____ to be faithful
3. God _____ be faithful
4. God will be faithful _____

Personalize (What do we do with that?)

1. _____ Him for His faithfulness
2. Praise _____ for His faithfulness
3. Praise Him for _____ faithfulness
4. Praise Him for His _____