

# Jude

This document contains the teacher notes for six Sunday school lessons walking through **Jude**. There is a complementary document containing student handouts that can be shared with listeners to aid them with this material. Lastly, there are three PowerPoint presentations to assist with visually displaying this content. All of these resources are available at [OurSundaySchool.com](http://OurSundaySchool.com).

I claim no infallibility relative to the material presented here. It is, as many have said before, beggars showing other beggars where to find bread. These resources are provided free for you to use in the spirit of **Matthew 10:8b**.

As errors are found, please let me know so I can correct. The theology expressed here should not be construed as representing the theology of Stuart Heights Baptist Church (especially when I am wrong or when I am being an idiot).

The formatting is as follows:

- **bold green text are quotes from outside sources**
- **bold red text is the Scripture** (NKJV is used unless otherwise noted. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.)
- **bold blue text are Bible references**
- **bold purple text are questions to consider asking listeners while teaching this material**
- **highlighted, bold, and underlined text in the teacher notes are answers to blanks in the student handouts**
- plain black text are my comments

The audio recordings of these teachings are available via our class podcast (Our Sunday School).

I hope these resources assist in enabling you to teach through this little letter. Feel free to contact me at [jim314@yahoo.com](mailto:jim314@yahoo.com) with questions or feedback.

Grace and peace,

Jim Fleming  
Hixson, Tennessee  
August 2018

# Jude

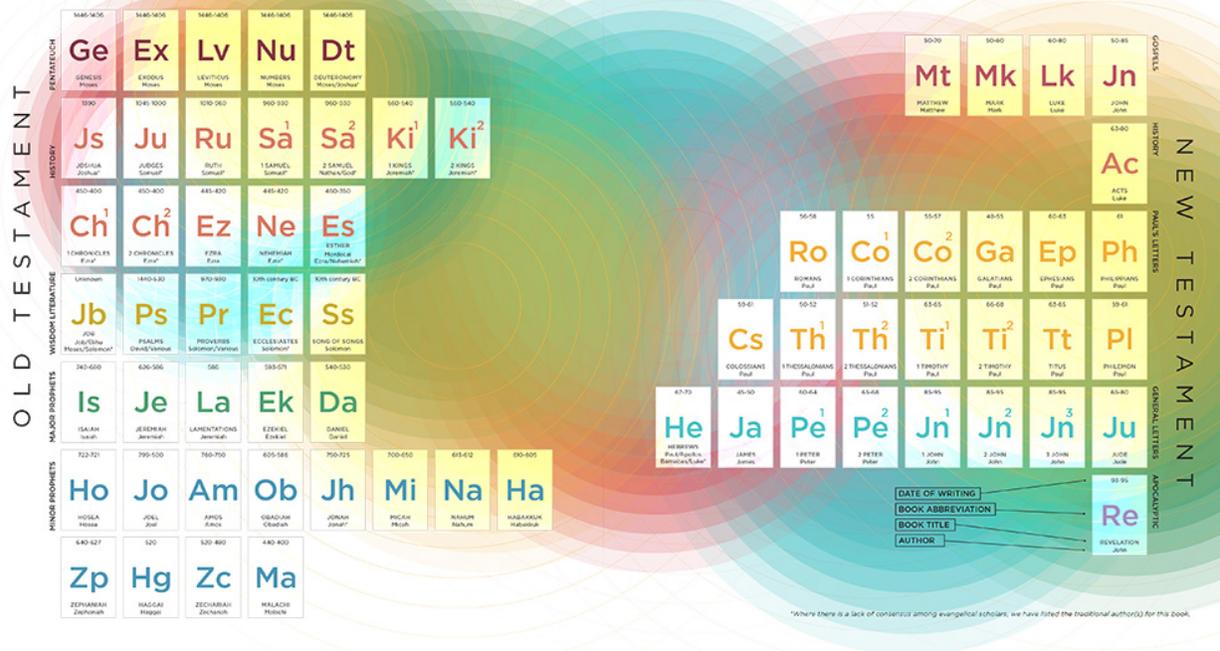
Introduction of [Jude](#) & Greeting to the Called & Contend for the Faith ([Jude 1:1-4](#))

## Part 1: Introduction of Jude

Where is Jude in the Bible? (source: [Challies.com](#))



### THE BOOKS OF THE BIBLE



Jude is one of the **General** Epistles (it is not addressed to a single person/church).

### What is Jude about? (let's read it to find out)

Greeting to the Called

- 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:**

- Mercy, peace, and love be multiplied to you.**

Contend for the Faith

- 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.**

### Old and New Apostates

**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.**

### Apostates Depraved and Doomed

**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."**

### Apostates Predicted

**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.**

### Maintain Your Life with God

**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.**

### Glory to God

**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.**

### Who was Jude?

Likely a younger half-brother of **Jesus** (see **Matthew 13:55; Mark 6:3**). Compare **Jude** with **John 1:1-5** to see Jude had come a long way—to the point of calling himself Jesus' slave.

### Where was Jude? Who did he write to?

We're not sure, but he was probably writing to Jewish believers (based on the heavy volume of Jewish literature he references) likely in many different locations (given that this message would resonate with virtually all Jewish believers).

### When was Jude written?

Likely between the mid 50s AD (since Paul's writings on grace were widely held in Christendom by the mid 50s AD and Jude refutes an overextension of some of what appear to be Paul's teachings) and mid 60s AD (since Peter uses **Jude** extensively in **2 Peter**—which was likely written around 64-68 AD).



## What is our schedule?

Date	Lesson
06/24/2018	<b>Jude 1:1-4:</b> Greeting to the Called & Contend for the Faith
07/01/2018	<b>Jude 1:5-11:</b> Old and New Apostates (1/2)
07/08/2018	<b>Jude 1:5-11:</b> Old and New Apostates (2/2)
07/15/2018	<b>Jude 1:12-15:</b> Apostates Depraved and Doomed
07/22/2018	<b>Jude 1:16-19:</b> Apostates Predicted
07/29/2018	<b>Jude 1:20-23:</b> Maintain Your Life with God
08/05/2018	<b>Jude 1:24-25:</b> Glory to God

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

Our approach each week will be REAP (read, explain, apply, personalize).

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

#### Greeting to the Called

**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.**

#### Contend for the Faith

**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)

Bible study is asking and answering questions about the text. Let's ask some.

## Are there any literary/structural observations?

From a purely structural perspective, today's text includes the greeting of the letter and the purpose of the letter: to combat false teachers. Jude will expand the issues later in **Jude**, but the principal issue is that false teachers are living sinfully and should be contended against.

**Dauids: First . . . there is no thanksgiving. . . Second, the letter closing only has a benediction. There are no greetings, summary, health wish, or purpose statement as we find in many NT letters.**<sup>1</sup> This lack of detail furthers the idea that this is a General Epistle intended for the entire church.

Jude communicates in **threes**. He gives three things in **1:1** that are provided by God. He prays for three things in **1:2**. He provides multiple sets of threes later in **Jude** as well. Be on the lookout for them as it will help our understanding of **Jude**.

## What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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; his name can be translated as Judas, so English translators use 'Jude' to distinguish between the two], **a bondservant** [*doulos*; a **slave** (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant] **of Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**], **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **brother** [*adelphos*; from G1 (as a connective particle) and *delphys* (the womb); a brother (literally or figuratively) near or remote: brother] **of James** ["supplanter"; James was the leader of the church at Jerusalem—an incredibly famous and important person in the early church—and the half-brother of Jesus],

**To those who are called** [invited, i.e., appointed, or (specially), a saint: called], **sanctified** [*hagiazo*; **perfect** passive participle; to make holy, i.e., (ceremonially) purify or consecrate; (mentally) to venerate: hallow, be holy, sanctify] **by** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on,

<sup>1</sup> *The Pillar New Testament Commentary, The Letters of 2 Peter and Jude*, Peter H. Davids (2006), page 24

by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **the Father** [a "father" (literally or figuratively, near or more remote): father, parent], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **preserved** [**perfect** 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 **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; used in **1:1**, twice in **6, 13, 21**] **in Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**]:

**2 Mercy** [compassion (human or divine, especially active): (tender) mercy; used in **1:2, 21**], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **peace** [peace (literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at **one** again], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**] **be multiplied** [aorist passive optative; to increase (transitively or intransitively): abound, multiply] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**].

### Contend for the Faith

**3 Beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **while I was** [present middle participle (i.e., repeatedly was); 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; used in **1:3, 15** **very** [all, any, every, the whole: all (manner of, means), always(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **diligent** ["speed," i.e., (by implication) dispatch, eagerness, earnestness: business, (earnest) care(-fulness), diligence, forwardness, haste] **to write** [present active infinitive; to "grave", especially to write; figuratively, to describe: describe, write(-ing, -ten); used twice in **1:3**] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **concerning** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **our common** [*koinos*; common, i.e., (literally) **shared** 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** [second aorist active indicative; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:3, 19**] **it necessary** [constraint (literally or figuratively); by implication, distress: distress, must needs, (of) necessity(-sary), needeth, needful] **to write** [aorist active infinitive; to "grave", especially to write; figuratively, to describe: describe, write(-ing, -ten); used twice in **1:3**] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **exhorting** [*parakaleo*; present active participle (i.e., **repeatedly** 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; this is the root word for our modern word **'agonize'**] **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; used in **1:3, 20** **which was once** [one (or a single) time (numerically or conclusively): once; used in **1:3, 5** **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; used in **1:3, 14**, twice in **20**]. **4 For** [properly, assigning a reason (used in argument, explanation or intensification; often with other particles): and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet] **certain** [some or any person or object: a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one, ought, partly, some (man, -body, -thing, -what), (that no-)thing, what(-soever), whom(-soever), whose(-soever)] **men** [man-faced, i.e., a human being: certain, man] **have crept in unnoticed** [*pareisdyno* (puh-rice-DO-no); aorist active indicative; to **settle in** alongside, i.e., lodge stealthily: creep in unawares; **Green: It is a sinister and secretive world. Diogenes Laertius used it of a secret return to a country; Plutarch of the insidious decline of good laws and the stealthy substitution of inferior ones.**<sup>2</sup>], **who** [the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.; used in **1:4, 17** **long ago** [(adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient: any while, a great while ago, (of) old, in time past] **were marked out** [**perfect** passive participle; to write previously; figuratively, to announce, prescribe: before ordain, evidently set forth, write (afore, aforeside)] **for** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **this** [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore); used in **1:4, 5**] **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); used in **1:4**, twice in **15**], **who turn** [present active participle (i.e., **repeatedly** turn); to transfer, i.e., (literally) transport, (by implication) exchange, (reflexively) change

<sup>2</sup> Tyndale New Testament Commentaries, 2 Peter and Jude, Michael Green (2009), page 185

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** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **into** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **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, 'unrestrained vice.' . . . It is hardly surprising that men accepted the indicative of pardon and forgot the imperative of holiness.**<sup>3</sup>] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **deny** [present middle or passive deponent participle (i.e., **repeatedly** deny); to contradict, i.e., disavow, reject, abnegate: deny, refuse] **the only** [*monos*; remaining, i.e., sole or single; by implication, mere: alone, only, by themselves; used in **1:4, 25**] **Lord** [*despotes*; an absolute ruler ("**despot**")]: Lord, master] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**]

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<sup>3</sup> Tyndale New Testament Commentaries, 2 Peter and Jude, Michael Green (2009), page 187

**Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**].

## 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)

**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.**

## 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)

## Quotes & Observations

Darla Skinner: I hear we are headed into Jude this week. Have you made time to read it? I didn't get very far in before a certain phrase grabbed me and took me back to Gary's sermon on Sunday. "Earnestly contend" for the faith. Did you hear the passion in his heart as he encouraged us to keep our kids on God's side? It struck me that the best place to contend for the faith is at home! What better venue for agonizing for the faith than the families that God has given us? The definition of earnestly content means to enter a contest and struggle with difficulties and dangers. I don't know about you, but that pretty much describes my parenting days. Another def - endeavor with strenuous zeal. The devil plays for keeps!

# Jude

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

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**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.**

Old and New Apostates

**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.**

### Apostates Depraved and Doomed

**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."

### Apostates Predicted

**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.

### Maintain Your Life with God

**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.

### Glory to God

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

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?



Yes. Historical references galore (it's like a Caedmon's Call song)! That's what we'll be doing in today's lesson—making sure we understand what Jude is referring to.

Let's look at these references in order:

- 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**



The ones you (probably) know are: **the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe** (the exodus and **Numbers 14**), **Sodom and Gomorrah** (**Genesis 13-19**), and **the way of Cain** (**Genesis 4**). We're not going to look at these today since you know them.



But today's lesson will focus on the one's you (probably) might not know.

#### 1. **the angels who did not keep their proper domain**

Old Testament possibilities for this reference include **Isaiah 14** (where Lucifer falls), **Revelation 12** (the story of the Bible told in prophetic language which includes 1/3 of the angels falling to become demons), and **Genesis 6** ("**sons of God**" breeding with "**daughters of men**").

Interestingly enough, **Jude 7** gives us an idea of which text to lean toward—"as **Sodom and Gomorrah**"—implying the sin in play was sexual in nature. This leads us to **Genesis 6:1-9**. Read **Genesis 6:1-9**.

Apparently, these fallen angels (the sons of God) had children with human females and it caused aberrations in humanity to the point that God decided to destroy mankind.

So, what's the point of this example? Judgment comes on anything that does not follow after God (whether it be His people, His angels, or unbelievers).

2. **Michael the archangel, in contending with the devil, when he disputed about the body of Moses**

We're going to come back to this one at the end as it takes the most setup.

3. **the error of Balaam**

Balaam's story is found in **Numbers 22-25, 31**. In short, Balaam was a prophet of God who was promised riches to prophecy against Israel by the king of Moab. Balaam does not prophecy against Israel, but rather blesses Israel multiple times in front of the king of Moab. However, during all of this, Balaam desired after the riches the king of Moab promised. However, later in **Numbers 31** and **Revelation 2:14** we learn that Balaam taught the king of Moab how to win against Israel: by bringing evil women in to their men which resulted in them sacrificing to idols and committing sexual immorality.

So, what's the point of this example? Some men will say good words but will be overcome by temptations of money.

4. **the rebellion of Korah**

Korah's story is found in **Numbers 16**. Read **Numbers 16:1-40**.

So, what's the point of this example? Don't desire status beyond what God's given.

Now, let's go back to Michael, Moses, and the Devil.

2. **Michael the archangel, in contending with the devil, when he disputed about the body of Moses**

Before we get into this, a word about Jewish literature.

Obviously, the starting point for understanding the Old Testament is the Old Testament.

However, there are non-canonical (i.e., not part of the Bible) books that were not included in the Old Testament because there were proven to have errors and/or inconsistencies with other Old Testament books. These books are sometimes considered helpful in that they can provide some historical benefit and some explanations in addition to the biblical text. These books are sometimes included in English bibles in a section called the Apocrypha.

In addition to the Apocrypha, there are spurious books that have highly doubtful and problematic accounts in them. These are not included in any modern Bible





translations and have been rejected by the church for millennia. These books are called pseudepigrapha. We're going to come back here shortly, but here's a list of some of the pseudepigraphal works.

In addition to the pseudepigraphal works are the rabbinical writings.

**Exploring Colossians & Philemon: An Expository Commentary (Phillips): What happened to Judaism is another example of what happens when men get their hands on religious rules. As though the Mosaic Law was not extensive enough and thorough enough, the Jewish scribes kept on enlarging it and extending it.**<sup>4</sup>



The Talmud is **the central text of Rabbinic Judaism and the primary source of Jewish religious law and theology.**<sup>5</sup>

It contains the Mishnah (the "Oral Torah" containing the **legal opinions and debates**<sup>6</sup> of the rabbis) and the Gemara (later legal analysis of the Mishnah).

The Jews kept adding and adding and today the Talmud is around 6,200 pages.

So, good Jews of Jude's day would have been knowledgeable about the legal opinions of the old rabbis (Jesus was asked about one of these opinions when he was asked, "Which of the commandments is the greatest?"), the pseudepigraphal works, the apocrypha, and the Old Testament.

Do you see how this could continue forever? This approach (looking at the end of a certain philosophy and/or interpretation) is a helpful one for determining what is and what is not true.



But back to the pseudepigrapha. This list contains (what we think) is the source material Jude was referencing: either *1 Enoch* or *The Life of Adam & Eve*.

Let me read a bit to you from David Guzik's commentary on this passage:

**The last we read about the body of Moses is in Deuteronomy 34:5-6: *So Moses, the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows the grave to this day.***

**We don't know where Jude received his information about this dispute. He may have received a unique revelation from God. But according to**

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<sup>4</sup> *Exploring Colossians & Philemon: An Expository Commentary*, John Phillips (2002), page 149

<sup>5</sup> *Wikipedia*: Talmud (2018)

<sup>6</sup> *Wikipedia*: Talmud (2018)

teachers in the early church, Jude referred to an apocryphal book known as the *Assumption of Moses*, of which only small portions survive.

We don't even exactly know why there was a dispute **about the body of Moses**. Some have said that the devil wanted to use Moses' body as an object of worship to lead Israel astray into idolatry. Others have thought that Satan wanted to desecrate the body of Moses, and claimed a right to it because Moses had murdered an Egyptian.

It is more likely that the devil anticipated a purpose God had for Moses' body, and the devil tried to defeat that plan. We know that after his death, Moses appeared in bodily form at the Transfiguration (Matthew 17:1-3) with Elijah (whose body was caught up to heaven in 2 Kings 2). Perhaps also Moses and Elijah are the two witnesses of Revelation 11, and God needed Moses' body for that future plan.

But for Jude, the main point isn't *why* Michael was disputed, but *how* he disputed with the devil.<sup>7</sup>

And that (the how) is part of what we'll look at next week when we look at the meaning of the words in this text.

## Apply (What is the point?)

1. Audience matters
2. Sex, power, and money are **old** temptations
3. God works (inside and outside of the canon)

## Personalize (What do we do with that?)

1. Start where people **are** (don't start with **Jude** for a pagan—confusing the lost with lesser-known passages is not helpful—start with where people are and tell pagans what Jesus did in your life)
2. **Contend earnestly for the faith**
3. **Study** to show ourselves approved (we should know the Bible and know how God—and the devil—works in and through it) and understand how **all history** glorifies God (and use non-canonical resources as appropriate—i.e., after canon, not before it)—because God is sovereign over all events in history, not just those in the Bible

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<sup>7</sup> *The Enduring Word Bible Commentary*, David Guzik (2013)

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

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**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.

## 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)

Our approach each week will be REAP (read, explain, apply, personalize).

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

Greeting to the Called

**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.**

Contend for the Faith

**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.**

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### Apostates Depraved and Doomed

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**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."

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### Maintain Your Life with God

**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.

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

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?

Last week we looked at the historical references in this text:



- 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**

We saw that audience matters (i.e., you shouldn't start a Bible neophyte off in **Jude**), sex, power, and money are old temptations (the devil has been at this a very long time), and that God works inside and outside the canon of Scripture (pseudepigrapha, etc.).



This week we'll focus more on the individual words in today's text.

### What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **I want** [present middle or passive deponent indicative; to "will," i.e., (reflexively) be willing; be disposed, minded, intend, list, (be, of own) will (-ing)] **to remind** [aorist active infinitive; to remind **quietly**, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **you** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**], **though you** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**] **once** [one (or a single) time (numerically or conclusively): once; used in **1:3, 5**] **knew** [perfect active participle; 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; used in **1:5, 10** **this** [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore)]; used in **1:4, 5**, **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18** **the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**], **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; used in **1:5, 23**] **the people** [a people (in general): people] **out of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, (abundantly above), for(-th), from (among, forth, up), grudgingly, heartily, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:5, 23**] **the land** [soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): country, earth(-ly), ground, land, world] **of Egypt** [*Ægyptus*, the land of the Nile: Egypt], **afterward** [(ordinal) second (in time, place, or rank; also adverb): afterward, again, second(-arily, time)] **destroyed** [*apollymi*; aorist active indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **1:5, 11**] **those who did not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **believe** [*pisteuo*; aorist active participle; to have **faith** (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** [a primary particle (enclitic) of connection or addition; both or also: also, and, both, even, then, whether] **the angels** [a messenger; especially an "angel"; by implication, a pastor: angel, messenger] **who did not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **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 **unmarried**); hold fast, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21**] **their** [him(-her-, it-, them-, also (in conjunction with the personal pronoun of the other

persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21** **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, **power**, principality, principle, rule], **but** [properly, other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:6, 9** **left** [second aorist active participle; to leave behind (passively, remain); by implication, to forsake: leave, remain] **their own** [pertaining to self, i.e., one's own; by implication, private or separate: when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, 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; used in **1:1**, twice in **6, 13, 21** **in everlasting** [everduring (forward and backward, or forward only): eternal, 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** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17** **darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **1:6, 13** **for** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25** **the judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **1:6, 9, 15** **of the great** [big (literally or figuratively, in a very wide application): (fear) exceedingly, great(-est), high, large, loud, mighty, (be) sore (afraid), strong] **day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both

extremes); figuratively, a period (always defined more or less clearly by the context): age, always, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years]; **7 as** [which how, i.e., in that manner (very variously used, as follows): about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while; used in **1:7, 10**] **Sodom** [Sodoma (i.e., Sedom), a place in Palestine: Sodom] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **Gomorrhah** [Gomorrha (i.e., Amarah), a place near the Dead Sea: Gomorrha], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the cities** [*polis*; a town (properly, with walls, of greater or less size): city] **around** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, - with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **in a similar** [similar (in appearance or character): like, manner] **manner** [a turn, i.e., (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: (even) as, conversation, (like) manner, (by any) means, way] **to these** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14**], **having given themselves over to sexual immorality** [*ekporneuo*; aorist active participle; to be utterly unchaste: give self over to fornication] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection

(or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **gone** [second aorist active participle; to go off (i.e., depart), aside (i.e., apart) or behind (i.e., follow), literally or figuratively: come, depart, go (aside, away, back, out, ... ways), pass away, be past] **after** [to the back, i.e., aback (as adverb or preposition of time or place; or as noun): after, back(-ward), (get) behind, follow] **strange** [*heteros*; (an-, the) other or different: altered, else, next (day), one, (an-)other, some, strange] **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); used in **1:7, 8, 23**], **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 **specimen** (as shown): example], **suffering** [present active participle (i.e., **repeatedly** 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** [perpetual (also used of past time, or past and future as well): eternal, for ever, everlasting, world (began); used in **1:7, 21**] **fire** [*pyr*; "fire" (literally or figuratively, specially, lightning): fiery, fire; used in **1:7, 23**].



**8 Likewise** [similarly: likewise, so] **also** [indeed though, i.e., however: also, but, howbeit, nevertheless, yet] [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **these** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **dreamers** [present middle or passive deponent participle (i.e., **repeatedly** dreamers); to dream: dream(-er)] **defile** [present active indicative; to sully or taint, i.e., contaminate (ceremonially or morally): defile] **the flesh** [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] [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); used in **1:7, 8, 23** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English)]; used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**, **reject** [present active indicative; to **set aside**, i.e., (by implication) to disesteem, neutralize or violate: cast off, despise, disannul, frustrate, bring to nought, reject] **authority** [*kyriotes*; **mastery**, i.e., (concretely and collectively) rulers: dominion, government], **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English)]; used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24** **speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil; used in **1:8, 10**] **of dignitaries** [*doxa*; **glory** (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship; used in **1:8, 24, 25**]. **9 Yet** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English)]; used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24** **Michael** [Michael, an archangel] **the archangel** [a chief angel: archangel], **in** [at which (thing) too, i.e., when: after (that), as soon as, that, when, while] **contending** [*diakrino*; present middle participle (i.e., **repeatedly** 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; used in **1:9, 22**] **with the devil** [*diabolos*; a traducer; specially, Satan: **false** accuser, devil, slanderer], **when he disputed** [imperfect middle or passive deponent indicative; to say **thoroughly**, i.e., discuss (in argument or exhortation): dispute, preach (unto), reason (with), speak] **about** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, (there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **the body** [the body (as a sound whole), used in a very wide application, literally or figuratively: bodily, body, slave] **of Moses** [Moseus, Moses, or Mouses (i.e., Mosheh), the Hebrew lawgiver: Moses], **dared** [aorist active indicative; to venture (objectively or in act; by implication, to be courageous: be bold, boldly, dare, durst] **not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:9, 10**] **bring against him** [second aorist active infinitive; to bear upon (or further), i.e., adduce (personally or judicially (accuse, inflict)), superinduce: add,

bring (against), take] **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; used in **1:6, 9, 15**], **but** [properly, other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:6, 9**] **said** [second aorist active indicative; to speak or say (by word or writing): answer, bid, bring word, call, command, grant, say (on), speak, tell], **"The Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **rebuke** [aorist active optative; to tax upon, i.e., censure or admonish; by implication, forbid: (straitly) charge, rebuke] **you** [to thee: thee, thine own, thou, thy]!" **10 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **these** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil; used in **1:8, 10**] **of whatever** [as (much, great, long, etc.) as: all (that), as (long, many, much) (as), how great (many, much), (in-)asmuch as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, who(-soever); used twice in **1:10**] [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] **they do not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:9, 10**] **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; used in **1:5, 10**]; **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **whatever** [as (much, great, long, etc.) as: all (that), as (long, many, much) (as), how great (many, much), (in-)asmuch as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, who(-soever); used twice in **1:10**] **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** [which how, i.e., in that manner (very variously used, as follows): about, after (that), (according) as (it had been, it were),

as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while; used in **1:7, 10** **brute** [irrational: brute, unreasonable] **beasts** [a live thing, i.e., an animal: beast], **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **these things** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14** **they corrupt themselves** [present passive indicative; properly, to **shrive!** 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** [a primary exclamation of **grief**: "woe:" alas, woe] **to them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**! **For** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18** **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; used in **1:11, 16, 18** **in the way** [a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: journey, (high-) way] **of Cain** [Cain, (i.e., Cajin), the son of Adam: Cain], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **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 **orthodoxy** or piety: deceit, to deceive, delusion, error] **of Balaam** [Balaam, a Mesopotamian (symbolic of a false teacher): Balaam] **for profit** [pay for service (literally or figuratively), good or bad: **hire**, reward, wages], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or

composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **perished** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **1:5, 11**] **in the rebellion** [*antilogia*; dispute, disobedience: contradiction, gainsaying, strife] **of Korah** [Core (i.e., Korach), an Israelite: Core].

## 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. **Learn** (from the specimens in the past)
2. **Guard** (our hearts and actions against deviation from orthodoxy)
3. **Stay** (on the straight and narrow—and listen to those speaking truth into our lives)

## 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)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

# Jude

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

Our approach each week will be REAP (read, explain, apply, personalize).

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

Greeting to the Called

**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.**

Contend for the Faith

**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.**

Old and New Apostates

**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.**

### Apostates Depraved and Doomed

**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."

### Apostates Predicted

**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.

### Maintain Your Life with God

**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.

### Glory to God

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

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?

Jude continues his warnings against apostates by giving his audience several comparisons and another reference to a pseudepigraphal work (1 Enoch).

### What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**; 'these' refers to these 'certain men'] **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **spots** [a ledge or reef of **rock** in the sea: spot; **Rogers & Rogers: The word was used to denote rocks in the sea close to the shore and covered w. water and so were dangerous to vessels<sup>8</sup>**] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **your** [of (from or concerning) you: ye, you, your (own, -selves); used in **1:12, 20**] **love feasts** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**; there's lot of views on what these 'love feasts' are, but the common thought is that it was the (possibly weekly?) meal that the believers ate together when they celebrated communion], **while they feast** [present middle or passive deponent participle (i.e., **repeatedly** feast); to entertain sumptuously in company with, i.e., (middle voice or passive) to revel together: feast with] **with you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **without fear** [*aphobos*; fearlessly: without fear], **serv**ing [present active participle (i.e., **repeatedly** serving); to tend as a **shepherd** of (figuratively, supervisor): feed (cattle), rule; this use of shepherd language leads some to believe that these 'certain men' were elders in the church] **only**

<sup>8</sup> *The New Linguistic and Exegetical Key to the Greek New Testament*, Cleon L. Rogers Jr. & Cleon L. Rogers III (1998), page 607

**themselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**; while it is true that shepherds also need shepherds, leaders who only focus on themselves are not true leaders]. **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., **repeatedly** carried about); to convey around, i.e., transport hither and thither: bear (carry) about] **by** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17**; **What do clouds without water do?** They make you think it's going to rain but never provide the benefit.] **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** [twice: again, 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; fruit trees with no fruit are worthless (just like these 'certain men' who have crept in to the church]; **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., **repeatedly** foaming up); to foam upon, i.e., (figuratively) to exhibit (a vile passion): foam out; **Green: The poet Moschus uses it of the seaweed and other rubbish borne on the crest of the wave and then deposited on the beach**<sup>9</sup>] **their own** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **shame** [shame or disgrace (abstractly or concretely): dishonesty, shame; if you've ever been to the beach, you'll quickly notice that the waves that foam have no real effect other than being noticed]; **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** [the relatively (sometimes demonstrative) pronoun,

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<sup>9</sup> 2 *Peter and Jude*, Michael Green (1987), page 204

who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23** **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; used in **1:1**, twice in **6, 13, 21** **the blackness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **1:6, 13** **of darkness** [shadiness, i.e., obscurity (literally or figuratively): darkness] **forever** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] [an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end); used in **1:13, 25**; **Dauids: His series of metaphors drawn from four spheres of nature—land (trees), air (clouds), sea, and heaven (stars).**<sup>10</sup> One more contrast—don't forget that **Green: The wicked angels lost their heavenly home by disobeying God, and fell to destruction, Enoch gained heaven by obeying God, and was saved. In these two verses, then, Jude has evoked a swift, bold picture of the men he is castigating. They are as dangerous as sunken rocks, as selfish as perverted shepherds, as useless as rainless clouds, as dead as barren trees, as dirty as the foaming sea, and as certain of doom as the fallen angels.**<sup>11</sup> And he's not done yet.].

**14 Now** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **Enoch** [Enoch (i.e., Chanok), an antediluvian: Enoch], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the seventh** [seventh] **from** ["off," i.e., away (from something near), in various senses (of place, time, or relation;

<sup>10</sup> *The Letters of 2 Peter and Jude*, Peter H. Davids (2006), page 72

<sup>11</sup> *2 Peter and Jude*, Michael Green (1987), page 205

literal or figurative): after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with; used in **1:14, 23** **Adam** [Adam, the first man; typically (of Jesus) man (as his representative): Adam; Enoch was seven generations removed from Adam], **prophesied** [aorist active indicative; to foretell events, divine, speak under inspiration, exercise the prophetic office: prophesy] **about these** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14**] **men also, saying** [/ego; 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; used in **1:14, 18**], **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; used in **1:4, 5, 9, 14, 17, 21**] **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** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; “in,” at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **ten thousands** [*myrias*; a ten-thousand; by extension, a “**myriad**” or indefinite number: ten thousand] **of His** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **saints** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**], **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; used in **1:3, 15**] **judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **1:6, 9, 15**] **on** [(prepositionally) down

(in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **to convict** [aorist active infinitive; to convict fully, i.e., (by implication) to punish: convince] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **who are ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15**] **among them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **of** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **their** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s),

them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**

**ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness); used in **1:15, 18**]

**deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work]

**which** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**]

**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** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**]

**of** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**]

**all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**]

**the harsh** [*skleros*; dry, i.e., hard or tough (figuratively, harsh, severe): fierce, hard; this is the root word for our English word **sclerosis**]

**things which** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**]

**ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15**]

**sinner** [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; used in **1:15, 16**]

**against** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**]

**Him** [the reflexive pronoun self, used

(alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**].”

It is interesting to note that by quoting 1 Enoch, Jude turns this small prophecy from pseudepigraphal to canonical. This does not, however, mean that all of 1 Enoch is canonical, but it further illustrates our prior point of using non-canonical resources as appropriate to teach/communicate God’s truth.

There’s actually also good evidence that Jude is summarizing 1 Enoch 80:2-6 in **Jude 1:12-13**, so this whole text may be an extended use of Jude’s non-canonical Jewish literature.<sup>12</sup>

**Green: Whether or not he regarded 1 Enoch as inspired is perhaps beside the point, for he is quoting a book both he and his readers will know and respect. He speaks to them in language which they will readily understand, and that remains one of the most important elements in the communication of Christian truth.**<sup>13</sup>

## Apply (What is the point?)

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

## Personalize (What do we do with that?)

1. Know how to spot the ungodly (compare their doctrine and behavior against Scripture)
2. Combat false behavior/doctrine with the **truth** of the Scripture
3. Examine **our** hearts to see what we desire (this sneaks in so easily)
4. **Warn** 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**

<sup>12</sup> *The Letters of 2 Peter and Jude*, Peter H. Davids (2006), pages 70-71

<sup>13</sup> *2 Peter and Jude*, Michael Green (1987), page 206

**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

1. Ask the Holy Spirit for help
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](#))

Our approach each week will be REAP (read, explain, apply, personalize).

## Read: Apostates Predicted (1:16-19)

Greeting to the Called

**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.**

Contend for the Faith

**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.**

Old and New Apostates

**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.**

### Apostates Depraved and Doomed

**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."

### Apostates Predicted

**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.

### Maintain Your Life with God

**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.

### Glory to God

**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: Apostates Predicted (1:16-19)

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?

Jude continues his warnings of what the ungodly look like with more descriptions, then follows with what Christians should be, ending with more ungodly behavior.

### What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **grumblers** [a grumbler: **murmurer**], **complainers** [blaming fate, i.e., querulous (discontented): complainer], **walking** [present middle or passive deponent participle (i.e., **repeatedly** walking); 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; used in **1:11, 16, 18**] **according to** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**] **their own** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **lusts** [a longing (especially for what is forbidden): concupiscence, **desire**, lust (after); used in **1:16, 18**]; **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**,

twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **they** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **mouth** [the mouth (as if a gash in the face); by implication, language (and its relations); figuratively, an opening (in the earth); specially, the front or edge (of a weapon): edge, face, mouth] [present active indicative; to talk, i.e., utter words: preach, say, speak (after), talk, tell, utter; used in **1:15, 16**] **great swelling** [bulging over, i.e., (figuratively) insolent: great swelling] **words** [the front (as being towards view), i.e., the countenance, aspect, appearance, surface; by implication, presence, person: (outward) appearance, countenance, face, fashion, (men's) person, presence], **flattering people** [present active participle (i.e., **repeatedly** flattering people); to wonder; by implication, to admire: admire, have in admiration, marvel, wonder] **to** [through favor of, i.e., on account of: be-(for) cause of, for sake of, fore] **gain advantage** [usefulness, i.e., benefit: advantage, **profit**]. **17 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **you** [you (as subjective of verb): ye (yourselves), you; used in **1:17, 20**], **beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **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** [an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: evil, nothing, saying, word; i.e., "stay close to the text"] **which** [the definite article; the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.] **were spoken before** [perfect passive participle; to say already, predict: foretell, say (speak, tell) before] **by** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17**] **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** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**]: **18 how** [demonstrative, that (sometimes redundant); causative, because: as



concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18** **they told** [*ego*; imperfect active indicative; 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; used in **1:14, 18** **you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18** **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18** **there would be** [future indicative; will be: shall (should) be (have), (shall) come (to pass), what would follow] **mockers** [a derider, i.e., (by implication) a **false** teacher: mocker, scoffer] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; “in,” at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **the last** [*eschatos*; farthest, final (of place or time): ends of, last, latter end, lowest, uttermost] **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., **repeatedly** would walk); 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; used in **1:11, 16, 18** **according to** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18** **their own** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21** **ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness); used in **1:15, 18** **lusts** [a longing (especially for what is forbidden): concupiscence, **desire**, lust (after); used in **1:16, 18**. **19 These** [the he

(she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19** **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **sensual** [sensitive, i.e., animate: **natural**, sensual] **persons** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**], **who cause divisions** [present active participle (i.e., **repeatedly** cause divisions); to disjoin (by a boundary, figuratively, a party): separate], **not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **having** [present active participle (i.e., **repeatedly** having); to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:3, 19**] **the Spirit** [*pneuma*; a current of air, i.e., breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e., (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: ghost, life, spirit(-ual, -ually), mind; used in **1:19, 20**].

## Apply (What is the point?)

1. The ungodly have **defined** behaviors
2. **Doctrine** matters

## Personalize (What do we do with that?)

1. Know ungodly behaviors
2. Know what's coming (and don't freak out when it shows up)

## 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)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

# Jude

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

Our approach each week will be REAP (read, explain, apply, personalize).

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

### Greeting to the Called

**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.**

### Contend for the Faith

**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.**

### Old and New Apostates

**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.**

### Apostates Depraved and Doomed

**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."

### Apostates Predicted

**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.

### Maintain Your Life with God

**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.

### Glory to God

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

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?

Jude finishes up his last 'you' section in this week's text and focuses on what the godly should do in response to the ungodly.

### What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **you** [you (as subjective of verb): ye (yourselves), you; used in **1:17, 20**], **beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **building yourselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **up** [present active participle (i.e., **repeatedly** building yourselves up); to build **upon**, i.e., (figuratively) to rear up: build thereon (thereupon, on, upon); It is supremely wise to repeatedly respond to ungodly behavior with repeated godliness] **on your** [of (from or concerning) you: ye, you, your (own, -selves); used in **1:12, 20**] **most holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**] **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; used in **1:3, 20**; We do not build upon ourselves, but rather upon the faith we were given by the apostles], **praying** [present middle or passive deponent participle (i.e., **repeatedly** praying); to pray to God, i.e., supplicate, worship: pray (for), make prayer] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in);



used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **the Holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**] **Spirit** [*pneuma*; a current of air, i.e., breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e., (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: ghost, life, spirit(-ual, -ually), mind; used in **1:19, 20**; For a helpful treatment of 'praying in the Holy Spirit,' see **John Piper's sermon, *Learning to Pray in the Spirit and the Word, part 2***<sup>14</sup>], **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); **hold fast**, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21**; This is a versatile word. In **1:1**, I focused on detain (because God is sovereignly in control). In **1:6**, I focused on unmarried (for the angels). But here, I focused on hold fast—because this is our responsibility.] **yourselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **the love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**] **of God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**; **Who does the keeping? Us (1:21) or God (1:1)?** **Yes** (because both parties have responsibilities)], **looking for** [present middle or passive deponent participle (i.e., **repeatedly** looking for); to **admit** (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; used in **1:2, 21**] **of our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Lord** [*kyrios*;

<sup>14</sup> *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](http://desiringgod.org/messages/learning-to-pray-in-the-spirit-and-the-word-part-2)

supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**] **unto** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **eternal** [perpetual (also used of past time, or past and future as well): eternal, for ever, everlasting, world (began); used in **1:7, 21**] **life** [life (literally or figuratively): life(-time)].

**22 And** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] **on some** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**] **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., **repeatedly** 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; used in **1:9, 22**; *Diakrino* is a judging word. It's a discrimination word. It's a word used to say that we will have to make a call (but since we're in the Spirit from the prior verses, we'll make the right call). And the call is the method we use to pursue those apparently impacted by 'certain men:' either a method of compassion or a method of fear (espoused in **1:23**).]; **23 but** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **others** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**] **save** [*sozo*; present active imperative; to save, i.e., deliver or protect (literally or figuratively): heal, preserve, save (self), do well, be (make) whole; used in

**1:5, 23** **with** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; “in,” at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **fear** [*phobos*; alarm or fright: be afraid, exceedingly, fear, terror; For some of us, we were saved by hearing the negative consequences of our sin and it frightened us. For some of us, we were saved by a compassionate witness. For some of us, it was the combination of both fear and compassion.], **pulling** [present active participle (i.e., **repeatedly** pulling); to seize (in various applications): catch (away, up), pluck, pull, take (by force)] **them out of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, (abundantly above), for(-th), from (among, forth, up), grudgingly, heartily, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:5, 23**] **the fire** [*pyr*; “fire” (literally or figuratively, specially, lightning): fiery, fire; used in **1:7, 23**; The repeatedly action here implies the first time someone is confronted with the truth of the gospel there may not be an immediate positive response. We may have to pull again. And again. And again. But don’t stop pulling.], **hating** [present active participle (i.e., **repeatedly** hating); to detest (especially to persecute); by extension, to love less: hate(-ful)] **even** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the garment** [a tunic or shirt: clothes, coat, garment] **defiled** [perfect passive participle; to stain or soil (literally or figuratively): defile, spot] **by** [“off,” i.e., away (from something near), in various senses (of place, time, or relation; literal or figurative): after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with; used in **1:14, 23**] **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); used in **1:7, 8, 23**].

## Apply (What is the point?)

1. **Repeated** ungodliness is best faced with **repeated** godliness
2. We have a great **Savior** and a great **responsibility**
3. The Christian life is an active life (**build upon, pray, keep, look, compassionate, make, save, pull, hate**)

## Personalize (What do we do with that?)

1. Abide in Christ (because attempting to be repeatedly godly without a godly source of power is guaranteed pharisaical failure)
2. Thank God for both (our great Savior and our great responsibility)
3. Be active in **godliness** (**build upon, pray, keep, look, compassionate, make, save, pull, hate**)

## 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](http://desiringgod.org/messages/learning-to-pray-in-the-spirit-and-the-word-part-2)

# Jude

Glory to God ([Jude 1:24-25](#))

Our approach each week will be REAP (read, explain, apply, personalize).

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

Greeting to the Called

**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.**

Contend for the Faith

**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.**

Old and New Apostates

**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.**

### Apostates Depraved and Doomed

**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."

### Apostates Predicted

**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.

### Maintain Your Life with God

**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.

### Glory to God

**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)

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?

Jude's letter closes with a prayer reflecting on power of God to keep His children through any and all opposition. It is a beautiful reminder that no matter the ungodly conflict in front of a believer, God can and will overcome.

### What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **to Him** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**; Because lest we think that anything Jude has referenced so far can be done on our own or apart from Him, Jude finishes by focusing on the One who can finish what He started] **who is able** [*dynamai*; present middle or passive deponent participle (i.e., **repeatedly** is able); to be able or possible: be able, can (do, -not), could, may, might, be possible, be of **power**] **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** [you, ye, you (-ward), your (own)]; used in **1:5** (twice), **24**] **from stumbling** [not stumbling, i.e., (figuratively) without sin: from falling; We have no power to keep ourselves apart from His power],

**And** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **to present** [aorist active infinitive; to stand (transitively or intransitively), used in various applications (literally or figuratively): abide, appoint, bring, continue, **covenant**, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up)] **you faultless** [unblemished (literally or figuratively): without blame (**blemish**, fault, spot), faultless, unblameable]



**Before the presence** [directly in front of: before (the presence of), in the sight of]  
**of His** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **glory** [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship; used in **1:8, 24, 25**] **with** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **exceeding joy** [exultation; specially, welcome: gladness, (exceeding) joy; **Whose joy? God's joy or our joy? Or both?**],  
**25 To God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Savior** [*soter*; a deliverer, i.e., God or Christ: saviour],  
**Who alone is** [*monos*; remaining, i.e., sole or single; by implication, mere: alone, only, by themselves; used in **1:4, 25**] **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; used in **1:8, 24, 25**] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **majesty** [**greatness**, 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** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three

times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **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** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **now** [a primary particle of present time; “now” (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, of late, soon, present, this (time)] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **forever** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] [not translated in the NKJV; all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever] [an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end); used in **1:13, 25**]. **Amen** [properly, **firm**, 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 **able** to be faithful (to us, to His responsibilities, etc.)
3. God **will** be faithful
4. God will be faithful **forever**

## Personalize (What do we do with that?)

1. **Praise** Him for His faithfulness (because His faithfulness is about Him)
2. Praise **Him** for His faithfulness (because He is capable of faithfulness)
3. Praise Him for **His** faithfulness (because He has promised to be faithful)
4. Praise Him for His **faithfulness** (because He will never turn from faithfulness)

# Appendix

This appendix is provided as a collection of the Strong's definitions (and applicable repetitions) of the words of **Jude**. It was created using the interlinear at [blb.org](http://blb.org).

## What do the words mean?

### Greeting to the Called

**1 Jude** [he shall be praised; Juda(-h, -s); Jude], **a bondservant** [*doulos*; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant] **of Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**], **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **brother** [*adelphos*; from G1 (as a connective particle) and *delphys* (the womb); a brother (literally or figuratively) near or remote: brother] **of James** ["supplanter"],

**To those who are called** [invited, i.e., appointed, or (specially), a saint: called], **sanctified** [*hagiazō*; perfect passive participle; to make holy, i.e., (ceremonially) purify or consecrate; (mentally) to venerate: hallow, be holy, sanctify] **by** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **the Father** [a "father" (literally or figuratively, near or more remote): father, parent], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **preserved** [perfect 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 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; used in **1:1**, twice in **6, 13, 21**] **in Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**]:

**2 Mercy** [compassion (human or divine, especially active): (tender) mercy; used in **1:2, 21**], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **peace** [peace (literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at one again], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**] **be multiplied** [aorist passive optative; to increase (transitively or intransitively): abound, multiply] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**].

### Contend for the Faith

**3 Beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **while I was** [present middle participle (i.e., repeatedly was); 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; used in **1:3, 15**] **very** [all, any, every, the whole: all (manner of, means), always(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **diligent** ["speed," i.e., (by implication) dispatch, eagerness, earnestness: business, (earnest) care(-fulness), diligence, forwardness, haste] **to write** [present active infinitive; to "grave", especially to write; figuratively, to describe: describe, write(-ing, -ten); used twice in **1:3**] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **concerning** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it

retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **our common** [*koinos*; common, i.e., (literally) shared 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** [second aorist active indicative; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:3, 19**] **it necessary** [constraint (literally or figuratively); by implication, distress: distress, must needs, (of) necessity(-sary), needeth, needful] **to write** [aorist active infinitive; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten); used twice in **1:3**] **to you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **exhorting** [*parakaleo*; present active participle (i.e., repeatedly 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** [present middle or passive deponent infinitive; to struggle for: earnestly contend for] **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; used in **1:3, 20**] **which was once** [one (or a single) time (numerically or conclusively): once; used in **1:3, 5**] **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; used in **1:3, 14**, twice in **20**]. **4 For** [properly, assigning a reason (used in argument, explanation or intensification; often with other particles): and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet] **certain** [some or any person or object: a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one, ought, partly, some (man, -body, -thing, -what), (that no-)thing, what(-soever), whom(-soever), whose(-soever)] **men** [man-faced, i.e., a human being: certain, man] **have crept in unnoticed** [*pareisdyno* (puh-rice-DO-no); aorist active indicative; to settle in alongside, i.e., lodge stealthily: creep in unawares], **who** [the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.; used in **1:4, 17**] **long ago** [(adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient: any while, a great while

ago, (of) old, in time past] **were marked out** [perfect passive participle; to write previously; figuratively, to announce, prescribe: before ordain, evidently set forth, write (afore, aforetime)] **for** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **this** [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore); used in **1:4, 5**] **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); used in **1:4**, twice in **15**], **who turn** [present active participle (i.e., repeatedly 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** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **into** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] **lewdness** [licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **deny** [present middle or passive deponent participle (i.e., repeatedly deny); to contradict, i.e., disavow, reject, abnegate: deny, refuse] **the only** [*monos*; remaining, i.e., sole or single; by implication, mere: alone, only, by themselves; used in **1:4, 25**] **Lord** [*despotes*; an absolute ruler ("despot"): Lord,

master] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**].

### Old and New Apostates

**5 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **I want** [present middle or passive deponent indicative; to "will," i.e., (reflexively) be willing: be disposed, minded, intend, list, (be, of own) will (-ing)] **to remind** [aorist active infinitive; to remind quietly, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **you** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**], **though you** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**] **once** [one (or a single) time (numerically or conclusively): once; used in **1:3, 5**] **knew** [perfect active participle; 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; used in **1:5, 10**] **this** [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore); used in **1:4, 5**], **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18**] **the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**], **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; used in **1:5, 23**] **the people** [a people (in general): people] **out of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, (abundantly above), for(-th), from (among, forth, up), grudgingly, heartily, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:5, 23**] **the land** [soil; by extension a region, or the solid part or the whole

of the terrene globe (including the occupants in each application): country, earth(-ly), ground, land, world] **of Egypt** [Ægyptus, the land of the Nile: Egypt], **afterward** [(ordinal) second (in time, place, or rank; also adverb): afterward, again, second(-arily, time)] **destroyed** [*apollymi*; aorist active indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **1:5, 11**] **those who did not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **believe** [*pisteuo*; aorist active participle; to have faith (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** [a primary particle (enclitic) of connection or addition; both or also: also, and, both, even, then, whether] **the angels** [a messenger; especially an "angel"; by implication, a pastor: angel, messenger] **who did not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **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 unmarried); hold fast, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21**] **their** [him(-her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **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, power, principality, principle, rule], **but** [properly, other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:6, 9**] **left** [second aorist active participle; to leave behind (passively, remain); by implication, to forsake: leave, remain] **their own** [pertaining to self, i.e., one's own; by implication, private or separate: when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, 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; used in **1:1**, twice in **6, 13, 21** **in everlasting** [everduring (forward and backward, or forward only): eternal, 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** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17** **darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **1:6, 13** **for** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25** **the judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **1:6, 9, 15** **of the great** [big (literally or figuratively, in a very wide application): (fear) exceedingly, great(-est), high, large, loud, mighty, (be) sore (afraid), strong] **day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively, a period (always defined more or less clearly by the context): age, always, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years]; **7 as** [which how, i.e., in that manner (very variously used, as follows): about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while; used in **1:7, 10** **Sodom** [Sodoma (i.e., Sedom), a place in Palestine: Sodom] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **Gomorrhah** [Gomorrha (i.e., Amarah), a place near the Dead Sea: Gomorrha], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in

**11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the cities** [*polis*; a town (properly, with walls, of greater or less size): city] **around** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, - with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **in a similar** [similar (in appearance or character): like, manner] **manner** [a turn, i.e., (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: (even) as, conversation, (like) manner, (by any) means, way] **to these** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14**], **having given themselves over to sexual immorality** [*ekporneuo*; aorist active participle; to be utterly unchaste: give self over to fornication] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **gone** [second aorist active participle; to go off (i.e., depart), aside (i.e., apart) or behind (i.e., follow), literally or figuratively: come, depart, go (aside, away, back, out, ... ways), pass away, be past] **after** [to the back, i.e., aback (as adverb or preposition of time or place; or as noun): after, back(-ward), (get) behind, follow] **strange** [*heteros*; (an-, the) other or different: altered, else, next (day), one, (an-)other, some, strange] **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); used in **1:7, 8, 23**], **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 specimen (as shown): example], **suffering** [present active

participle (i.e., repeatedly 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** [perpetual (also used of past time, or past and future as well): eternal, for ever, everlasting, world (began)]; used in **1:7, 21** **fire** [*pyr*; “fire” (literally or figuratively, specially, lightning): fiery, fire; used in **1:7, 23**].

**8 Likewise** [similarly: likewise, so] **also** [indeed though, i.e., however: also, but, howbeit, nevertheless, yet] [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **these** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **dreamers** [present middle or passive deponent participle (i.e., repeatedly dreamers); to dream: dream(-er)] **defile** [present active indicative; to sully or taint, i.e., contaminate (ceremonially or morally): defile] **the flesh** [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] [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); used in **1:7, 8, 23**] [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**], **reject** [present active indicative; to set aside, i.e., (by implication) to disesteem, neutralize or violate: cast off, despise, disannul, frustrate, bring to nought, reject] **authority** [*kyriotes*; mastery, i.e., (concretely and collectively) rulers: dominion, government], **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil; used in **1:8, 10**] **of dignitaries** [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship; used in **1:8, 24, 25**]. **9 Yet** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **Michael** [Michael, an archangel] **the archangel** [a chief angel: archangel], **in** [at which (thing) too, i.e., when: after (that), as soon as,

that, when, while] **contending** [*diakrino*; present middle participle (i.e., repeatedly 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; used in **1:9, 22**] **with the devil** [*diabolos*; a traducer; specially, Satan: false accuser, devil, slanderer], **when he disputed** [imperfect middle or passive deponent indicative; to say thoroughly, i.e., discuss (in argument or exhortation): dispute, preach (unto), reason (with), speak] **about** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, (there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **the body** [the body (as a sound whole), used in a very wide application, literally or figuratively: bodily, body, slave] **of Moses** [Moseus, Moses, or Mouses (i.e., Mosheh), the Hebrew lawgiver: Moses], **dared** [aorist active indicative; to venture (objectively or in act; by implication, to be courageous: be bold, boldly, dare, durst] **not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:9, 10**] **bring against him** [second aorist active infinitive; to bear upon (or further), i.e., adduce (personally or judicially (accuse, inflict)), superinduce: add, bring (against), take] **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; used in **1:6, 9, 15**], **but** [properly, other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:6, 9**] **said** [second aorist active indicative; to speak or say (by word or writing): answer, bid, bring word, call, command, grant, say (on), speak, tell], **"The Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **rebuke** [aorist active optative; to tax upon, i.e., censure or admonish; by implication, forbid: (straitly) charge, rebuke] **you** [to thee: thee, thine own, thou, thy]!" **10 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **these** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in

**1:8, 10, 12, 16, 19** **speaking evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil; used in **1:8, 10** **of whatever** [as (much, great, long, etc.) as: all (that), as (long, many, much) (as), how great (many, much), (in-)asmuch as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, who(-soever); used twice in **1:10**] [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22** **they do not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:9, 10** **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; used in **1:5, 10**]; **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24** **whatever** [as (much, great, long, etc.) as: all (that), as (long, many, much) (as), how great (many, much), (in-)asmuch as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, who(-soever); used twice in **1:10** **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** [which how, i.e., in that manner (very variously used, as follows): about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while; used in **1:7, 10** **brute** [irrational: brute, unreasonable] **beasts** [a live thing, i.e., an animal: beast], **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; “in,” at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **these things** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14** **they corrupt themselves** [present passive indicative; properly, to shrivel 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** [a primary exclamation of grief; “woe:” alas, woe] **to them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the

other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**! **For** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18**] **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; used in **1:11, 16, 18**] **in the way** [a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: journey, (high-) way] **of Cain** [Cain, (i.e., Cajin), the son of Adam: Cain], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **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 orthodoxy or piety: deceit, to deceive, delusion, error] **of Balaam** [Balaam, a Mesopotamian (symbolic of a false teacher): Balaam] **for profit** [pay for service (literally or figuratively), good or bad: hire, reward, wages], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **perished** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **1:5, 11**] **in the rebellion** [*antilogia*; dispute, disobedience: contradiction, gainsaying, strife] **of Korah** [Core (i.e., Korach), an Israelite: Core].

### Apostates Depraved and Doomed

**12 These** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **spots** [a ledge or reef of rock in the sea: spot] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-

)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **your** [of (from or concerning) you: ye, you, your (own, -selves)]; used in **1:12, 20** **love feasts** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21**], **while they feast** [present middle or passive deponent participle (i.e., repeatedly feast); to entertain sumptuously in company with, i.e., (middle voice or passive) to revel together: feast with] **with you** [to (with or by) you: ye, you, your(-selves)]; used in **1:2**, twice in **3, 12, 18** **without fear** [*aphobos*; fearlessly: without fear], **servicing** [present active participle (i.e., repeatedly serving); to tend as a shepherd of (figuratively, supervisor): feed (cattle), rule] **only themselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves)]; used in **1:6, 12, 13, 18, 19, 20, 21**. **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., repeatedly carried about); to convey around, i.e., transport hither and thither: bear (carry) about] **by** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17**] **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** [twice: again, 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., repeatedly foaming up); to foam upon, i.e., (figuratively) to exhibit (a vile passion): foam out] **their own** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves)]; used in **1:6, 12, 13, 18, 19, 20, 21** **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** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**] **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; used in **1:1**, twice in **6, 13, 21**] **the blackness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **1:6, 13**] **of darkness** [shadiness, i.e., obscurity (literally or figuratively): darkness] **forever** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] [an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end); used in **1:13, 25**].

**14 Now** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **Enoch** [Enoch (i.e., Chanok), an antediluvian: Enoch], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the seventh** [seventh] **from** ["off," i.e., away (from something near), in various senses (of place, time, or relation; literal or figurative): after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with; used in **1:14, 23**] **Adam** [Adam, the first man; typically (of Jesus) man (as his representative): Adam], **prophesied** [aorist active indicative; to foretell events, divine, speak under inspiration, exercise the prophetic office: prophesy] **about these** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14**] **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; used in **1:14, 18**], **"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; used in **1:4, 5, 9, 14, 17, 21**] **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** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **ten thousands** [*myrias*; a ten-thousand; by extension, a "myriad" or indefinite number: ten thousand] **of His** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **saints** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**], **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, betray, 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; used in **1:3, 15**] **judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **1:6, 9, 15**] **on** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**], [not

translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **to convict** [aorist active infinitive; to convict fully, i.e., (by implication) to punish: convince] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25** **who are ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15** **among them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24** **of** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15** **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25** **their** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24** **ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness); used in **1:15, 18** **deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work] **which** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23** **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** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or

small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **of** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **all** [all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:3**, four times in **15, 25**] **the harsh** [*skleros*; dry, i.e., hard or tough (figuratively, harsh, severe): fierce, hard] **things which** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**] **ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **1:4**, twice in **15**] **sinner** [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; used in **1:15, 16**] **against** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**] **Him** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, -by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**]."

### Apostates Predicted

**16 These** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **grumblers** [a grumbler: murmurer],

**complainers** [blaming fate, i.e., querulous (discontented): complainer], **walking** [present middle or passive deponent participle (i.e., repeatedly walking); 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; used in **1:11, 16, 18** **according to** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18** **their own** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24** **lusts** [a longing (especially for what is forbidden): concupiscence, desire, lust (after); used in **1:16, 18**]; **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **they** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24** **mouth** [the mouth (as if a gash in the face); by implication, language (and its relations); figuratively, an opening (in the earth); specially, the front or edge (of a weapon): edge, face, mouth] [present active indicative; to talk, i.e., utter words: preach, say, speak (after), talk, tell, utter; used in **1:15, 16** **great swelling** [bulging over, i.e., (figuratively) insolent: great swelling] **words** [the front (as being towards view), i.e., the countenance, aspect, appearance, surface; by implication, presence, person: (outward) appearance, countenance, face, fashion, (men's) person, presence], **flattering people** [present active participle (i.e., repeatedly flattering people); to wonder; by implication, to admire: admire, have in admiration, marvel, wonder] **to** [through favor of, i.e., on account

of: be-(for) cause of, for sake of, fore] **gain advantage** [usefulness, i.e., benefit: advantage, profit]. **17 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **you** [you (as subjective of verb): ye (yourselves), you; used in **1:17, 20**], **beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **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** [an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: evil, nothing, saying, word] **which** [the definite article; the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.] **were spoken before** [perfect passive participle; to say already, predict: foretell, say (speak, tell) before] **by** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17**] **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** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21**] **Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21**]: **18 how** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18**] **they told** [*lego*; imperfect active indicative; 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; used in **1:14, 18**] **you** [to (with or by) you: ye, you, your(-selves); used in **1:2**, twice in **3, 12, 18**] **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18**] **there would be** [future indicative; will be: shall (should) be (have), (shall) come (to pass), what would follow] **mockers** [a derider, i.e., (by implication) a false teacher: mocker, scoffer] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **the last**

[*eschatos*; farthest, final (of place or time): ends of, last, latter end, lowest, uttermost] **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., repeatedly would walk); 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; used in **1:11, 16, 18**] **according to** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, (when they were) among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, more, of (up-)on, out (of every), over against, (your), particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with; used in **1:15** (twice), **16, 18**] **their own** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **ungodly** [impiety, i.e., (by implication) wickedness: ungodly(-liness); used in **1:15, 18**] **lusts** [a longing (especially for what is forbidden): concupiscence, desire, lust (after); used in **1:16, 18**]. **19 These** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **are** [present indicative; they are: agree, are, be, dure, were; used in **1:12, 16, 19**] **sensual** [sensitive, i.e., animate: natural, sensual] **persons** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**], **who cause divisions** [present active participle (i.e., repeatedly cause divisions); to disjoin (by a boundary, figuratively, a party): separate], **not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **having** [present active participle (i.e., repeatedly having); to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able,

possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:3, 19** **the Spirit** [*pneuma*; a current of air, i.e., breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e., (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: ghost, life, spirit(-ual, -ually), mind; used in **1:19, 20**].

### Maintain Your Life with God

**20 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **you** [you (as subjective of verb): ye (yourselves), you; used in **1:17, 20**], **beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:3, 17, 20**], **building yourselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21**] **up** [present active participle (i.e., repeatedly building yourselves up); to build upon, i.e., (figuratively) to rear up: build thereon (thereupon, on, upon)] **on your** [of (from or concerning) you: ye, you, your (own, -selves); used in **1:12, 20**] **most holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**] **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; used in **1:3, 20**], **praying** [present middle or passive deponent participle (i.e., repeatedly praying); to pray to God, i.e., supplicate, worship: pray (for), make prayer] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **the Holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:3, 14**, twice in **20**] **Spirit** [*pneuma*; a current of air, i.e., breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e., (human) the rational soul, (by implication) vital principle,

mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: ghost, life, spirit(-ual, -ually), mind; used in **1:19, 20], 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); hold fast, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21] yourselves** [him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21] in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24] the love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love; used in **1:2, 12, 21] of God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25], looking for** [present middle or passive deponent participle (i.e., repeatedly looking for); to admit (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; used in **1:2, 21] of our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25] Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21] Jesus** ["Jehovah is salvation"; used in **1:1** (twice), **4, 17, 21] Christ** ["anointed"; the Messiah; used in **1:1** (twice), **4, 17, 21] unto** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25] eternal** [perpetual (also used of past time, or past and future as well): eternal, for ever, everlasting, world (began); used in **1:7, 21] life** [life (literally or figuratively): life(-time)].

**22 And** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] **on some** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**] **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., repeatedly 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; used in **1:9, 22**]; **23 but** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **others** [the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.; used in **1:13**, twice in **15, 22, 23**] **save** [*sozo*; present active imperative; to save, i.e., deliver or protect (literally or figuratively): heal, preserve, save (self), do well, be (make) whole; used in **1:5, 23**] **with** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **fear** [*phobos*; alarm or fright: be afraid, exceedingly, fear, terror], **pulling** [present active participle (i.e., repeatedly pulling); to seize (in various applications): catch (away, up), pluck, pull, take (by force)] **them out of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, (abundantly above), for(-th), from (among, forth, up), grudgingly, heartily, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:5, 23**] **the fire** [*pyr*; "fire" (literally or figuratively, specially, lightning): fiery, fire; used in **1:7, 23**], **hating** [present active participle (i.e., repeatedly hating); to detest (especially to persecute);

by extension, to love less: hate(-ful)] **even** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the garment** [a tunic or shirt: clothes, coat, garment] **defiled** [perfect passive participle; to stain or soil (literally or figuratively): defile, spot] **by** ["off," i.e., away (from something near), in various senses (of place, time, or relation; literal or figurative): after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with; used in **1:14, 23**] **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); used in **1:7, 8, 23**].

### Glory to God

**24 Now** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **to Him** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **who is able** [*dynamai*; present middle or passive deponent participle (i.e., repeatedly is able); to be able or possible: be able, can (do, -not), could, may, might, be possible, be of power] **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** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**] **from stumbling** [not stumbling, i.e., (figuratively) without sin: from falling], **And** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **to present** [aorist active infinitive; to stand (transitively or intransitively), used in various applications (literally or figuratively): abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up)] **you faultless** [unblemished (literally or figuratively): without blame (blemish, fault,

spot), faultless, unblameable]

**Before the presence of His** [directly in front of: before (the presence of), in the sight of] [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **glory** [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship; used in **1:8, 24, 25**] **with** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24**] **exceeding joy** [exultation; specially, welcome: gladness, (exceeding) joy],

**25 To God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:1**, twice in **4, 21, 25**] **our** [of (or from) us: our (company), us, we; used in **1:4** (twice), **17, 21, 25**] **Savior** [*soter*; a deliverer, i.e., God or Christ: saviour],

**Who alone is** [*monos*; remaining, i.e., sole or single; by implication, mere: alone, only, by themselves; used in **1:4, 25**] **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; used in **1:8, 24, 25**] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **majesty** [greatness, i.e., (figuratively) divinity (often God himself): majesty],

**Dominion** [vigor ("great") (literally or figuratively): dominion, might(-ily), power, strength] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **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** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**]

**now** [a primary particle of present time; “now” (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, of late, soon, present, this (time)]

**and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**]

**forever** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25**] [not translated in the NKJV; all, any, every, the whole: all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever] [an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end); used in **1:13, 25**].

**Amen** [properly, firm, i.e., (figuratively) trustworthy; adverbially, surely (often as interjection, so be it): amen, verily].