

Jude

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

Part 1: Introduction of Jude

Where is Jude in the Bible?

Jude is one of the _____ Epistles

What is Jude about?

Who was Jude?

Likely a younger half-brother of _____

Where was Jude? Who did he write to?

When was Jude written?

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

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

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

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

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

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

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

Are there any literary/structural observations?

Jude communicates in _____

What are the most repeated words?

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

What do the words mean?

Greeting to the Called

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

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

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

Contend for the Faith

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

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

Apply (What is the point?)

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

Personalize (What do we do with that?)

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

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

Homework

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

Extra Credit

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

Resources

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

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

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