

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***¹⁴], **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*;

¹⁴ *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

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