

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)