

Jude
Leader Guide
(NASB and ESV)

CONTEND FOR THE FAITH

Jude Leader Guide (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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**JUDE
LEADER GUIDE
Lesson One**

Lesson focus

- Overview of Jude
- Contend earnestly for the faith
- The ungodly have crept in unnoticed

To begin this discussion you might ask if anything in Jude especially ministered to anyone in your class. This kind of sharing application helps to get the group talking with one another.

Then you can lead the discussion to the overview and how what they shared relates to what Jude is about and why it was written.

AUTHOR

Ask who wrote this short letter and what they learned about him. Direct them to look at their charts for this part of the discussion.

Verses 1-5 give all of the information the author told about himself.

Jude, James' brother (also one of Jesus' brothers).

He considered himself a servant of Jesus, and did not state that he was His brother.

While trying to write about their common salvation, he was impressed with the necessity to appeal to those who read his letter that they contend for the faith.

Verses 3-4 state Jude's purpose for writing.

In verse 5, he said he wanted to remind his readers of what they already knew about some things in the Old Testament that relate to his purpose.

RECIPIENTS

Who were they? How did Jude describe them? What's the application for your group?

The people he wrote were beloved to him. They were ones who had salvation like he did.

Called
Beloved in God
Kept for Jesus

Knew all things once for all

Have love feasts

Had heard the apostles' words

Had a most holy faith

He wrote to believers, and what he said remains for believers now.

This is a letter from Jude to your group if they are true believers.

Verses 1-3 and 17-25 tell about the believers.

What did he tell them to do?

Contend for the faith.

Remember the words / predictions spoken by the apostles.

Keep themselves in the love of God

Building themselves up on their faith (ESV—building yourselves up)

Praying in the Holy Spirit

Waiting for Jesus' mercy

Have mercy on some and save others

Hating the pollution / stain of the flesh

THE UNGODLY

Who else did Jude write about? What do they have to do with his purpose for writing?

Verses 4-19 tell about the ungodly.

Ungodly persons crept in among believers unnoticed.

Long beforehand they were marked out / designated for condemnation.

They turn God's grace into licentiousness (ESV—pervert His grace into sensuality)

Deny Jesus the Master and Lord.

By dreaming, they defile the flesh, reject authority, and revile / blaspheme angelic majesties (the glorious ones).

They revile / blaspheme what they don't understand.

They'll be destroyed.

Although they're hidden among believers, the black darkness (ESV—the gloom of utter darkness) is reserved for them.

The ungodly do ungodly deeds in an ungodly way and speak harsh things against God.

Grumblers, finding fault / malcontents, they follow their own lusts (sinful desires).

They speak arrogantly (boasters) and flatter (show favoritism) to gain an advantage.

They're the mockers / scoffers of the last time.

They will cause divisions and are worldly minded because they're devoid of the Spirit of God.

At this point, you might ask again what Jude said when he stated his purpose for writing this letter.

The true believers have to contend earnestly for the faith because the ungodly have crept in unnoticed and will cause divisions, among other things.

That's why he reminded the believers of the judgment of the ungodly.

Ask about the flow of thought in Jude.

Verses 1-3 are about believers.

Then he gives the warning to them about the ungodly, and in verses 4-19 he tells about the ungodly.

Then in verses 17-25 he tells believers what to do because of the ungodly.

You might ask what Jude used to describe the ungodly, what kind of illustrations.

Old Testament illustrations

The unbelieving who came out of Egypt

Angels who are under judgment

Sodom and Gomorrah

The way of Cain

The error of Balaam

The rebellion of Korah

The ungodly at the time of Enoch

Natural illustrations

Like unreasoning animals

Hidden reefs

Clouds without water

Autumn trees without fruit

Wild waves of the sea

Wandering stars

Ask your group if this kind of thing still happens. Do the ungodly still creep in among believers and cause damage? Can studying Jude help them to know what to do in that case?

AT A GLANCE CHART

Direct your group to look at their At a Glance Charts to discuss in more detail the various paragraphs of Jude.

Verses 1-2	Jude to the called, beloved, and kept
Verses 3-4	His appeal to contend for the faith
Verses 5-7	Remind of Egypt, angels, Sodom and Gomorrah—destruction
Verses 8-13	These men revile, rebel, are hidden in your feasts
Verses 14-16	Ungodly sinners—judgment
Verses 17-23	Remember apostles' words / predictions and keep yourselves
Verses 24-25	God is able to keep you and make you stand (ESV—present you)

Ask your group what kind of encouragement they can draw from Jude.

To end this discussion, you might close by reading verses 24-25 as a benediction.

**JUDE
LEADER GUIDE
Lesson Two**

Lesson focus

- Jude 1-4
- Called, Beloved, Kept
- Contend earnestly (ESV does not have “earnestly”)
- Beforehand marked out (ESV—long ago designated)

REVIEW

To begin this discussion, ask your group what they remember about Jude from the overview.

Jude introduced himself as a servant of Jesus Christ and James’ brother. James and Jude both were Jesus’ half-brothers according to the flesh; they were Joseph and Mary’s sons. But yet Jude called himself Jesus’ bond-servant (NASB).

The contrast is with those who denied Jesus as Master and Lord, verse 4.

Jude wrote this appeal for believers to earnestly contend for the faith because the ungodly had crept in among them. Most of the body of his letter is devoted to telling about the judgment of those ungodly.

Then he ended this letter addressing the believers with certain instructions.

Encourage your group to memorize the powerful benediction, verses 24-25.

CALLED

Ask your group what they learned about “the called.”

There is a sample visual aid at the end of this guide which you might use for this discussion.

kletos—invited¹

God invited. The invitation or calling was to salvation.

Romans and 2 Timothy both teach that God’s call is based on His purpose. It’s based on His grace, not on anything the person did. He calls people through the gospel of the Lord Jesus Christ. He calls people to gain the glory of the Lord Jesus Christ.

¹ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996), G2822.

According to Romans 8 the called are the ones who love God.
Peter said that one thing the called are to do is proclaim the excellencies of Him Who called them out of darkness into His marvelous light.

Give time for your group to discuss God calling people to salvation.

BELOVED

Ask what they learned about the beloved.

Beloved in God the Father, 1
Love multiplied to you, 2
Beloved are the ones who have a common salvation, 3
Those Jude wrote had love feasts, 12
Beloved are contrasted with the ungodly, 17-21
Keep yourselves in the love of God, 21

In verse 1, the Greek word for “beloved” is a verb and “the perfect tense suggests that they were not only once but continued to be the objects of God’s love and care.”²

Those who are called out of the darkness into the light of salvation, both Jew and Gentile, have the unique privilege of being called the children of God—because of His love.

Therefore, the beloved are to walk (live) in love like Jesus did.

One way of doing this is to remember His Word, Jude 5 and 17. Live, love according to God’s Word. There are things believers need to know in order to live correctly.

KEPT

The last mention of love in Jude is to keep yourselves in the love of God. Ask what your group learned about kept and keep throughout Jude.

tereo—“to attend to carefully, take care of, to guard; to keep one in the state in which he is”³; watch over⁴; “to keep safe from harm, to preserve. The perfect tense emphasizes the continuing watch care.”⁵

² Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), p. 605.

³ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

⁴ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981).

⁵ Rogers and Rogers, p. 605.

“to hold firmly . . . suggestive of present possession . . . The saints have been kept guarded by God the Father with the present, and here, permanent result that they are the objects of His permanent, watchful care.”⁶

kept for Jesus Christ, 1
angels who did not keep (stay within) their own domain (position of authority), 6
He has kept in eternal bonds / chains
keep yourselves in God’s love, 21

“Keep” in Jude 24 is *phulasso*, meaning to guard or watch.⁷

NOTE: Focus the discussion on how “kept/ keep” is used in connection with believers. The angels will be studied in a later lesson.

You might ask, based on verse 1, who does the keeping.

God calls, He loves, and He keeps.
He attends to believers carefully, takes care of them, and guards them.
He called them to salvation, and He will keep them in it for Jesus Christ.
He keeps because He is able to keep and make them stand in the presence of His glory
blameless with great joy (ESV - present you blameless before the presence of his
glory with great joy).

But believers also have a part: keep yourselves in His love.

Ask for a summary of called, beloved, and kept.

This is a description of salvation from beginning to end, and God does it all.

CONTEND

Why did Jude write this letter?

His first desire was to write a letter to the called, beloved, and kept about their common salvation—perhaps a letter to encourage and remind them of the great salvation given to them by God the Father through Jesus Christ.

But he was compelled by God to write on a different theme. He wrote a warning to the called, beloved, and kept.

What did Jude write to tell them?

⁶ K. S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Jude 1) (Grand Rapids: Eerdmans, 1997, c1984).

⁷ Thomas.

Contend

epagonizomai—struggle for⁸; “to exercise great effort and exertion for something”⁹

“The word was used of athletic contests and the struggle and effort of the athletes in their games.”¹⁰

“The basic meaning of this word is that of the intense effort in a wrestling match. The verb form is present infinitive, showing that the Christian struggle is to be continuous.”¹¹

“The word speaks of a vigorous, intense, determined struggle to defeat the opposition . . . Our word ‘agony’ is the English spelling of the noun form of this word.”¹²

for the faith . . . once for all handed down / delivered to the saints

This is a reference to all that Christians are called to believe for salvation.

The faith is preached in the gospel—the words of the faith, sound doctrine.

Stand firm in the faith.

“This is the whole body of revealed salvation truth contained in the Scriptures. Here is a call to know sound doctrine, to be discerning in sorting out truth from error, and to be willing to confront and attack error.”¹³

VERSE 4

Why do the called, beloved, and kept need to contend for the faith?

Help your group to personalize this, to evaluate their knowledge of the doctrine of the faith and their application of it.

The words “crept in unnoticed” are some of the most stark words in this verse.

Christians are called to take notice of this fact—the ungodly are among the called, beloved, and kept. They are not part of them, but have crept in among them.

⁸ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (DBLG 2043). (Oak Harbor: Logos Research Systems, Inc., 1997).

⁹ Rogers and Rogers, p. 605.

¹⁰ Rogers and Rogers, p. 605.

¹¹ Frank E. Gaebelein, General Ed. *Expositor's Bible Commentary, New Testament* (electronic edition) (Grand Rapids, MI: Zondervan Publishing House, 1976-1992).

¹² Wuest (Jude 3).

¹³ John MacArthur, *The MacArthur Study Bible* (Nashville, Tennessee: Word Publishing, 1997), p. 1985.

These are the ones who turn / pervert God's grace (favor, kindness¹⁴) into licentiousness (sensuality¹⁵; absence of restraint¹⁶), a license to sin. This is a warning to believers about those around them.

Paul wrote to Titus that God's grace instructs / trains us (Christians—the called . . .) to deny / renounce ungodliness and worldly desires / passions. The called, beloved, and kept are to live sensibly / self-controlled, righteously, and godly because they belong to Him.

His grace did away with our sins, and we are not to continue in them.

What else do the ungodly do?

They deny Jesus as Master and Lord.

These are the ones who want to claim salvation, but live however they want.

They might claim that God's grace covers their continued sin and that Jesus is their Savior, even though they live for themselves and not Him as Lord.

Compare this with 2 Peter 2:1-3.

Peter said that false teachers will be among believers just as false prophets were among the people of Israel. These false teachers will secretly introduce (bring in) destructive heresies—compare the word “secretly” with “unnoticed” (Jude 4).

They exploit with false words—the called need to contend against them for the truth of the faith.

They deny the Master and bring destruction upon themselves. But while they are among the believers, they can do damage. Christians need to know the truth so that they aren't led astray.

Help your group to understand the contrast between the called, beloved, and kept and the ungodly.

What is the end for the ungodly? Contrast this with Jude 1.

Condemnation is the result of their lives as opposed to the called and beloved being kept for Jesus Christ. These deny Him as they live in licentiousness / sensuality.

Ask your group what they learned about “long beforehand / ago marked out / designated.”

¹⁴Barclay Moon Newman, *Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993). 197.

¹⁵Swanson, DBLG 816.

¹⁶W.E. Vine's, *Expository Dictionary of New Testament Words* (electronic edition), published in 1940 and without copyright.

This means that the condemnation was written about before Jude wrote about it.

In verses 1-15, Jude mentions some of the places in the Old Testament where this condemnation is written about.

You might end this discussion by asking how studying Jude can prepare your group to contend earnestly for the faith. Help them to understand that this is relevant for them now.

The called	The ungodly
Beloved Kept Contend for the faith	Crept in unnoticed Condemnation Turn / pervert grace to licentiousness / sensuality Deny Master

**JUDE
LEADER GUIDE
Lesson Three**

Lesson focus

- Jude 5-8
- Three Old Testament illustrations of judgment

REVIEW

Ask your group what they remember from the first two lessons about Jude.

Jude intended to write the called, beloved, and kept about their common salvation.

But he felt the necessity to write a warning to them instead.

The warning concerns those who have crept in among them unnoticed; those who turn / pervert God's grace into licentiousness / sensuality and deny Jesus as the Master and Lord.

He called the saints to contend for the faith in view of the fact that the ungodly are among them.

He said that the ungodly are headed for condemnation—a condemnation already written about. Then he gave three Old Testament illustrations the believers already knew about.

He wanted to remind them.

There are two short lists at the end of this guide which you might use as a visual aid.

THOSE DELIVERED OUT OF EGYPT

Ask what the first Old Testament illustration is and what your group learned about it.

God brought Israel out of Egypt—He saved, delivered, them out of slavery there.

But those He delivered did not believe (have faith in, trust¹) in Him, so He destroyed them in the wilderness before Israel entered the land He promised. Their children entered the land.

Only two men, Caleb and Joshua, who were 20 years or older when they came out of Egypt were allowed by God to enter the holy land. They were obedient when all the others had rejected God's promise and protection.

¹Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G4100.

What does this illustration have to do with Jude 3-4? What point does it illustrate?

The condemnation of the unbelievers who were among the true believers

Acts 7 says that they were unwilling to be obedient (ESV—refused to obey).

They tested God.

They grumbled.

They were idolaters.

They were immoral.

1 Corinthians 10 gives the same warning as Jude does about Israel coming out of Egypt and their unbelief.

Don't be unaware.

Take heed.

If there is a life of licentiousness / sensuality and denial of Jesus as Master, then there is no true salvation. Only destruction awaits.

ANGELS

What is this illustration and how does it fit the flow of thought in Jude?

Angels

did not keep their own domain (ESV—stay within their own position of authority)

abandoned their proper abode (ESV—left their proper dwelling)

indulged in immorality

went after strange flesh (ESV—pursued unnatural desire)

kept in eternal bonds / chains

under darkness

for / until the judgment of the great day

This is another example of judgment for sin—assuming a place where one does not belong and taking license there.

Peter also wrote of angels who sinned in 2 Peter 2:4. Their judgment compares with what Jude says.

He wrote in 1 Peter 3:18-20 that there are spirits in prison. They didn't obey God in Noah's days. Some think these spirits are angels, but others think spirits of dead people.

Some scholars think that this is what happened in Genesis 6 when the “sons of God” (angelic beings) went into the daughters of men—they abandoned their proper abode (didn’t stay within their own position of authority) and went after strange flesh (pursued unnatural desire). Job calls angels “sons of God.”

NOTE: This might be the first time some of your students have ever heard this teaching. It might be so foreign to them that they can’t even consider it. Just keep the discussion focused on what God’s Word clearly says and don’t allow for speculation.

SODOM AND GOMORRAH

How does this illustration fit into Jude 4-8?

This is another illustration of judgment for the ungodly who went after strange flesh (pursued unnatural desire) and committed (indulged in) immorality. They left the natural for the unnatural—the strange. They also rejected authority.

What happened to Sodom and Gomorrah is an example in undergoing the punishment of eternal fire. It’s a picture of the final judgment for the ungodly.

God completely wiped out the cities for their sin. His fire destroyed them.

They were guilty of the sin of homosexuality, and God destroyed them for it.

In Leviticus God said this is an abomination, a detestable act.

The men of Sodom even tried to rape the angels (in men’s bodies) whom the Lord sent to destroy them.

The Greek words, especially the pronouns, make it clear that the angels committed the same kind of sin, indulged in immorality and went after strange flesh (pursued the unnatural), as the people of Sodom and Gomorrah and the cities around them.

But the example of punishment is Sodom and Gomorrah.

Everyone knows what happened to them.

So, Jude told the called, beloved, and kept that they were to contend for the faith because ungodly, licentious / sensual people had crept in among them.

VERSE 8

How does this verse begin?

“Yet in the same way these men” (ESV—“Yet in like manner these people”)

What “same way” or like manner?

In the same way or manner as
the angels
Sodom and Gomorrah
(and those who came out of Egypt),

the certain licentious / sensual persons who had crept in unnoticed

What do they do?

- Defile the flesh
- Reject authority
- Revile angelic majesties (ESV—blaspheme the glorious ones)

NOTE: A discussion of reviling angelic majesties will better fit the next lesson’s discussion.

Who else defiled the flesh?

The angels

Sodom and Gomorrah

This is what licentiousness / sensuality leads to.

Who rejected authority?

Israel rejected God’s authority when they were disobedient to His commands.

The angels

The men of Sodom

When one denies Jesus as his Master, he rejects authority.

Ask your group how this kind of people are dangerous to the called, beloved, and kept.

Peter said the sensual conduct of unprincipled / wicked men oppresses / distresses the righteous. The ungodly indulge the flesh in its corrupt desires (ESV—the lust of defiling passion).

Ask how they can contend for the faith against such as these.

Let them discuss this application for a few minutes.

Verse 8 mentions that these men defile the flesh by dreaming (ESV—rely on their dreams). Ask your group what they think, based on their study, this means.

Caution them against dreaming or relying on dreams that can lead to defilement.

Condemnation written before	Ungodly persons
<p>Those delivered from Egypt God destroyed unbelievers</p> <p>Angels Kept for judgment</p> <p>Sodom and Gomorrah Examples of punishment</p>	<p>Crept in unnoticed</p> <p>Turn / Pervert grace to licentiousness / sensuality)</p> <p>Defile the flesh</p> <p>Deny Master Reject authority</p> <p>Condemned</p>

**JUDE
LEADER GUIDE
Lesson Four**

Lesson focus

- Jude 9-19
- The ungodly

REVIEW

Before beginning the discussion of this lesson ask your group what they remember about Jude 1-8. This review helps them to better remember the flow of thought in Jude which gives the basis for this discussion. The review also helps them to practice verbalizing what they know from their study.

Verses 1-2 are Jude's introduction
He's Jesus' servant.
He wrote to the called, beloved, and kept.

Verses 3-4 are his stated purpose for writing.
He said that he intended to write them about their common salvation.
But the necessity for this warning compelled him to appeal to them to contend for the faith.

Ungodly people crept in among them unnoticed.
Their judgment was written about before.

Verses 5-8 are Old Testament illustrations about the ungodly and their judgment.

To help lay a foundation for this discussion you can ask more specifically about verse 8. At the end of this guide is a list which you might use as a visual aid.

In the same way as the unbelieving—the angels and Sodom and Gomorrah—sinned, these ungodly men, verse 4, do some of the same.

Defile the flesh—immorality does that.

Reject authority—All in the previous illustrations did that.

Reville angelic majesties (ESV—blaspheme the glorious ones)

This leads to the discussion of Lesson 4.

You might ask how verse 8 relates to verse 9.

It's a contrast.

- The ungodly revile angelic majesties (ESV—blaspheme the glorious ones).
- Michael the archangel didn't pronounce a judgment against the devil.

MICHAEL, Jude 8-10

Ask your group what they learned about him.

Daniel 10 and 12

One of the chief princes, angelic princes

The great prince who stands guard over Israel (Daniel's people)

NOTE: "The prince of Persia" is also a reference to an angelic being. In the context of this passage in Daniel 10, the "prince of Greece" is also mentioned. From these statements in Daniel it's concluded that nations are connected with certain "princes" or angelic beings. Michael is Israel's guardian angel.

Jude 9

Archangel

Disputed with the devil over Moses' body

NOTE: This is the only place in the Bible where this dispute between Michael and the devil is recorded. But this dispute is in a book in the Pseudepigrapha called "The Assumption of Moses." The Pseudepigrapha is a collection of books not in the Bible that were written by Jewish writers between 200 B.C. and A.D. 200.

Revelation 12

Michael and his angels war with the devil and his angels.

Verses 8-9 tell that the devil is not strong enough to win over Michael.

Review the contrast between Jude 8 and 9.

The ungodly revile angelic majesties / blaspheme the glorious ones.

Michael the archangel didn't pronounce a judgment against the devil.

Then ask how verse 10 fits with this.

It's another contrast.

Michael didn't pronounce a judgment against the devil.

These ungodly men revile what they don't understand.

Ask your group what they think the main point is of verses 8-10.

Many people are ranting and raving at the devil nowadays, but is that wise?

It's a trait of the ungodly to revile angelic majesties.

NOTE: Some commentators think that this is a reference to holy angelic majesties, like Michael. Others think, because of the contrasts, that it's referring to evil angels. Either way, it's not a good thing to revile them.

CAIN, Jude 11

Ask what they learned about “the way of Cain.”

He was of the evil one and did evil deeds.

One of the saddest statements in the Bible is that “Cain went out / away from the presence of the Lord.” He knew what was right, but departed from the Lord's way.

He had no love for this brother and killed Abel, because Abel was a righteous man of faith.

Why did Jude use this illustration?

The ungodly who creep in among believers have no love for the brethren and no faith. They can be “noticed” by these things. They're evil people who do evil deeds.

BALAAM, Jude 11

What is the error of Balaam? How does it relate to Jude's message?

Even though God told him that he could not curse Israel, Balaam taught Balak and the people of Moab and Midian how to seduce Israel into sin.

He was a false prophet and teacher who seemed to do right, but did the opposite for pay. Peter said that he loved the wages of unrighteousness (ESV—gain from wrongdoing).

KORAH, Jude 11

How does this illustration fit the context of Jude?

Korah and the people with him challenged Aaron's God-ordained priesthood. In other words, there were Levites who wanted to be priests also.

God had stated that only those Levites who were Aaron's descendants were to be priests. Korah assumed to take a place which did not belong to him.

God's holiness was clearly shown when the earth swallowed Korah and all associated with him.

The judgment of the ungodly was written about beforehand.
They were among the true holy ones of God, but were not really of them.

VERSES 12-13

How does Jude describe the ungodly in these verses? What do the illustrations mean?

Remind your group that this is a warning written to them. Whenever appropriate, allow time for application during the discussion.

These are illustrations from nature.

Hidden reefs are very dangerous, potential shipwrecks.
As such, they are among the believers feasting self-centeredly and unafraid. But Jude says their condemnation is sure—God knows who they are and what they do.

NOTE: The above illustration is not in the ESV.

Clouds without water are useless, empty, void.
They're not what they're supposed to be. They might offer hope of rain, but are dry.

Autumn trees without fruit
The purpose of a fruit tree is to bear fruit—these appear to be fruit trees, but are useless. No root, doubly dead.

Wild waves of the sea casting up their own shame

Wandering stars
Perhaps shooting stars which have momentary brilliance then fade into black darkness.

Just so, the ungodly who fearlessly attach themselves to true believers will forever fade into the black darkness. It's reserved for them.

Some of the same ideas are found in 2 Peter 2:17-19—worthless, black (ESV—gloom of utter) darkness reserved for them. Like Korah, these false teachers lead others astray.

ENOCH, Jude 14-15

Ask your group what they learned about these verses.

Enoch did not die.

He walked with God, and God took him. He was a man of faith, pleasing to God.

Jude tells that Enoch prophesied the coming judgment of the ungodly. Enoch was the 7th generation from Adam, and the flood came at the time of his son's (Methuselah's) death.

NOTE: Some in your class might mention that this account is also in a book in the Pseudepigrapha, 1 Enoch.

Again Jude tells that the ungodly's punishment is sure. Peter says that just as the judgment of the flood destroyed all the ungodly, so will the coming fire of God's judgment.

Jesus taught that the unrighteous will suffer eternal punishment in unquenchable fire. It will be in the lake of fire, the second death.

JUDE 16-19

How did Jude end his references to the ungodly?

Grumblers—remember that that is one reason Israel was destroyed in the wilderness.

Finding fault (ESV—malcontents)

Following their own lusts / sinful desires

Speaking arrogantly (ESV—loud-mouthed boasters)

Flattering for advantage (ESV—showing favoritism to gain advantage)

Caution your group to beware of any who do these things.

What are Jude 17-19 about?

Jude reminded his readers of what the apostles said about mockers / scoffers.

Cause divisions

Worldly minded, devoid of the Spirit

Again, help your group to remember that these things still happen. The ungodly still creep in among them unnoticed. But they can notice them by the things Jude says. They should notice them to stay away from them.

The ungodly

Reville

Rebel

Care for themselves

Speak harshly, arrogantly; grumble, flatter, mock

Find fault

Cause divisions

Worldly-minded, devoid of the Spirit

**JUDE
LEADER GUIDE
Lesson Five**

Lesson focus

- Jude 20-25
- The beloved

REVIEW

For this last discussion of Jude, you can begin and end with a review of the flow of thought. This can encourage your group about what they've learned—that they can recite the flow of thought. Let them know that if they can do that, then they can help someone else who might need to hear the warning of Jude.

Jude, who served the Lord Jesus even though he was His half-brother, wrote to others who had the same salvation in Him.

He warned them of the ungodly who had crept in unnoticed among them.
He appealed to them to contend for the faith.

Jude reminded them of several Old Testament illustrations in which the ungodly were judged. In doing this, he gave descriptions of the ungodly who might be unnoticed.

Then he called the saints to remember Peter's statement in the New Testament which warned also of mockers.

He ended the letter with exhortations and instructions to the saints. But closed it with a wonderful doxology about God's ability and glory.

WHAT YOU ARE TO DO, Jude 17-23

As a visual aid for this discussion, you can use the chart in the lesson on Day One.

Ask your group what they learned about their responsibility in contending for the faith.

Remember the words

Verse 5—the Old Testament

Verse 17—the New Testament

Specifically, these instructions to remember God's Word have to do with the warnings about the ungodly.

Guidance from God's Word is how one distinguishes the false from the true.

Jude and Peter (in 2 Peter) give illustrations from the Old Testament of judgment for the ungodly. But they warn of “mockers” in New Testament times. Peter said that they’ll mock the promise of Jesus’ second coming. Jude told how to recognize them—they follow their own lusts.

Keep yourselves in the love of God

Building yourselves up on your faith

Praying in the Holy Spirit

Waiting for the mercy of the Lord Jesus Christ to eternal life

“Keep” is the command and “building,” “praying,” and “waiting” are participles connected to “keep.”

Ask your group how they can keep themselves in God’s love.

Jesus said that those who love Him will keep His commands.
Abiding in His love is keeping His commands.

Part of that is to love one another.

We abide by His Spirit within us.

When we are perfected (matured) in His love, then we don’t fear punishment.
The righteous are not headed for punishment, only the ungodly.

How does “building” relate to “keep”?

This is the second mention of “faith” in Jude. The “building yourselves up on your most holy faith” is part of contending for the faith.

Romans 1:17 says that “the righteous shall live by faith.”

Faith is believing God, what He says.

Being grounded in His Word, then living accordingly builds one’s faith.
That then helps to keep believers in His love.

Acts 26:18 says that believers are sanctified (made holy) by faith in Him.

Faith is part of a Christian’s everyday life.

Ask your group what they learned about prayer.

Prayer is also to be part of the Christian’s everyday life.

Verse 20 is the only mention of the Spirit in connection with believers in Jude. He said in verse 19 that the ungodly are without the Spirit. But all believers are indwelt by Him.

Jesus said in John 14:23 that the Father and He would make Their abode in believers, those who love Jesus and keep His commands. That abiding is in the Person of His Holy Spirit.

Prayer initiated and led by God the Holy Spirit is what Jude spoke about.

What does “waiting” mean?

Believers are to focus on eternity, especially when the ungodly are causing conflict around them.

This “waiting” means to look forward to Jesus’ second coming. Jude quoted Peter about the mockers, and Peter said that they were mocking the promise of His return.

When He comes, His mercy will be completed for all who have faith in Him. But the ungodly will be judged.

If you have time, you can ask how Jude referred to his half-brother Jesus.

“Lord” Jesus Christ in verse 21.

Relate to verse 4, verse 8 “reject authority,” and verse 25.

Jude knew who Jesus is—his Lord and Master.

What is the next thing believers are to do?

Have mercy

Mercy is used four times in this letter—verses 2, 21, 22, 23.

Mercy is multiplied to the called, beloved, and kept in Jesus Christ.

They are to wait for the completion of that mercy when Jesus comes.

They are to show mercy to some people.

Who are believers to show mercy to?

Some who are doubting

NOTE: There is debate among scholars as to whether these who are doubting are believers or unbelievers. Don't let your class get into a debate. If it comes up in the discussion, lead your group to understand mercy shown to either.

These are not the ungodly.

Save others

How?

Snatching them out of the fire

At this point you might ask what saves people, then lead into a discussion of what your group learned from their study on Day Two about their responsibility to the gospel.

Matthew 9:37-38

Jesus told His disciples to beseech (pray earnestly) the Lord of the harvest to send out workers.

That's prayer for people to be sent with the gospel into the world.

Romans 10:8-15

People are saved by believing the truth of the gospel—good news.

Preachers of the gospel need to be sent to them so they can hear it.

Acts 1:8

The Holy Spirit enables believers to be Jesus' witnesses.

The word "power" is used twice in these references.

The Holy Spirit gives the power to witness.

Romans 1:14-18

This is the second reference to "power" and witnessing.

Believers have a responsibility to share the gospel as Paul did; he wasn't ashamed. The gospel is the power of God for salvation to all who believe.

Give time for your group to consider:

They have the Holy Spirit

They know the gospel

They give it out to those He leads them to

The power and results are God's, 1 Corinthians 3:7-8.

They only need to obey.

Acts 26:15-19

Paul was obedient to the calling on his life to minister and witness.

When people are saved:

their eyes are opened
they turn from darkness to light
Satan to God
they receive forgiveness of sins
an inheritance / a place

Have mercy with fear

Ask your group how they think this differs from the call to have mercy on some who are doubting.

This is the last instruction in Jude to the saints.

Since the fear is connected with hating what's polluted by the flesh, this might be a group of people who are worse off than merely doubting. They also need mercy from Christians.

What God will do, Jude 24-25

Ask your group what they learned from their study of these verses.

God is able!!

He's able to keep believers from stumbling.
There's no reason to fear falling without recovery.
There's no reason to fear the ungodly.

He's able to make Christians stand in the presence of His glory blameless with great joy.
(ESV—present Christians before the presence of his glory blameless with great joy.

Relate this to verse 21, waiting anxiously

1 Thessalonians 5:23-24

Paul said the same thing Jude did.

God sanctifies saints entirely, completely—spirit, soul, and body.
We'll be without blame at Jesus' coming.

Ephesians 1:4 and 5:27

God chose believers to be holy and blameless before Him.

He's able to present the church without spot or wrinkle.
 Relate to Jude 23, the garments.

NOTE: Marginal notes in Jude 12 for "hidden reefs"—in the NASB can also be translated as "spots;" in the ESV can also be translated "blemishes."

1 Corinthians 1:4-8
 The grace of God enriched all believers, the church.
 Christ confirms us to the end—kept for Jesus Christ.

To end your discussion you might pray/ read the last verse of Jude.

What you are to do	What God will do
Remember the words Keep yourselves in His love Building yourselves up on faith Praying in the Holy Spirit Waiting for the mercy Have mercy Save Snatching out of the fire Have mercy with fear	He is able to keep you from stumbling make you stand / present you before Him blameless with great joy