

*Jude*  
*Leader Guide*  
(NASB and ESV)

CONTEND FOR THE FAITH

*Jude Leader Guide (NASB and ESV)*  
© 2006, 2013, 2020, 2021 Precept  
Chattanooga, Tennessee 37422

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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 emphasis**

- Overview of Jude
- Author, recipients, ungodly

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

*NOTE: The structuring assignment is only for the purpose of observing and understanding the text of Jude. So, there is no need to discuss the process of structuring.*

### **AUTHOR**

Tell them to look at the chart “The Author and the Recipients” as a visual aid for this part of your discussion. Who wrote this short letter and what does it say about him?

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

Jude, James’ brother

*NOTE: Some in your group might have read in a commentary that Jude was also one of Jesus’ brothers.*

He considered himself a servant of Jesus.

Why did Jude say he wrote this letter?

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?

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

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

Called  
Beloved in God  
Kept for Jesus

They knew all things once for all

They had love feasts  
heard the apostles' words  
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.

What did he tell the recipients 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

Who else did Jude write about?

Ungodly persons

## **THE UNGODLY**

Tell your group to look at the chart in the Appendix "The Ungodly."  
What do the ungodly have to do with Jude's purpose for writing this letter to believers?

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 (ESV—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 (ESV—sinful desires).

They speak arrogantly and flatter (ESV—loud-mouth boasters, showing 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.

If your group didn't mention the Old Testament examples, you might ask what examples Jude used to describe the ungodly.

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

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?

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.

### AT A GLANCE CHART

Tell your group to look at their At a Glance chart and ask what they noted as possible paragraph themes.

Maybe something like the following:

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 about the flow of thought in Jude. Who are the segments about?

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 17-23 he tells believers what to do because of the ungodly.

And verses 24-25 are a closing benediction focused on God.

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

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



**JUDE  
LEADER GUIDE  
Lesson Two**

**Lesson emphasis**

- Jude 1-4

**REVIEW**

To begin this discussion, ask your group what they remember about Jude from the overview. If they need help remembering, tell them to look at the At a Glance chart.

Jude introduced himself as a servant of Jesus Christ and James' brother.

*NOTE: James and Jude both were Jesus' half-brothers according to the flesh; they were Joseph and Mary's sons. But Jude called himself Jesus' bond-servant / servant.*

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

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

Then he ended this letter addressing the believers with instructions and a powerful benediction, verses 24-25.

**JUDE**

Verse 1

How did Jude describe those he wrote to?

Called, beloved in God the Father and kept for Jesus Christ

Ask your group what they learned about "the called" from the word study and cross-references. You might list the words describing believers in verse 1 as a visual aid for this discussion.

*kletos*—"invited"<sup>1</sup>

Romans 8:28-30 and 2 Timothy 1:8-9

God's call to salvation is based on His purpose. It's based on His grace, not on anything the person did. The called are the ones who love God.

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<sup>1</sup> James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995), G2822.

2 Thessalonians 2:13-14

He calls people through the gospel of the Lord Jesus Christ.  
He calls people to gain the glory of the Lord Jesus Christ.

1 Peter 2:9

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. What application is there for them?

Ask what they learned about “the beloved” and “love” in Jude.

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

What do the cross-references about beloved add?

Romans 9:22-26 and 1 John 3:1-3

Both Jews and Gentiles are called beloved because they become God’s people when they’re saved. God shows His love in that believers are called His children.

Ephesians 5:1-2

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

Ask your group how being called “beloved” by God relates to them.

Lead your discussion back to Jude. What is the definition of “kept” in verse 1?

*tereo*—“to attend to carefully, take care of, to guard; to keep one in the state in which he is”<sup>2</sup>; “to keep safe from harm, to preserve. The perfect tense emphasizes the continuing watch care.”<sup>3</sup>

What does Jude say about “kept” and “keep”?

kept for Jesus Christ, verse 1  
angels who did not keep their own domain, verse 6  
    He has kept in eternal bonds / chains  
keep yourselves in God’s love, verse 21

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<sup>2</sup> James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995), G5083.

<sup>3</sup> 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.

“Keep” in Jude 24 is *phulasso*, meaning “to guard, watch.”<sup>4</sup>  
God is able to keep believers from stumbling.

You might ask your group what they’ve learned about keeping themselves and God keeping them.

According to the context of Jude, who does verse 1 describe?

Believers, Christians

Then ask your group how they can be encouraged by this description.

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

### Verse 2

How does this verse apply to modern believers? Ask your group where they think the mercy, peace, and love come from.

### Verse 3

What does this verse say about why Jude wrote this letter?

His first desire was to write a letter to the called, beloved, and kept about their common salvation.

But he was compelled by God to write on a different theme. He wrote a warning to the called, beloved, and kept because certain persons crept in unnoticed.

What was his appeal to believers then and now? Also, ask about the word study.

Contend earnestly for the faith

*epagonizomai*—“to exercise great effort and exertion for something”<sup>5</sup>  
“The word was used of athletic contests and the struggle and effort of the athletes in their games.”<sup>6</sup>

Now ask what your group learned about the faith.

It was once for all handed down / delivered to the saints

“*body of faith, doctrine*”<sup>7</sup>; “what is believed, the contents of belief, the ‘faith,’”<sup>8</sup>

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<sup>4</sup> Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998), G5442.

<sup>5</sup> 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.

<sup>6</sup> 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.

Galatians 1:23 and Philippians 1:27-28

Paul preached the faith—the faith of the gospel.

Ephesians 4:1-6

There is only one faith—for all believers.

1 Timothy 4:1-3, 6

The faith is connected with sound doctrine.

1 Corinthians 16:13

Believers are to stand firm in the faith.

You might ask your group what they are holding to, standing firm in.

Verse 4

What is this verse about?

Ask about word studies and cross-references where relevant.

Certain ungodly persons / people crept in among believers, and they weren't noticed.

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.

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.

Ask your group what they learned about “long beforehand marked out” (ESV—long ago were designated.)

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.

Romans 15:4; Ephesians 3:3; and Galatians 3:1

These references use the same Greek word for written about ahead of time.

Lead your discussion back to Jude 4.

Tell your group to look at the chart in the Appendix as a visual aid for discussing the ungodly.

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<sup>7</sup>Barclay Moon Newman, *Concise Greek-English Dictionary of the New Testament*. (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993). p. 143.

<sup>8</sup>W.E. Vine, Merrill F. Unger, and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words*, (Nashville: Thomas Nelson, 1997, c1996), 2:222.

What do the ungodly do? Discuss the definitions and cross-references also.

They turn / pervert God's grace ("kindness . . . favor"<sup>9</sup>) into licentiousness ("sensuality"<sup>10</sup>; "absence of restraint"<sup>11</sup>), a license to sin. This is a warning to believers about those around them.

Titus 2:11-14

Paul wrote to Titus that God's grace instructs / trains believers 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.

They deny Jesus as Master and Lord.

Master—"owner, lord"<sup>12</sup>; "one who owns and/or controls the activities of slaves, servants, or subjects, with the implication of absolute, and in some instances, arbitrary jurisdiction"<sup>13</sup>

These deny Him as they live in licentiousness / sensuality. These persons 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 (ESV—bring in) destructive heresies—compare the word "secretly" with "unnoticed" in 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.

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.

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<sup>9</sup> Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), p. 407.

<sup>10</sup> James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

<sup>11</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000), G766.

<sup>12</sup> Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), p. 107.

<sup>13</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), p. 558.



**JUDE  
LEADER GUIDE  
Lesson Three**

**Lesson emphasis**

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

**REVIEW**

Ask your group what they remember from the first two lessons about Jude. Tell them to look at the At a Glance chart if they need help remembering.

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 because 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 is a short list at the end of this guide which you might use as a visual aid. Also, tell your group to look at the chart about the ungodly.

**JUDE**

Verse 5

What does the beginning of this verse say about those Jude wrote this letter to?

The letter is a reminder because the believers already knew what he was about to say.

Ask your group how this is a good reminder for them. Why does God remind us of things?

What is the Old Testament example?

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

Then He destroyed those who didn't believe.

Now ask what your group learned from the word study and cross-references.

Believe—“have faith in, trust”<sup>1</sup>

Exodus 12:37-41, 51

At the end of 430 years in Egypt, God brought Israel out. There were 600,000 men but more people counting children, etc.

Acts 7:36-43

For 40 years God performed wonders and signs for Israel while they were in the wilderness, but they practiced idolatry.

He gave them oracles—the Ten Commandments, but they didn’t obey Him. They were unwilling to be obedient (ESV—refused to obey).

Numbers 13:1-3, 21-33; 14:1-35

When they got close to the land God had promised to give them, they sent out twelve spies to report about the land and its inhabitants. The report was that the land was good, but the people there were strong, too strong for Israel. And there were giants there.

The people refused to enter the promised 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.

Those He delivered did not believe in Him, so He destroyed them in the wilderness before Israel entered the land He promised. Their children entered the land.

1 Corinthians 10:1-13

They tested God.

They grumbled.

They were idolaters.

They were immoral.

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

Don’t be unaware.

Take heed.

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

The condemnation of the unbelievers who were among the true believers

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<sup>1</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000), G4100.



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

You might ask your group how this reminder in Jude 5 speaks to them.

### Verse 6

What is this example 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.

How do 2 Peter 2 and 1 Peter 3 compare with the angels in Jude 6?

#### 2 Peter 2:1-11

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

#### 1 Peter 3:18-20

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.

Now you might ask what your group thinks about Genesis 6 and Job cross-references.

#### Genesis 6:1-4 and Job 1:6; 38:1-7

The "sons of God"—angelic beings—went in to the daughters of men.  
Job calls angels "sons of God."

If the sons of God in Genesis refer to angelic beings, they abandoned their proper abode (ESV—left their proper dwelling) and went after strange flesh (ESV—pursued unnatural desire).

*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.*

Lead your discussion back to Jude.

Verse 7

How does this verse continue from verse 6?

It's a comparison, "just as."

This is another illustration of judgment for the ungodly who went after strange flesh (ESV—pursued unnatural desire) and committed (ESV—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.

What does Genesis tell about this event?

Genesis 13:10 and 18:20–19:29

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

They were guilty of the sin of homosexuality, among others, and God destroyed them for it. The men of Sodom tried to rape the angels in men's bodies whom the Lord sent to destroy them.

Leviticus 18:22 and 20:13

God said homosexuality is an abomination, a detestable act, and punishable by death.

Do these things God says about homosexuality relate to today? How? Give your group time to discuss application.

Now ask them to review what Jude 5-7 say.

God saved Israel out of Egypt, but those who didn't believe were destroyed.

Angels who didn't keep their own domain (ESV—stay within their own position of authority) are kept in eternal bonds / chains—they won't stray again—for judgment.

Just as Sodom and Gomorrah "in the same way as these / likewise"—maybe as the angels in verse 6—went after strange flesh and are the example of punishment by eternal fire.

How do verses 5-7 relate to Jude's purpose for writing the letter?

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.

Verses 5-7 are reminders of what God wrote beforehand about condemnation.

Verse 8

How does verse 8 fit into the flow of Jude 1-7?

“Yet in the same way these men” (ESV—“Yet in like manner these people”)  
These men being the certain licentious / sensual persons / people who had crept in unnoticed in verse 4.

In the same way or manner as  
the angels  
Sodom and Gomorrah

What do they do? And how?

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

Ask your group what they think, based on their study, this dreaming means.  
Caution them against dreaming or relying on dreams that can lead to defilement.

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

Who else defiled the flesh in Jude 4-7?

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.

Then ask for a comparison of Jude 8 with 2 Peter 2:10-11.

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).

The false teachers despise authority.

And they don't tremble when they revile angelic majesties (ESV—blaspheme the glorious one).

To end your discussion, ask your group how they can contend for the faith against such as these. Let them discuss this application for a few minutes.

<b>Condemnation written before</b>
Those delivered from Egypt God destroyed unbelievers
Angels Kept for judgment
Sodom and Gomorrah Examples of punishment

**JUDE  
LEADER GUIDE  
Lesson Four**

**Lesson emphasis**

- Jude 9-19
- The ungodly

**REVIEW**

Before beginning the discussion of this lesson ask your group what they remember about Jude 1-8.

*NOTE: 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 about their common salvation.

But necessity compelled him to appeal that they earnestly contend for the faith.

Ungodly people crept in among them unnoticed.

Their judgment was written about before.

Verses 5-7 are Old Testament examples about the ungodly and their judgment.

Verse 8 connects the ungodly persons who have crept in unnoticed with the Old Testament examples of judgment for sinners.

These ungodly men

Defile the flesh—immorality does that.

Reject authority—All in the previous examples did that.

Revile angelic majesties (ESV—blaspheme the glorious ones)

Tell your group to look at the chart about the ungodly as a visual aid for this discussion.

## JUDE

### Verses 9-11

How does verse 8 relate to verse 9?

It's a contrast.

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

How does the cross-reference in 1 Peter 2:10-11 relate?

These verses are also warning against reviling / blaspheming angelic majesties. Even mighty and powerful angels don't do that. The men who do are daring / bold.

Lead your discussion back to Jude. What does verse 9 say about Michael?

The archangel  
Disputed with the devil and argued about Moses' body  
Didn't pronounce a railing / blasphemous judgment, but said, "The Lord rebuke you."

*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.*

What do the cross-references say about Michael?

Daniel 10:13, 21 and 12:1  
One of the chief princes, angelic princes  
The great prince who stands guard over Israel—Daniel's people

*NOTE: "The prince of the kingdom 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.*

Revelation 12:7  
Michael and his angels war with the devil and his angels.

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

Ask for a review of 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.

Who and what is verse 10 about?

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.*

How does verse 11 continue about the ungodly?

Woe to them!  
They've done three things—these things also written in the Old Testament.  
Gone the way of Cain  
For pay rushed headlong into Balaam's error  
Perished in Korah's rebellion

What do the cross-references say about Cain?

Genesis 4:1-16, 25 and Hebrews 12:24

Cain was Adam and Eve's first son. He became angry with his brother Abel and killed him because the Lord accepted Abel's sacrifice but not Cain's.

Abel's blood cried to God from the ground. Hebrews 12 says his blood spoke.

After hearing his punishment from the Lord, Cain went out from God's presence.

Hebrews 11:4 and Luke 11:49-51

God accepted Abel's sacrifice because it was of faith indicating he was a righteous man. Luke indicates that Abel was also a prophet.

1 John 3:10-12

Cain was a child of the devil and killed Abel because of his righteous deeds. Cain's deeds were evil.

Now you might ask your group what they think "the way of Cain" means in the context of Jude.

His way was making an offering to God—but not from faith.

When it was rejected, he killed the righteous and faithful man.  
Cain was an ungodly person.

How does this example give warning for believers today?

Who is the next example in verse 11?

The ungodly rushed headlong into the error of Balaam.

What is the error of Balaam? How does it relate to Jude's message?  
Ask what your group learned from the cross-references.

Numbers 22; Deuteronomy 23:3-5; Numbers 25:1-3; 31:16; and Revelation 2:14  
Balaam was a prophet whom Balak the king of Moab hired to curse Israel.

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.

2 Peter 2:10-16

Peter said that he loved the wages of unrighteousness (ESV—gain from wrongdoing).

Who is the last person listed in Jude 11, and what does it say about him?

The ungodly perished in the rebellion of Korah.

What does the cross-reference in Numbers teach about Korah?

Numbers 16:1-49

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 descriptions mean?

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

These are examples 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.

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. They are not stationary; they wander.

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

How does 2 Peter compare?

2 Peter 2:17-19

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

Lead your discussion back to Jude.

Verses 14-16

What do these verses say about the ungodly?

Enoch prophesied about them in the seventh generation from Adam.

He prophesied about the judgment of the ungodly.

This is another example of the ungodly's condemnation being written before.

What do the cross-references say about Enoch?

Genesis 5:19-24 and Hebrews 11:5

Enoch did not die.

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

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

*For your information, it's recorded in Genesis that the flood—God's judgment on sin at that time—came on the earth when Enoch's son Methuselah died.*

What do the cross-references say about the final or coming judgment?

Matthew 25:30, 41, 46; Mark 9:43-48; Isaiah 66:24 and Revelation 20:10-14

Jesus taught that the unrighteous will suffer eternal punishment in unquenchable fire.

It will be in the lake of fire, the second death.

2 Peter 3:10-13

The day of the Lord will come like a thief. All—the heavens and elements of the earth—will pass away because of the intense heat.

But believers are to look forward to that time when the new heavens and earth come about. Righteousness will be there.

Ask your group why they think God wrote about coming judgment. What will they do with this information?

Lead the discussion back to Jude and ask about verse 16.

Grumblers, fault finders / malcontents, following lusts / sinful desires, speaking arrogantly / boasters, flattering / showing favoritism for advantage

These things don't sound as bad as some of the other sins mentioned in Jude.

But this description is part of how the called, beloved, and kept can recognize the ungodly who have crept in unnoticed.

Verses 17-19

Who and what are these verses about?

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

Cause divisions

Worldly minded

Devoid of the Spirit

What does 2 Peter 3:1-7 say about mockers?

They follow their lusts and question the promise of Christ's second coming. And they don't realize that the flood was judgment on the ungodly—a foreshadowing of coming judgment by fire.

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.



**JUDE  
LEADER GUIDE  
Lesson Five**

**Lesson emphasis**

- Jude 20-25

**REVIEW**

For this last discussion of Jude, you can begin by asking for 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, wrote to others who had the same salvation in Him—the called, beloved, and kept.

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

Jude reminded the beloved of several Old Testament examples 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 the apostles' words in the New Testament which warned also of mockers. Second Peter 3 is one example of this warning.

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

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

**JUDE**

Verses 17-23

What is the first instruction to the beloved—believers?

Remember the words spoken beforehand by the apostles.

This compares with verse 5.

Jude is a reminder of what God has said in the Old and New Testaments.

What did Peter write about reminding believers?

2 Peter 1:12-15; 3:1-4

Although believers know, Peter considered it right to remind them.

He stirred up minds to remember. He was about to die and wanted those he wrote to remember what he said after he was gone.

He, like Jude, reminded of both the Old and New Testaments.

And his reminder of God's Word was because of mockers questioning the Lord's coming.

What did Jude write about mockers?

Verse 18 warns about mockers in the last time, then the rest of verse 18 and verse 19 describe them. They follow their lusts, as Peter also wrote.

They cause divisions among believers. They're worldly minded and don't have the Spirit.

How did Jude contrast the mockers with the beloved in verses 20-23?

The beloved building up themselves on their faith—they are true.  
Praying in the Holy Spirit—He is within them; they're not devoid of the Spirit.

“Keep” is the command and “building,” “praying,” and “waiting” are participles connected to “keep.” The participles are how to keep oneself in the love of God.

What do the cross-references say about God's love?

John 14:15, 21, 23-24 and 15:9-10

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

1 John 3:23-24 and 4:11-13, 15-21

He commands that believers love one another.  
When believers are perfected in His love, then there is no fear of punishment.  
The righteous are not headed for punishment, only the ungodly.

Believers abide by His Spirit within.

Lead your discussion back to Jude.

You might ask your group how they are keeping themselves in God's love. Are they building on their faith, praying in the Holy Spirit, and waiting for Jesus' mercy to eternal life? And if so, how?

What are the instructions to the beloved in verses 22-23?

Have mercy on some who are doubting  
Save others, snatching them out of the fire  
Have mercy with fear, hating even the garment polluted by the flesh

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

How do these commands differ? Who are the people believers are to interact with?

Those who are doubting might be people who have heard the ungodly turn God's grace into licentiousness. They might have seen people in the church who are grumblers, fault-finders, those who cause divisions, etc.

It might be that those who need to be snatched out of the fire are in more imminent danger.

The others who believers need to have mercy on with fear might be those dealing with sin that's a temptation to those believers.

At this point you can 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 (ESV—pray earnestly to) 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 Holy Spirit gives the power to witness.

Romans 1:14-18 and 1 Corinthians 3:7-8

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. The power and results are God's.

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

Lead the discussion back to Jude.

Verses 24-25

If verse 23 is a warning to believers about being tempted to sin, how does verse 24 relate?

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.)

What do the cross-references on Day Five teach about being blameless?

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.

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

Lead the discussion back to Jude, and ask what verse 25 teaches about God.

God is the Savior through Jesus.

Glory, majesty, dominion, and authority speak of His sovereignty.

The time references show that He doesn't change.

How do these truths about God relate to the overall warning in Jude? Ask your group how the end encourages them.

To end your discussion, you might ask what studying Jude has done for their walk with the Lord.