

JUDE—A SERVANT

The Book of Jude

Introduction. _____

Jude's purpose for writing this letter is twofold:

1. First, he needed to *expose* the false teachers that had infiltrated the local assemblies.
2. Secondly, he wanted to *encourage* the believers to stand in the faith and for the "*faith.*"

The book is divided into two or three sections. And for the sake of our study, note it three parts:

I. FIRST, NOTICE THE PLAN OR OCCAISION FOR THE EPISTLE (Jude 1:1-4).

- A. First, this plan *involved* two impressive names relative to the epistle (1:1a). "*Jude, the servant of Jesus Christ . . .*"
 1. First, there is the *servant* (1:1a) "*Jude, the servant . . .*"
 2. Secondly there is the *Savior* (1:1b). "*. . . Jesus Christ.*"
- B. Secondly, this plan *included* two important situations or issues relating to the readers (1:1c-3).
 1. First, they have a *position* that is permanent (1:1c). "*. . . to them that are sanctified by God the Father and preserved in Jesus Christ and called.*"
 - a. First note the term "*sanctified*"
 - b. Secondly, notice the term "*preserved.*"
 - c. Thirdly, consider the word "*called.*"
 2. Secondly, they have a *possession* that is priceless (1:2).

2.

C. Thirdly, this plan *incorporates* two needs that are imperative (1:3-4).

1. First, notice there was the need to abandon his original *purpose* (1:3).
2. Secondly, there was the need to address an overriding *problem* (1:4).
 - a. First, these men had *diverted* the grace of God into "*licentiousness.*" (1:4d)—**UNHOLY!**
 - b. Secondly, they *denied* the Lord Jesus Christ (1:4c) **UNRULY!**

II. SECONDLY, NOTE THE PLOT OR OCCURANCE OF THE APOSTATES (Jude 1:5-19).

- A. First, Jude *confronted* the apostasy in the church (1:5-16).
 1. First, note how he pictures apostates by *comparing* them (1:5-10).
 - a. First he *identifies* the children of Israel (1:5). **JEWS—A DEMONSTRATION of Apostasy.**
 - (1) First, there were those who were *soundly* saved (15b) "*. . . hoe that the Lord, having saved the people out of the land of Egypt . . .*"
 - (2) Secondly, there were those who were *supposedly* saved (1:5c). "*. . . afterward destroyed them that believed not.*"
 - b. Secondly, he *classifies* the angels (1:6).—**DEFINITION of Apostasy.**
 - (1) Classification #1—fallen angels *bound*.
 - (2) Classification #2—fallen angels *inbound*.

c. Thirdly, he *scrutinizes* the cities of Sodom and Gomorrah (1:7)—**GENTILES—A DESCRIPTION of Apostasy.**

- (1) First, Jude scrutinizes the cities by referring to their *decay* (1:7a).
- (2) Secondly, he scrutinizes the cities regarding their *destruction* (1:7b).

This example gives us two lessons:

*** First, it *assures* us that apostates causing trouble will be judged, no matter how much they have been blessed in the past.**

*** Secondly, it *admonishes* and warns us that we also must continue to walk with the Lord Jesus.**

- d. Fourthly, he *reveals* the social problem of the present age (1:8).
 - (1) First, he informs us that they are *immoral* (1:8a).
 - (a) First, note their *identity* “... *dreamers* ...”
 - (b) Secondly, notice their *intention*
 - (2) Secondly, he informs us that that they are *insubordinate* (1:8b). “... *despise dominion* . . .”
 - (3) Thirdly, he informs us that they are *irreverent* (1:8c). “... *speak evil of dignities.*”
- e. Fifthly, he *reminds* them of a problem with a personage of the previous age (1:9).
- f. Sixthly, he *reviews* their positions with a description of nonsense (1:10).

2. Secondly, note how he portrays apostates by *characterizing* them (1:11).
 - a. First, there is Cain who attack God’s plan of *salvation* (1:11a).
 - b. Secondly there was Balaam who attacked God’s place of *sovereignty* (1:11b).
 - (1) First, his error was that he attacked the sovereignty of God in his *covetousness* (2 Peter 2:15).
 - (2) Secondly, the doctrine of Balaam was that he attacked the sovereignty of God in his *cause* (Revelation 2:4).
 - c. Thirdly, there is Core (Korah) who attacked God’s purpose for *service* (1:11c).
3. Thirdly, consider how he punctures the apostates by *castigating* them (1:12-13).
 - a. First, he castigates them by describing them as definitely *deceptive* (1:12a).
 - b. Secondly, he castigates them by depicting them as specifically *disappointing* (1:12b).
 - c. Thirdly, he castigates them by defining them as spiritually *dead* (1:12c).
 - d. Fourthly, he castigates them by declaring them exclusively *dangerous* (1:13a).
 - e. Fifthly, he castigates them by determining them as eternally *doomed* (1:13b).
4. Fourthly, look now how he investigates these apostates by pointing out their *corruption* before the Lord comes (1:14-15).
 - a. First, He is coming with His _____(1:14b).

5.

b. Secondly, He is coming with a _____ (1:15).

5. Fifthly, note how he brings to light these apostates by pointing out five identifying _____ of them (1:16).

a. First, they are “_____.”

b. Secondly, they are “_____.”

c. Thirdly, they walk after their own “_____.”

d. Fourthly, they mouths speak “*great swelling words.*”

e. Fifthly, they have “*men’s persons in admiration because of advantage.*”

B. Secondly, Jude _____ the apathy in the church (1:17-19).

1. First, notice how he addresses these _____ (1:17a).

2. Secondly, consider how he approaches the _____ (1:17b).

a. First, he approaches the problem by telling them to _____ the Word (1:17b).

b. Secondly, he addresses the problem by to _____ apostates (1:18-19).

(1) First, we must recognize the _____ of an apostate (1:18a).

(2) Secondly, we must recognize the _____ of an apostate (1:19a).

6.

(3) Thirdly, consider the _____ of an apostate (1:19a).

(4) Fourthly, observe the _____ of an apostate (1:19b).

III. THIRDLY, CONSIDER THE _____ OR OFFER BY THE APOSTLE (Jude 1:20-25).

A. First, he shares with all believers what we should _____ (1:20-21).

1. First, we should retain an _____ look (1:20a).

2. Secondly, we should retain an _____ look (1:20b).

3. Thirdly, we should retain an _____ look (1:21a).

4. Fourthly, we should retain an _____ look (1:21b).

B. Secondly, he shares with all believers should _____ (1:22)

1. First, we need to have _____ when witnessing to some (1:22).

2. Secondly we are to be _____ when witnessing to some (1:23).

C. Thirdly, he shares with all believers what we should _____ (1:24-25).

1. First, we must realize that God is able to _____ us (1:24a).

2. Secondly, God is able to _____ us faultless to Himself (1:24b).

3. Thirdly, God is able to be _____ by us (1:25)