

## JUDE—A SERVANT

### The Book of Jude

Introduction. \_\_\_\_\_

Jude's purpose for writing this letter is twofold:

1. First, he needed to \_\_\_\_\_ the false teachers that had infiltrated the local assemblies.
2. Secondly, he wanted to \_\_\_\_\_ 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 \_\_\_\_\_ OR OCCAISION FOR THE EPISTLE (Jude 1:1-4).

A. First, this plan \_\_\_\_\_ two impressive names relative to the epistle (1:1a). "*Jude, the servant of Jesus Christ . . .*"

1. First, there is the \_\_\_\_\_ (1:1a) "*Jude, the servant . . .*"
2. Secondly there is the \_\_\_\_\_ (1:1b). "*. . . Jesus Christ.*"

B. Secondly, this plan \_\_\_\_\_ two important situations or issues relating to the readers (1:1c-3).

1. First, they have a \_\_\_\_\_ 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 "                    "
  - b. Secondly, notice the term "                    ."
  - c. Thirdly, consider the word "                    ."

2. Secondly, they have a \_\_\_\_\_ that is priceless (1:2).

2.

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

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

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

A. First, Jude \_\_\_\_\_ the apostasy in the church (1:5-16).

1. First, note how he pictures apostates by \_\_\_\_\_ them (1:5-10).
  - a. First he \_\_\_\_\_ the children of Israel (1:5). **JEWS—A DEMONSTRATION of Apostasy.**
    - (1) First, there were those who were \_\_\_\_\_ saved (15b) "*. . . hoe that the Lord, having saved the people out of the land of Egypt . . .*"
    - (2) Secondly, there were those who were \_\_\_\_\_ saved (1:5c). "*. . . afterward destroyed them that believed not.*"
  - b. Secondly, he \_\_\_\_\_ the angels (1:6).—**DEFINITION of Apostasy.**
    - (1) Classification #1—fallen angels \_\_\_\_\_.
    - (2) Classification #2—fallen angels \_\_\_\_\_.

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

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

This example gives us two lessons:

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

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

d. Fourthly, he \_\_\_\_\_ the social problem of the present age (1:8).

- (1) First, he informs us that they are \_\_\_\_\_ (1:8a).
  - (a) First, note their \_\_\_\_\_ “... *dreamers* ...”
  - (b) Secondly, notice their \_\_\_\_\_.
- (2) Secondly, he informs us that that they are \_\_\_\_\_ (1:8b). “... *despise dominion* ...”
- (3) Thirdly, he informs us that they are \_\_\_\_\_ (1:8c). “... *speak evil of dignities.*”

e. Fifthly, he \_\_\_\_\_ them of a problem with a personage of the previous age (1:9).

f. Sixthly, he \_\_\_\_\_ their positions with a description of nonsense (1:10).

2. Secondly, note how he portrays apostates by \_\_\_\_\_ them (1:11).

- (a) First, there is Cain who attack God’s plan of \_\_\_\_\_ (1:11a).
- (b) Secondly there was Balaam who attacked God’s place of \_\_\_\_\_ (1:11b).

- (1) First, his error was that he attacked the sovereignty of God in his \_\_\_\_\_ (2 Peter 2:15).
- (2) Secondly, the doctrine of Balaam was that he attacked the sovereignty of God in his \_\_\_\_\_ (Revelation 2:4).

(c) Thirdly, there is Core (Korah) who attacked God’s purpose for \_\_\_\_\_ (1:11c).

3. Thirdly, consider how he punctures the apostles by \_\_\_\_\_ them (1:12-13).

- (a) First, he castigates them by describing them as definitely \_\_\_\_\_ (1:12a).
- (b) Secondly, he castigates them by depicting them as specifically \_\_\_\_\_ (1:12b).
- (c) Thirdly, he castigates them by defining them as spiritually \_\_\_\_\_ (1:12c).
- (d) Fourthly, he castigates them by declaring them exclusively \_\_\_\_\_ (1:13a).
- (e) Fifthly, he castigates them by determining them as eternally \_\_\_\_\_ (1:13b).

4. Fourthly, look now how he investigates these apostates by pointing out their \_\_\_\_\_ before the Lord comes (1:14-15)