

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).

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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 *people* (1:14b).

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

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

a. First, they are “murmurers.”

b. Secondly, they are “complainers.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Secondly we are to be confrontational when witnessing to others (1:23).

C. Thirdly, he shares with all believers what we should realize (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)