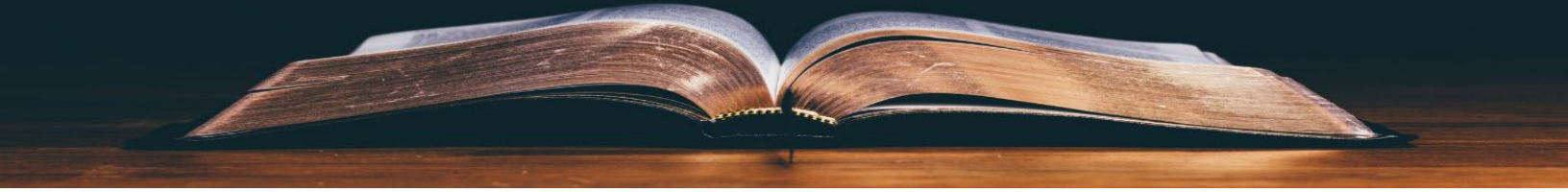


4-LESSON STUDY OF JUDE



JUDE

LESSON 1



THE BOOK OF JUDE: CONTEND FOR THE FAITH

Key verse: Jude 3, "...earnestly contend for the faith which was once delivered unto the saints."

Who Wrote It?

Jude (Judah): The author identifies himself as "*Jude, a servant of Jesus Christ and brother of James*".

Identity: Church tradition identifies Jude as the half-brother or stepbrother of Jesus (and brother of James [Matthew 13:55; Mark 6:3]). He initially did not believe in Jesus during His earthly ministry but became a follower and missionary after witnessing the resurrection. Out of deep humility, he chose not to highlight his family tie to Jesus, calling himself a "servant" instead.

Application: Our identity should ultimately rest in who we are in Christ, not our titles, accomplishments, connections, education, position, or reputation.

Introspective Question: If I had to introduce myself without mentioning anything I have accomplished, could I be satisfied simply saying, "I am a servant of Jesus Christ"?

Who Is the Audience?

General Recipients: The letter is a general epistle addressed broadly "to those who are called, beloved in God the Father, and kept for Jesus Christ" rather than to a single, named local church.

Jewish Background: Because the text relies heavily on Old Testament examples and Jewish traditional literature (like references to Enoch and the Assumption of Moses), the original readers were likely Messianic Jewish Christians or a mixed community well-versed in Jewish scriptures.

Why Was It Written?

An Emergency Response: Jude originally planned to write a joyful letter celebrating shared salvation (Jude 3).

False Teachers: He changed his plans upon hearing that ungodly false teachers had secretly slipped into the church. These individuals twisted God's grace into a license for

sexual immorality and rejected spiritual authority. These men ignored God's moral boundaries, promoted immorality, and rejected divine authority. He wrote to sound the alarm and urge believers to take an immediate stand.

Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people. (verse 3)

Jude wrote the letter to help believers:

- recognize spiritual deception,
- understand the danger of corrupt teaching and ungodly living,
- remain grounded in biblical truth, and
- faithfully contend for the faith while showing mercy to those who are being led astray.

Main Themes

Contending for the Faith: Believers must actively "fight for the faith" that was handed down once-for-all by the apostles, refusing to compromise the truth.

Identifying False Teachers: False teachers can be recognized by their arrogant speech, rejection of divine authority, and corrupt, immoral lifestyles.

Certainty of Divine Judgment: God's historic judgment on rebels such as disobedient angels, the Israelites in the wilderness, and Sodom and Gomorrah prove that corrupt mockers will face ultimate accountability.

Perseverance and Mercy: Christians are called to keep themselves in God's love, build up their faith through the Holy Spirit, and show mercy to those who are struggling or being led astray.

Overall theme: Standing firm in the truth in an age of spiritual deception.

Called to Contend

Jude 1-4

Main idea: God calls believers to know the truth well enough, value it deeply enough, and live it faithfully enough to defend it when it is distorted.

Three Truths About the Believer (Jude 1-2)

Jude describes believers as (1) Called, (2) Sanctified/Loved, and (3) Preserved

1. Called

Our Christian journey begins with God's initiative. We do not first reach for God; God reaches for us and calls us into relationship with Himself. Through His grace, He draws us out of darkness, gives us a new identity, and invites us to live according to His purpose. Our response is faith, obedience, and surrender.

Romans 8:28-30 shows that God calls believers according to His purpose and is actively working to conform them to the image of Christ.

1 Peter 2:9 reminds us that God has called us "out of darkness into His marvelous light," making us His chosen people so that our lives might proclaim who He is.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light (1 Peter 2:9)

Our Christian journey begins with God's call, continues through our response, and unfolds according to His purpose.

2. Beloved

Many modern translations translate this phrase as “beloved in God the Father.” This emphasizes that believers are not merely called by God; they are deeply loved by Him. Our relationship with God is rooted in His love, not in our performance, accomplishments, or ability to earn His acceptance.

The believer therefore lives from the security of God’s love. Knowing that we are loved by the Father gives us confidence, stability, and a secure identity, even when circumstances change or we fall short.

We do not work to earn God’s love; we live, grow, and serve from the assurance that we are already loved by Him.

3. Preserved or Kept

God does not merely call us; He keeps us. Jude opens his letter by reminding believers that they are “preserved” or “kept” in Jesus Christ (Jude 1). This points to God’s ongoing care, protection, and faithfulness toward those who belong to Him.

Then Jude closes with the same reassuring truth: “*Now unto him that is able to keep you from falling...*” (Jude 24). In a letter filled with warnings about false teaching, deception, and spiritual danger, Jude reminds believers that God’s keeping power is greater than the forces working against them.

The letter therefore begins with believers being kept by God and ends with God being able to keep them. Everything Jude teaches in between, including the call to contend for the faith, rests within that assurance.

We are called to remain faithful, but we do so with confidence in a God who is faithful to keep us.

I. Jude Changed His Message (Jude 3)

Jude originally intended to write about “the common salvation” but something urgent caused him to change direction. Instead, he wrote “*that ye should earnestly contend for the faith...*” This suggests that circumstances within the church required immediate attention.

What does “contend” mean?

The Greek word *epagōnizomai* carries the idea of struggling or fighting earnestly for something.

Our English word *agonize* is related to the same family of words.

- Jude is not encouraging Christians to become argumentative people.
- There is a difference between being contentious and contending for truth.
- We do not fight people simply because they disagree with us. We stand firmly for the truth of the gospel.

Application

Believers must avoid two extremes:

- **Extreme #1: Fighting about everything.** All disagreements do not require a battle.
- **Extreme #2: Fighting for nothing.** Love does not require abandoning truth.

There are truths central to the Christian faith that believers cannot casually surrender.

II. “The Faith Once Delivered” (Jude 3)

Jude says: “*the faith which was once delivered unto the saints.*”

“**the faith**” refers not merely to an individual’s personal faith in God, but to the body of truth revealed by God and entrusted to His people, for example, the truth about Christ, salvation, the gospel, and how believers are called to live.

The word “**once**” is significant. Jude emphasizes that the foundational truth of the gospel had already been delivered. Christianity is not something each generation is free to redesign according to changing culture, popular opinion, or personal preference. While the methods we use to communicate the gospel may change, the message itself must remain faithful to what God has revealed.

The word “**delivered**” also suggests something that has been entrusted to our care. Biblical truth does not originate with us; we are its recipients and stewards. Paul expresses a similar idea when he tells Timothy, “*And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.*” (2 Timothy 2:2).

Therefore, every generation of believers has a fourfold responsibility to preserve, live, teach, and pass on biblical truth.

- We preserve it by refusing to distort it.
- We live it so that our conduct agrees with what we profess.
- We teach it accurately to others.
- And we pass it on so that the next generation receives the same gospel that was entrusted to us.

Application

We should regularly ask ourselves: Am I conforming my beliefs to Scripture, or am I trying to conform Scripture to what I already want to believe? Jude reminds us that we are not called to create a faith that suits us; we are called to faithfully steward the faith that has been entrusted to us.

We should not ask, “Does this teaching sound good?”

Instead, as Jude teaches, we should ask, “Is this teaching true?”

Something can be popular, inspirational, emotionally moving, culturally acceptable, preached by a charismatic person and still be biblically wrong.

III. The Enemy Came Inside (Jude 4)

Jude warns “*For there are certain men crept in unawares...*”

- The danger wasn’t merely outside the church. It had entered the church.
- These teachers distorted grace into permission for immoral behavior and denied the authority of Jesus Christ.

Grace can be distorted.

- Biblical grace does not say, “Because God forgives me, how I live doesn’t matter.”
- Biblical grace says, “Because God has saved me, I now belong to Him.”

Grace doesn’t simply forgive us. Grace trains us to live differently.

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer?
(Romans 6:1–2, NIV)

For the grace of God has appeared that offers salvation to all people. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age (Titus 2:11-12)

Personal Application

Have I ever used grace to excuse something God is telling me to change? We can condemn distorted grace in others while quietly practicing it ourselves.

Introspective Questions

1. Is being a servant of Christ central to how I understand my identity?
2. Do I know Scripture well enough to recognize when biblical truth is being distorted?
3. Am I argumentative about secondary matters while remaining silent about things that truly matter?
4. What does “contending for the faith” look like practically in my life?

JUDE

LESSON 2



FALSE TEACHERS AND DOCTRINE

Jude 5–16

Main idea: God has repeatedly demonstrated that persistent unbelief, rebellion, pride, and corruption have consequences.

I. Remember What You Already Know (Jude 5)

Jude says, “*I will therefore put you in remembrance, though ye once knew this...*”

Jude was not necessarily giving his readers information they had never heard before. Instead, he was calling them back to truths they already knew. This highlights an important principle of spiritual growth: knowing truth is not the same as continually living by it.

Sometimes our problem isn’t that we need new revelation. We need to remember, apply, and obey what God has already revealed. We may already know that God is faithful, that we should forgive, pray, trust Him, guard our hearts, resist temptation, and walk in obedience. Yet circumstances, distractions, fear, or spiritual complacency can cause familiar truths to lose their influence over our daily decisions.

Throughout Scripture, God repeatedly calls His people to remember. Biblical remembrance is more than recalling information; it means bringing truth back to the forefront of our minds so that it changes how we respond and live.

This is also why we should never dismiss biblical teaching simply because we have “heard it before.” Sometimes the truth we most need today is not something new, it is something familiar that we have stopped practicing.

Application

Before asking, “God, what new thing do You want to show me?” we might also ask, “Lord, what have You already shown me that I need to start obeying?”

Spiritual maturity is not measured by how much information we accumulate; it is demonstrated by how faithfully we live what we already know.

II. Three Examples of Judgment (Jude 5–7)

Jude reminds his readers of three examples.

1. Israel — Unbelief

- God delivered Israel from Egypt, yet many later refused to trust Him. See Numbers 14; Hebrews 3:16–19.
- They experienced God's power but still developed unbelieving hearts.

Yesterday's encounter with God cannot replace today's trust in God.

2. Rebellious Angels — Rebellion

- Jude describes angels who abandoned their proper place.
- Whatever interpretive questions surround this passage, Jude's central point is clear: Rebellion against God's established authority brings consequences.

3. Sodom and Gomorrah — Sexual Immorality

Jude points to them as examples of God's judgment upon persistent wickedness and sexual immorality. See Genesis 19.

Together the three examples reveal unbelief, rebellion, and sexual immorality.

These were not merely ancient problems; they remain spiritual dangers even today.

III. The Danger of Rejecting Authority (Jude 8–10)

Jude describes people who:

- **Defile the flesh:** Speaking of the sexual immorality of Sodom and Gomorrah, Jude says, *“And don't forget Sodom and Gomorrah and their neighboring towns, which were filled with immorality and every kind of sexual perversion. Those cities were destroyed by fire and serve as a warning of the eternal fire of God's judgment.”* (Jude 7, NLT)
- **Reject authority:** *“And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them securely chained in prisons of darkness, waiting for the great day of judgment.”* (Jude 6, NLT)
- **Speak arrogantly about spiritual realities they do not understand:** *“But these people scoff at things they do not understand. Like unthinking animals, they do whatever their instincts tell them, and so they bring about their own destruction.”* (Jude 10, NLT)

Slandering the Unknown

- **Mocking spiritual matters:** These people spoke abusively against things far beyond human understanding, such as heavenly authorities or spiritual realms.
- **Pride over wisdom:** Instead of showing humility or seeking God's wisdom, they arrogantly criticized what they knew nothing about.

Living by Animal Instinct

- **Unreasoning creatures:** Jude compares these teachers to wild, irrational animals.
- **Physical impulses:** Animals do not have a higher moral conscience; they act purely on physical instinct (hunger, sexual desire, self-preservation).
- **Basic comprehension:** The only things these false teachers truly “understood” were their own raw, earthly appetites and immediate physical urges.

Leading to Destruction

- **Self-corruption:** By treating life like animals and giving in to every selfish physical desire, they damaged their own character and morality.
- **Inevitable ruin:** Jude warns that these exact instinct-driven behaviors would ultimately bring about their own judgment and destruction.

IV. Three Men Who Represent Spiritual Corruption (Jude 11)

Jude says that these false teachers had “gone in the way of Cain.” Cain’s problem went deeper than simply bringing an unacceptable offering. His response afterward revealed the condition of his heart.

1. Cain — Worship on my terms (Genesis 4:1–16)

Cain represents a heart unwilling to respond properly to God’s correction.

When God did not regard Cain’s offering, God confronted him and gave him an opportunity to respond properly. He warned Cain: “*Sin lieth at the door.*” (Genesis 4:7)

Instead of receiving God’s correction, Cain became angry and ultimately murdered his brother Abel.

Cain’s story teaches us several important lessons:

- *Cain wanted to approach God on his own terms.* Worship is not simply giving God whatever we choose; genuine worship responds to God according to what He desires.
- *Cain resisted correction.* God’s confrontation was actually an act of mercy. God warned him before his anger turned into something worse. Divine correction should be received as an invitation to repent, not as rejection.
- *Unaddressed sin grows.* God pictured sin as crouching at the door, waiting for an opportunity to dominate Cain. What began internally as anger eventually became outward violence.
- *Cain compared himself with his brother instead of dealing with himself.* Abel was not Cain’s real problem. Cain’s own heart was.
- *Cain’s rebellion affected his relationship with both God and people.* Spiritual corruption rarely remains contained; eventually, it affects how we treat others.

What does “the way of Cain” look like today?

We act like Cain whenever we want God without wanting His authority, like when we insist on worshiping, believing, or living according to our preferences while resisting what God has revealed.

Cain’s story therefore challenges us to ask: How do I respond when God corrects me?

Do I become defensive, make excuses, compare myself with others, or blame someone else? Or am I willing to humble myself and allow God's Word to correct my thinking and behavior?

God's correction is not something to resent; it is something to receive. Correction can become protection when we respond to it before sin gains greater influence over us.

2. Balaam — Ministry for personal gain (Numbers 22–24; 31:16; 2 Peter 2:15 and Revelation 2:14)

Balaam was a prophet who allowed the promise of money and personal reward to influence his ministry. Although God prevented him from cursing Israel, Balaam later counseled Israel's enemies in a way that contributed to Israel's sin and downfall. His story warns us against using spiritual gifts, influence, or ministry for financial gain, recognition, or personal advantage rather than for God's purposes.

Jude says that these corrupt teachers "*ran greedily after the error of Balaam for reward*" (Jude 11). Balaam's story warns us about the danger of allowing money, personal advantage, recognition, or influence to corrupt spiritual service.

Balaam was a man who received revelation from God and spoke true words about Israel. Yet his knowledge of God did not prevent his heart from being drawn toward what Balak could offer him. His story demonstrates that spiritual knowledge and spiritual giftedness do not automatically equal spiritual integrity.

Balaam's example teaches us several important lessons:

- *Balaam knew what God had said, but he struggled with what he wanted.* God had clearly told him that Israel was blessed and was not to be cursed (Numbers 22:12). Yet Balaam continued entertaining Balak's offers.
- *Greed can distort spiritual judgment.* When personal benefit becomes too important, we may begin looking for ways around what God has already made clear.
- *A person can say the right things while having the wrong motives.* Balaam repeatedly declared that he could speak only what God gave him to say, yet Scripture later associates him with a desire for financial reward.
- *Spiritual gifts do not substitute for godly character.* Someone may preach, teach, prophesy, lead, or possess tremendous biblical knowledge and still need to guard the motives of the heart.
- *Money itself was not the problem; Balaam's relationship with it was.* Scripture's warning concerns allowing the desire for reward to influence spiritual decisions and ministry.
- *Ministry must never become primarily a means of personal advancement.* Recognition, platforms, money, titles, and influence can become dangerous when obtaining them becomes more important than obeying God.

What does "the error of Balaam" look like today?

The error of Balaam can appear

- whenever personal gain begins influencing spiritual decisions
- when someone changes the message to please an audience, avoids difficult biblical truths to protect a platform, manipulates people financially, or uses spiritual influence primarily to build personal status.

This warning is not only for pastors and ministry leaders. Every believer should examine the motives behind his or her service.

We should ask, why am I doing what I am doing for God? Would I still serve if nobody applauded me? Would I remain faithful if there were no title, financial benefit, recognition, or visible reward?

Balaam reminds us that it is possible to speak God's truth while allowing our hearts to desire something God has not authorized. God is concerned not only with what we do in ministry, but why we do it. He is less concerned with what we say than what we do.

The safest posture is to continually pray: "Lord, purify my motives. Never allow what I can gain from ministry to become more important than being faithful to You."

God's gifts should never become tools for exploiting people. This is especially important for anyone in ministry.

3. Korah — Rebellion against God's order (Numbers 16)

Korah challenged the leadership and authority God had given to Moses and Aaron. Although he presented his argument as a concern for fairness, his concern (rebellion) was rooted in pride, dissatisfaction, and a desire for greater position and authority. His story warns us that rebellion can sometimes disguise itself as a legitimate concern while hiding selfish ambition underneath.

Jude says that these corrupt teachers "*perished in the gainsaying of Core [Korah]*" (Jude 11). Korah represents the danger of rebellion against God-established authority, especially when that rebellion is disguised as a righteous cause.

Korah was a Levite who already had an important place of service among God's people. Yet he became dissatisfied with the position God had given him. Along with Dathan, Abiram, and 250 prominent leaders, Korah challenged the leadership of Moses and Aaron.

His argument sounded reasonable: "*Ye take too much upon you, seeing all the congregation are holy...*" (Numbers 16:3)

On the surface, Korah appeared to be advocating for equality and fairness. But Moses exposed a deeper issue. Korah was seeking a position God had not assigned to him (Numbers 16:8–10).

Korah's rebellion teaches us several important lessons:

- *Rebellion can disguise itself as a legitimate concern.* Korah spoke about the holiness of the entire congregation, but beneath his argument was dissatisfaction with God's assignment and a desire for greater authority.
- *We can become so focused on someone else's position that we stop appreciating our own.* Korah was already a Levite with significant responsibilities in Israel's worship. Moses essentially asked him, "*Is it a small thing that God has given you this privilege?*" (Numbers 16:9).
- *Ambition becomes dangerous when we must dishonor others to advance ourselves.* There is nothing inherently wrong with desiring greater responsibility. The problem comes when ambition turns into competition, jealousy, manipulation, or rebellion.

- *Korah confused equality in value with equality in assignment.* All Israel belonged to God, but everyone did not have the same role. Being equally valued by God does not mean everyone receives the same responsibilities or authority.
- *His real rebellion was ultimately against God.* Moses understood that Korah's complaint was bigger than a disagreement with human leadership: "What is Aaron, that ye murmur against him?" (Numbers 16:11). Korah was resisting an arrangement God had established.
- *God takes spiritual leadership seriously.* The dramatic judgment in Numbers 16 demonstrated that Korah was not merely challenging Moses' personality or leadership style; he was rejecting God's decision concerning who would serve in particular roles.

What does "the rebellion of Korah" look like today?

- when we become consumed with position, recognition, influence, or authority rather than faithfully serving where God has placed us.
- when disappointment becomes resentment and resentment causes us to undermine others.

Korah's story challenges us to ask:

- Am I seeking God's assignment, or am I competing for someone else's?
- Can I faithfully serve when someone else has the position, recognition, or authority I desire?
- When I disagree with leadership, is my response motivated by biblical conviction, or by pride, offense, jealousy, or personal ambition?

Taken together, Jude's three examples provide a powerful progression:

- Cain — corruption in worship: *I will approach God my way.*
- Balaam — corruption in motive: *I will use spiritual things for what I can gain.*
- Korah — corruption in authority: *I want the position and authority I believe I deserve.*

Jude's warning is therefore not merely about three ancient men. It calls every believer, especially those who lead, to examine our worship, our motives, and our relationship with authority.

Application

Sometimes rebellion disguises itself as righteousness. Therefore, we must examine not only what we are doing, but why we are doing it.

V. Jude's Six Pictures of False Teachers (Jude 12–13)

Jude becomes highly visual in these verses. Rather than simply telling his readers that false teachers are dangerous, he paints a series of memorable pictures from the sea, sky, land, and heavens. Each image exposes something about their character, influence, and ultimate destination.

1. Hidden Reefs/Spots at Your Feasts — Danger Beneath the Surface

Jude describes these people as "*dangerous reefs that can shipwreck you*" (Jude 12).

“These are spots in your feasts of charity”

The “feasts of charity” were fellowship meals shared among early Christians. The disturbing point is that these false teachers were already among the believers.

- The greatest spiritual dangers are not always obvious.
- False teaching can exist inside a Christian community, not merely outside it.
- A person may participate in Christian fellowship while privately holding beliefs or practicing behaviors contrary to God’s Word.
- Like a hidden reef beneath calm water, spiritual corruption may remain unseen until it has already caused significant damage.
- This is why believers need discernment, not suspicion. We evaluate teaching by Scripture rather than merely by someone’s personality, popularity, or position.

Everything that looks safe spiritually is not necessarily safe. Discernment helps us recognize what appearance alone may conceal.

2. Clouds Without Water — Promise Without Provision

Jude calls them “*clouds blowing over the land without giving any rain...*” (Jude 12)

- They promise spiritual refreshment but cannot provide it.
- Their words may sound impressive while lacking biblical substance.
- They can create expectations without producing genuine spiritual nourishment.
- They may be easily “carried about” by changing ideas rather than firmly anchored in truth.
- This have appearance without substance.

Personal Application: We should not evaluate teaching merely by how exciting, inspirational, or impressive it sounds. Ask: Is it biblically true? Is Christ being exalted? Is there genuine spiritual substance here?

3. Trees Without Fruit — Life Without Spiritual Evidence

Jude continues: “*trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.*” (Jude 12)

A fruit tree creates an expectation: if the tree is alive and healthy, eventually there should be fruit.

Jesus similarly taught, “*Ye shall know them by their fruits*” (Matthew 7:16).

- Spiritual claims should eventually produce spiritual evidence.
- Fruit includes more than visible success, large audiences, charisma, or influence.
- Biblical fruit is seen in character, obedience, truth, love, humility, holiness, and the fruit of the Spirit.
- A ministry may appear successful externally while being spiritually barren internally.
- Jude’s phrase “twice dead” intensifies the image: there is no fruit on the branches and no life in the roots.

Over time, our lives should produce evidence of what we claim to believe.

4. Raging Waves — Instability That Produces Shame

Jude describes them as “*raging waves of the sea, foaming out their own shame...*” (Jude 13)

- False teaching often creates confusion rather than spiritual stability.
- What is inside a person eventually comes to the surface.
- Hidden corruption does not remain hidden forever.
- Their behavior ultimately exposes what their words attempt to conceal.
- A person’s influence can create spiritual turbulence in the lives of others.

5. Wandering Stars — Leaders Who Cannot Provide Direction

Jude calls them “*wandering stars...*” (Jude 13)

- Teachers are supposed to help people understand the way of truth.
- A person who is spiritually lost cannot safely guide others.
- Charisma should never be confused with spiritual direction.
- Constantly changing one’s message to accommodate culture, popularity, or personal advantage creates instability.
- Christian teachers must be anchored in God’s Word, not merely personal revelation, trends, or public opinion.

Before following someone’s spiritual direction, consider what is guiding them.

6. Darkness Reserved — The Final Consequence

Jude concludes the imagery with perhaps the most sobering statement: “*They are like wandering stars, doomed forever to blackest darkness.*” (Jude 13)

Jude moves from describing their present influence to their ultimate accountability before God.

False teaching is serious because it does not merely involve incorrect information. It can influence people’s understanding of God, Christ, salvation, holiness, and how they should live.

- God holds spiritual teachers accountable for what they teach.
- Temporary popularity does not equal God’s approval.
- Earthly influence does not eliminate eternal accountability.
- Falsehood may appear successful for a season, but Jude reminds believers that God has the final word.
- The certainty of judgment should produce humility in anyone who teaches God’s Word.

This should cause every Bible teacher to approach Scripture carefully and prayerfully.

The six pictures/imageries together reveal a striking progression:

1. Hidden reefs are dangerous.
2. Waterless clouds are empty.
3. Fruitless trees are unproductive.
4. Raging waves are unstable.
5. Wandering stars are misleading.
6. Reserved darkness is accountable to God.

Personal Application

Jesus said, “*Ye shall know them by their fruits.*” (Matthew 7:16)

Jude’s warning should not only make us ask, “Who are the false teachers?” It should also cause us to examine ourselves.

- Is there substance behind my profession of faith?
- Am I producing spiritual fruit?
- Is my life anchored in God’s Word?
- Does my influence point people toward Christ?
- Am I living consistently with the truth I claim to believe?

Spiritual appearance is never enough. God desires truth in our teaching, fruit in our lives, stability in our walk, and faithfulness in our influence.

- Gift is not the same as fruit.
- Charisma is not character.
- Platform is not proof of God’s approval.

VI. Enoch’s Warning (Jude 14–15)

¹⁴ Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, “Listen! The Lord is coming with countless thousands of his holy ones ¹⁵ to execute judgment on the people of the world. He will convict every person of all the ungodly things they have done and for all the insults that ungodly sinners have spoken against him.”

Jude references a prophecy associated with Enoch concerning God’s coming judgment.

The central point is unmistakable: God will ultimately confront ungodliness.

This means evil does not have the final word.

VII. The Character of Deception (Jude 16)

These people are grumblers and complainers, living only to satisfy their desires. They brag loudly about themselves, and they flatter others to get what they want.

Jude identifies several characteristics: murmurers, complainers, driven by their own desires, boastful, flattering others for advantage.

Notice that these aren’t all obvious sins. Some are attitudes. Spiritual decline often begins internally long before it becomes visible externally.

Introspective Questions

1. Which warning speaks most strongly to me: unbelief, rebellion, immorality, greed, pride, or complaining?
2. Do my private motivations match my public spirituality?
3. Would I continue serving God if no one recognized me?
4. Am I producing genuine spiritual fruit or merely maintaining a spiritual appearance?
5. What attitudes in me could become dangerous if I allow them to grow unchecked?

JUDE

LESSON 3



REMEMBER, BUILD, PRAY, KEEP, WAIT

Jude 17–21

Main idea: Jude does not merely tell Believers what to oppose. He tells us how to remain spiritually healthy.

Five Strategy for Believers to Stay Spiritually Healthy

1. Remember (Jude 17–19)

“But, beloved, remember ye the words which were spoken before of the apostles...”

The apostles had already warned that mockers would come (See Acts 20:28–31; 1 Timothy 4:1; 2 Timothy 4:3–4; 2 Peter 3:3). Therefore, believers should not be surprised when biblical truth is challenged.

2. Build Yourself (Jude 20)

“building up yourselves on your most holy faith...”

The image is construction. A building isn’t erected accidentally.

Spiritual maturity doesn’t happen accidentally. We intentionally build our lives upon truth, the Truth.

The building materials: scripture, prayer, worship, fellowship, obedience, discipline, service, accountability.

Personal Application

What are you intentionally building into your spiritual life right now?

3. Pray in the Holy Ghost (Jude 20)

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost”

Prayer is essential to remaining spiritually strong. See Romans 8:26–27 and Ephesians 6:18.

Praying in the Spirit means:

- prayer that is dependent upon, guided by, and consistent with the Holy Spirit and God’s will.
- letting the Holy Spirit shape your requests so they align with God’s will and Scripture, rather than focusing only on selfish desires.

4. Keep Yourself in God’s Love (Jude 21)

“Keep yourselves in the love of God...”

This does not mean making God love us. God already loves His children. The idea is to consciously live in response to His love.

Jesus used similar language: *“If ye keep my commandments, ye shall abide in my love...”* (John 15:10)

Obedience doesn’t purchase God’s love; obedience puts us in fellowship with the God who loves us.

5. Wait Expectantly (Jude 21)

“looking for the mercy of our Lord Jesus Christ unto eternal life.”

Believers in Christ should live with expectation. We don’t merely look around at what is happening, we look ahead to Christ.

What you are looking for affects how you live. If our entire focus is on this present world, compromise becomes easier. Eternal perspective changes earthly priorities.

A Personal Spiritual Health Check

Jude gives us five verbs: remember, build, pray, keep, and look. These provide an excellent diagnostic tool.

1. What am I remembering?
2. What am I building?
3. How am I praying?
4. Where am I remaining?
5. What am I looking toward?

Introspective Questions

1. What spiritual disciplines am I intentionally using to build myself up?
2. Where have I become spiritually passive?
3. Is my prayer life primarily crisis-driven or relationship-driven?
4. Does eternity meaningfully influence my daily priorities?
5. If I continue my present spiritual habits for the next five years, what kind of disciple will I become?

JUDE

LESSON 4



KEEP YOURSELF, HELP OTHERS, TRUST GOD

Jude 22–25

Main idea: Contending for the faith isn't merely defending truth. It includes helping people who are struggling, rescuing those being deceived, protecting ourselves from corruption, and trusting God to keep us.

Have Compassion (Jude 22)

Jude turns from false teachers to people affected by false teaching. This distinction is extremely important.

Not everyone who doubts is a false teacher. Not everyone asking difficult questions is rebellious. Not everyone confused about doctrine is trying to destroy the Christian faith. Some people need compassion.

Sometimes we become so determined to defend truth that we forget to love the person who is confused about truth.

Truth without compassion can become harsh. Compassion without truth can become compromise. We need both.

Rescue Those In Danger (Jude 23)

“And others save with fear, pulling them out of the fire...”

Some people require more urgent intervention. There are times when love must say, “The direction you’re heading is dangerous.”

Biblical love doesn't merely comfort, sometimes love warns.

Personal Application

Imagine seeing someone walking toward danger. Silence would not necessarily be kindness.

The question becomes How do we warn without condemning? Our goal should be restoration, not winning an argument. See Galatians 6:1.

Show Mercy Without Participating In Sin (Jude 23)

Jude balances mercy with caution: *“loathing even the garment spotted by the flesh and polluted by their sensuality.”*

We can love people without embracing everything they do. We can show mercy without compromising conviction. We can enter someone’s struggle without allowing their struggle to become ours. This requires boundaries. Jesus was called a friend of sinners, yet He remained completely holy. Ministry requires learning how to get close enough to help people without becoming spiritually compromised ourselves.

The Great Doxology (Jude 24–25)

After an entire letter about deception, rebellion, false teaching, immorality, and judgment, Jude doesn’t end with fear. He ends with God.

“Now unto him that is able to keep you from falling...”

This is where the entire letter has been heading: God is able to keep you. But that does not eliminate our responsibility. Jude has already told us to contend, remember, build, pray, keep yourselves, look, show mercy, rescue others.

Yet underneath all our effort is a greater reality: God is keeping us.

Discipleship is two-fold:

- We keep ourselves (Jude 21)
- God keeps us (Jude 24)

Our perseverance does not happen independent of God’s preserving grace.

God Can Present Us Faultless

Jude says God is able *“to present you faultless before the presence of his glory with exceeding joy.”*

Jude has spent much of the letter describing human corruption, yet he finishes by describing believers standing before God’s glory with exceeding joy. The story doesn’t end with the battle; it ends in God’s presence.

The Final Focus Is God (Jude 25)

Jude concludes by directing glory to *“the only wise God our Savior”* and declaring glory, majesty, dominion, and power.

The book began with God calling and keeping His people. The book ends with God keeping His people and receiving glory.

That gives us the overarching message of Jude:

- We contend for the faith because the truth matters.
- We guard our lives because holiness matters.
- We reach for others because people matter.
- And through it all, we trust God because He is able to keep us.

Practical Application: What Does Contending Look Like Today?

Contending for the faith means more than confronting false teaching.

It means:

- Know the Word so you can recognize error.
- Live the Word so your life validates what you profess.
- Guard your character because gifting without character is dangerous.
- Examine teaching rather than accepting everything labeled Christian.
- Stay spiritually disciplined through Scripture and prayer.
- Respond to doubters with compassion.
- Warn people when necessary.
- Refuse to compromise truth for cultural acceptance.
- Refuse to sacrifice love in the name of defending truth.
- Trust God's power to keep you while actively pursuing faithfulness.

Introspective Questions

1. Where do I need stronger boundaries so that helping others does not lead me into compromise?
2. Have I confused contending for the faith with arguing with people?
3. What does Jude teach me about my responsibility for my own spiritual growth?
4. Where do I need to stop trusting my own ability to remain strong and depend more fully upon God's keeping power?
5. If my life truly reflected Jude 24–25, what fear could I release?

Closure

As we come to the end of this teaching, here are four words we must remember:

1. **Contend:** *Know what you believe and stand for it.*
2. **Discern:** *Recognize the character and consequences of spiritual deception.*
3. **Build:** *Strengthen your own spiritual life.*
4. **Rescue:** *Help others while trusting God to keep you.*

After spending four sessions discussing the seriousness of deception and apostasy, the final message isn't "Be afraid that you might fall." It is **"Stay faithful, stay watchful, stay grounded, and remember who is able to keep you."**