

PRECEPT  
UPON  
PRECEPT®

# *Jude*

CONTEND  
FOR THE FAITH

PRECEPT UPON PRECEPT®  
JUDE  
CONTEND FOR THE FAITH

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## HELPFUL STUDY TOOLS

ARTHUR, KAY; ARTHUR, DAVID; DE LACY, PETE

**The New How to Study Your Bible**

*Eugene, Oregon: Harvest House Publishers, 2010*

**The New Inductive Study Bible**

*Eugene, Oregon: Harvest House Publishers, 2000*

**Greek Word Study Tools**

**Commentaries on Jude**

*(See commentary list below.)*

## RECOMMENDED COMMENTARIES

WALVOORD, JOHN F., ZUCK, ROY B., AND DALLAS THEOLOGICAL SEMINARY

**The Bible Knowledge Commentary: An Exposition of the Scriptures**

*Wheaton, Illinois: Victor Books, 1983-c1985*

BLUM, EDWIN A.; BARKER, GLENN W.

**The Expositor's Bible Commentary: 1, 2 Peter; 1,2,3 John; Jude**

*Grand Rapids, Michigan: Zondervan Publishing House, 1996*

## RECOMMENDED SOFTWARE

**Logos Bible Software**

Powerful search engines and up to 4,000 electronic Bible study resources (commentaries, lexicons, Bible dictionaries etc.) make it fast and easy to do simple and complex searches of multiple sources, then pull materials together for orderly presentation—excellent for word and topical studies based on English or original Hebrew and Greek. Available at [www.logos.com](http://www.logos.com).



## LESSON ONE

### Overview

THIS LESSON INCORPORATES The following located in the Appendix:  
Observation Worksheets of Jude  
“Structuring”  
Sealed packet  
“The Author and the Recipients”  
“The Ungodly”

#### **If you were called to defend the faith, could you?**

#### DAY ONE AND DAY TWO

This first assignment is optional. Note the word “OPTIONAL.” If you choose not to do it, please don't feel guilty. Such an assignment may not be for you at this point in your Bible study experience; however, we wanted others to have the opportunity should they care to try it. Either way, doing it or not, will not keep you from learning the book of Jude.

You are about to be presented with a method of analyzing Scripture that can revolutionize your study of the Word of God. The method is that of structuring a book of the Bible, a study method we teach in our Precept Ministries Workshops.

1. If you choose to structure, your assignment is to structure the book of Jude, which is only twenty-five verses long. If you have never structured before or if you need help, the instructions for structuring are located on page 57.

After you have completed structuring Jude, you may open the sealed packet located in the Appendix and compare the way we have analyzed the text with your structured copy.

2. If you choose not to structure Jude, your assignment is to open the sealed packet located in the Appendix, and as you read through the instructions for structuring, located on page 57, analyze the way we have arranged the text.

Read through it several times and observe the flow of thought as Jude lays out his material. Then if you still have time for more study, move on to the assignment for DAY THREE.

DAY  
THREE

1. If you have never done a Precept course before, we suggest that you read the chapters entitled “The Rule of Context—Context Rules!” and “Getting the Big Picture” in *The New How to Study Your Bible*.

Read Jude using your Structured Observation Worksheet and mark every reference to the **author** in a distinctive color or way, including any synonym or pronoun which refers to the author. (A normally formatted Observation Worksheet is also included in the Appendix if you prefer, but we believe you will see the benefit of using the Structured Observation Worksheet.)

The purpose for marking the author is to learn all you can from this book about the one who wrote the book. Many times such information can give you the historical context of the book.

Watch for places that Jude would tell you his purpose in writing. It is always important to discern the purpose of a book, for it helps you in accurately interpreting what the author says.

2. Now read the book of Jude again. This time mark in another color or distinctive way every reference to the **recipients** of this letter. Make sure you mark pronouns and synonyms.
3. On page 73 you’ll find a chart entitled “The Author and the Recipients.” This chart has columns in which to list the information about the author and the recipients and what God has done or promises to do for them. Fill in what you learn about these people, but **do not** record what they are to do.
4. When you marked references to the author, did you see his purpose for writing this letter? Do you see it now after listing what you observed regarding the author and recipient? If not, read the text again, specifically looking for the author's purpose (what provoked or caused him to write what he did). When you discover the purpose, record it below. Also record the verse(s) that tells the author’s reason for writing.

**The Author’s Purpose (Reason) for Writing Jude:**

*Well, Beloved, how do you feel about what you’ve observed in the Word of God thus far in your study? Does it seem relevant for today? What kinds of concerns does it awaken in your heart?*



*Why don't you take a few minutes to talk to God about what you have learned thus far in your study of Jude. As you pray, you might ask God to give you an opportunity to share what you are learning with others. However, remember God's admonition, exhortation, to Joshua—don't let these words depart out of your mouth without meditating upon them . . . and without determining that when it comes to living according to what you have learned, you will be strong and courageous to observe to do according to all that God commands us.*

DAY  
FOUR

1. When you read your Structured Observation Worksheet of Jude, you saw another group of people that the author referred to and described. Read the text and mark this group in a distinctive way.
2. Fill out the chart entitled “The Ungodly,” which is found on page 74. For the column entitled “Their Comparison and Their Contrast,” list either individuals or groups that the ungodly are either compared to or contrasted with. However, do not fill out the final column which refers to 2 Peter because you will do that in Lesson 3.

DAY  
FIVE

1. Complete the chart “The Author and the Recipients” by filling in the remainder of the information requested on the recipients.
2. Now read Jude and evaluate your charts, marking key repeated words. A key word may be expressed by the author through synonyms to convey the same meaning, so watch for similar words which speak of the same thing.
3. On page 5 you'll find a chart entitled “Jude at a Glance.” Once this chart is completed, you will have an essential overview of the content of the book within its context. As you look at the chart, you will notice that since Jude is only one chapter long, we have divided the book into paragraphs. However, on the chart we've combined verses 1 and 2, which are each considered a paragraph. By the way, bold numbers on the Observation Worksheet indicate the beginning of a paragraph.

If you have never done an At a Glance chart before, you might want to read “Getting the Big Picture” in *The New How to Study Your Bible*.

- a. Fill in the Author, Purpose, and Key Words. The date Jude was written is unknown. Many scholars believe Jude is the half-brother of Jesus Christ; therefore, his epistle could have been written as early as A.D. 50.

- b. Keeping in mind all you have observed in Jude this week, see if you can determine the theme of Jude. Is there a statement in the text that helps you see the theme? Record the theme on the “Jude at a Glance” chart. Keep the theme as brief as possible so it is easy to remember.
  - c. Now, read Jude one paragraph at a time. On a piece of notebook paper record the main theme of each paragraph. Always use words from the text because this helps you retain biblical terminology. Make sure each paragraph theme is distinctive from the others and that it summarizes the content of that particular paragraph. When you are satisfied with your themes, record these on the chart. The paragraph themes should complement, support the book theme.
4. Your final assignment this week is to use the Word of God as a prayer book. God tells us in John that when His words abide in us and we abide in Him, then we can ask what we will and it will be done. As you look at what you have learned about the recipients, you have seen truth that can apply to you. You have observed who the recipients are, and in doing so, you have learned truths that pertain to every true child of God.
- a. Make these truths the basis of worship and thanksgiving by thanking God for who you are and for what God has done or promises to do for you.
  - b. Then, use the instructions to the recipients as a plumb line to examine your own walk with the Lord. Talk over what you learn with God in prayer.
  - c. Use anything you have learned as a stimulus for interceding for the church in general, for specific believers, and for those who are unsaved.

*Jude is a significant book, isn't it! Are you surprised? May we suggest, Beloved, that you share what you learn with others. You may have a talent for writing, a gift for teaching, or just an enthusiastic heart for encouraging others. If you will share with others what you have learned, it will help anchor these truths in your heart and mind. Just remember, the church greatly needs this message.*

*Use what you have observed as a plumb line for discerning what you see and hear.*

*You have begun a course which has only five weeks of assignments. May I urge you to be faithful to finish what you have begun, for there is still much to learn. The need for men and women who will know and stand for the truth, men and women who are able to contend for the faith, is critical. Get equipped, Beloved, so you can do your part.*

## JUDE AT A GLANCE

**Book Theme:**

*(Summary Statement of the Theme of the Book)*

**Paragraph Themes\***

*(Summary Statements of the Paragraph Themes)*

**Author:**

**1:1-2**

**Purpose:**

**1:3-4**

**Key Words:**

**1:5-7**

**1:8-13**

**1:14-16**

**1:17-23**

**1:24-25**



## JUDE

### Observation Worksheet

Chapter Theme \_\_\_\_\_

JUDE, a bond-servant of Jesus Christ, and brother of James,

To those who are the called, beloved in God the Father, and kept for  
Jesus Christ:

- 2 May mercy and peace and love be multiplied to you.
- 3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.
- 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.
- 5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.
- 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

- 7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.
- 8 Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.
- 9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you!”
- 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.
- 11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.
- 12 These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;
- 13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

- 14 *It was* also about these men *that* Enoch, *in* the seventh *generation* from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones,
- 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”
- 16 These are grumblers, finding fault, following after their *own* lusts; they speak arrogantly, flattering people for the sake of *gaining an* advantage.
- 17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,
- 18 that they were saying to you, “In the last time there will be mockers, following after their own ungodly lusts.”
- 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit.
- 20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,
- 21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.
- 22 And have mercy on some, who are doubting;

- 23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.
- 24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,
- 25 to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and forever. Amen.



## STRUCTURING

The following paragraphs will give a better idea of what structuring is intended to do and the procedures that were followed in creating the “structured” copy of Jude. Get out the structured copy and look at it as you read this explanation so you can better understand what the layout is trying to show you.

Structuring is a **tool** or a **process** that allows you to see the logical flow of thought in any passage, chapter, or book. It should allow you to see at a glance the primary elements of a passage and to see how the supporting thoughts relate to the complete thoughts.

As a result, you will be able to more easily identify the context of the book you are studying, the author’s purpose for writing the book, and the theme of the book. Keep in mind that the process of structuring is only a tool and not the end result itself; it is a tool to use to help you know truth for yourself.

The structured copy of Jude is, first of all, the entire text of the book of Jude, word for word without leaving out any words, adding any words, or rearranging the order of any words. You still have the book as it reads in the Bible. The text is just positioned left or right differently from the normal layout.

Second, punctuation is not emphasized and in general is left out. (Most punctuation in our translations does not come from the Greek manuscripts.)

### Greetings

As we begin, make note that greetings in letters don’t follow the usual rules of indention we follow in structuring because they usually are not complete sentences. Therefore, in a greeting, we place the author **and** recipients at the left margin. Then any further description of the author or recipient is placed below and indented. For example, “a bond-servant of Jesus Christ, and brother of James” describe Jude, so they are positioned under “Jude.” “Beloved in God the Father, and kept for Jesus Christ” describe those who are the called.

1 Jude  
    a bond-servant of Jesus Christ  
    and  
    brother of James  
    to those who are the called  
        beloved in God the Father  
        and  
        kept for Jesus Christ

## Complete Thoughts, Independent Clauses

To decide how to position the text to see the flow of thought in the body of the letter, begin by considering the immediate grammatical context. Always place the complete thoughts (independent clauses) at the left margin of the paper. A complete thought or independent clause has a subject (someone or something) and an action and sometimes an object of that action. See verses 2-4. The statements starting at the left margin are complete thoughts.

- 2 May mercy  
and  
peace  
and  
love be multiplied to you
- 3 Beloved  
while I was making every effort to write you  
about our common salvation  
I felt the necessity to write to you  
appealing that you contend earnestly for the faith  
which was once for all handed down  
to the saints
- 4 For certain persons have crept in unnoticed  
those who were long beforehand marked out for this condemnation  
ungodly persons  
who turn the grace of our God into licentiousness  
and  
deny our only Master and Lord  
Jesus Christ

## Supporting Thoughts, Dependent Clauses

As often as possible, indent the supporting thoughts (dependent clauses) under or over the word or thought they describe. These supporting thoughts usually tell us **when**, **where**, **why**, or **how** something is done or give more information describing someone or something.

For example, in verse 3, “while I was making every effort to write you about our common salvation” answers **when** he “felt the necessity to write to you appealing that you contend earnestly for the faith.” So, it is placed above and indented to the right over the action, “felt the necessity to write.”

“About our common salvation” describes **what** Jude was making every effort to write about, and “appealing that you contend earnestly for the faith” describes **what** Jude “felt the necessity to write” to them.

In verse 4 “For” indicates a supporting statement (that must be indented) except when “for”

occurs in the phrases “For this reason” and/or “For this purpose.” In other words, when a thought begins with the word “For,” it is usually something telling you **why** something else just said is true.

For example, look at verses 3 and 4. All of verse 4 answers **why** Jude felt the necessity to write that they contend earnestly for the faith. The “For” implies a reason **why** for what has just been said in verse 3.

- 3 Beloved  
     while I was making every effort to write you  
   about our common salvation  
 I felt the necessity to write to you  
     appealing that you contend earnestly for the faith  
   which was once for all handed down  
   to the saints
- 4 For certain persons have crept in unnoticed  
     those who were long beforehand marked out for this condemnation  
     ungodly persons  
         who turn the grace of our God into licentiousness  
         and  
         deny our only Master and Lord  
                 Jesus Christ

As you read, always consider whether a *who*, *what*, *when*, *where*, *why*, or *how* kind of question is being answered by the text. Statements that answer *when*, *where*, *why*, or *how* are supporting statements. Statements that answer *who* or *what* must be evaluated further, since they can be either complete or supporting statements.



JUDE STRUCTURED OBSERVATION WORKSHEET

- 1 Jude  
a bond-servant of Jesus Christ  
and  
brother of James  
To those who are the called  
beloved in God the Father  
and  
kept for Jesus Christ
- 2 May mercy  
and  
peace  
and  
love be multiplied to you
- 3 Beloved  
while I was making every effort to write you  
about our common salvation  
I felt the necessity to write to you  
appealing that you contend earnestly for the faith  
which was once for all handed down to the saints
- 4 For certain persons have crept in unnoticed  
those who were long beforehand marked out  
for this condemnation  
ungodly persons  
who turn the grace of our God into licentiousness  
and  
deny our only Master  
and  
Lord  
Jesus Christ



5 Now  
I desire to remind you  
    though you know all things once for all  
that the Lord  
    after saving a people out of the land of Egypt  
subsequently destroyed those  
    who did not believe

6 And  
angels who did not keep their own domain  
    but  
abandoned their proper abode

He has kept  
    in eternal bonds  
    under darkness  
for the judgment of the great day  
    just as Sodom  
    and  
Gomorrhah  
    and  
the cities around them  
    since they  
    in the same way as these  
indulged in gross immorality  
    and  
went after strange flesh  
are exhibited as an example  
    in undergoing the punishment  
    of eternal fire





- 1:8 Yet in the same way these men also by dreaming defile the flesh and reject authority and revile angelic majesties
- 1:9 But Michael the archangel when he disputed with the devil and argued about the body of Moses did not dare pronounce against him a railing judgment but said "The Lord rebuke you"
- 10 But these men revile the things which they do not understand and the things which they know by instinct like unreasoning animals by these things they are destroyed
- 11 Woe to them For they have gone the way of Cain and for pay they have rushed headlong into the error of Balaam and perished in the rebellion of Korah



- 12 These are the men who are hidden reefs in your love feasts  
when they feast with you  
without fear  
caring for themselves  
clouds without water  
carried along by winds  
autumn trees without fruit  
doubly dead  
uprooted  
wild waves of the sea  
casting up their own shame like foam  
wandering stars  
for whom the black darkness has been reserved forever
- 13
- 14 *It was also about these men that Enoch*  
in the seventh *generation* from Adam  
prophesied saying “Behold  
the Lord came with many thousands of His holy ones  
to execute judgment upon all  
and  
to convict all the ungodly  
of all their ungodly deeds  
which they have done in an ungodly way  
and  
of all the harsh things  
which ungodly sinners have spoken  
against Him”
- 15
- 16 These are grumblers  
finding fault  
following after their *own* lusts  
they speak arrogantly  
flattering people for the sake of *gaining an advantage*



- 17 But you beloved ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ that they were saying to you
- 18 “In the last time there will be mockers following after their own ungodly lusts”
- 19 These are the ones who cause divisions worldly-minded devoid of the Spirit
- 20 But you beloved building yourselves up on your most holy faith praying in the Holy Spirit keep yourselves in the love of God
- 21 waiting anxiously for the mercy of our Lord Jesus Christ to eternal life
- 22 And have mercy on some who are doubting
- 23 save others snatching them out of the fire and have mercy on some with fear hating even the garment polluted by the flesh



- 24 Now  
to Him who is able to keep you from stumbling  
and  
to make you stand in the presence of His glory  
blameless with great joy
- 25 to the only God our Savior  
through Jesus Christ our Lord  
*be* glory  
majesty  
dominion  
and  
authority  
before all time  
and  
now  
and  
forever  
Amen





THE AUTHOR AND THE RECIPIENTS

Author	
Recipients	
What God Has Done or Promises to Do for Them	
What the Recipients Are to Do	

THE UNGODLY

Their Description	Their Judgment	Their Comparison and Their Contrast	Insights from 2 Peter