



Teaching Jude

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: '**a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result**'. However, while most people understand that '**there is one interpretation but many applications of the word of God**', they fail to separate the procedures of each. And, as a result, they fail to separate the '**one interpretation of the word of God**' from the '**many applications of the word of God**'. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of Jude

Epistle Theme: Beware of false doctrine and false teachers within the church

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world". The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

There are different opinions as to exactly which *Jude* wrote this book. Some claim that he is: '*The author of this Epistle is generally supposed to be the apostle called "Judas, the brother of James in Luke 6:16, and "Lebbeus, whose surname was Thaddeus," in Matthew 10:3*'. Others claim that he is: '*If James was the first of the four persons mentioned as the brethren of the Lord in Matthew 13:55, this Judas was the last of these four, and the Son of a Mary (not the Virgin) who stood by the Cross*'. As with the book of Hebrews, God does not make it clear which person He used when God wrote this epistle. This type of speculation is used by the devil to distract us from the message of the epistle.

Jude is warning us against [false prophets](#) which include the [antichrists](#) of [1John](#) and [2John](#). (Jesus linked "false prophets" to "antichrists" in [Matthew 24:24](#) and [Mark 13:22](#).) A true Biblical [antichrist](#) is not in the Book of Revelation or in some political office but he is "crept in unawares" and is preaching doctrinal error from '*Bible believing, fundamental (right religious) pulpits*'. Other [false prophets](#) are also preaching doctrinal error to God's people and differ from the [antichrists](#) only in the type of error they preach. They try to keep God's people looking at the wrong things so that they remain "unaware" of the error being taught. Jude warns us to not stay "unaware" while these [false prophets](#) steal away the "faith which was once delivered unto the saints".

Jude warns us of the dangers that come from these [false prophets](#) (punishment from God) and how to identify them so that we can avoid following them. The main name for God that Jude uses is "Lord". This is the role of God that makes and enforces (judges) Laws. These [false prophets](#) lead people into violating God's Law so that God has to punish them even if they are saved ([Hebrews 10:26-31](#)).

For further research in these people that Jude talks about, please see the following verses which tell us about [false prophets](#): [Jeremiah 5:31](#); [6:13](#); [8:10](#); [14:14](#); [37:13](#); [Lamentations 2:14](#); [Micah 2:11](#); [Matthew 7:15](#); [Matthew 24:11](#), [Matthew 24:24](#); [Mark 13:22](#); [Luke 6:26](#); [Acts 13:6](#); [2Peter 2:1](#); [1John 4:1](#); [Revelation 16:13](#); [19:20](#); [20:10](#). In addition, please also see the Doctrinal Study called: [False Things according to the Bible](#).

Notice that all of the Old Testament references are from Jeremiah, except one from Micah. Jeremiah preached just before the captivity to people who were so sure that their outward religious acts made them acceptable to God that they refused to believe the evidence of the first three of four times that people went into captivity. Micah is supposed to be a contemporary of Isaiah who preached the same thing as Isaiah. However, while Isaiah preached to Judah, Micah preached to Israel (just before they went into captivity).

In the New Testament we find these verses from the Gospels through Revelation, which means that this is an ever-present danger of the church age. Where God dealt with the entire nations of Judah and Israel in the Old Testament, He deals with the individual saved person in the New Testament. Where the nations of Judah and Israel went into captivity on the Old Testament, the individual saved person goes into

captivity in the New Testament. Just look at how prevalent addiction is amongst God's people. They have been personally taken into a personal captivity by believing the false message of *false prophets* who claim that '*God will understand*' about their playing with sin. All of the '*fundamental Bible believers*' are ready to say '*Amen!!*' about '*liberal compromisers*' until they face how often the same addictions are found among '*fundamental Bible believers*', including preachers. This is a message for the individual saved person of today.

Jude wanted to write a letter of encouragement but God required him to write a letter of warning instead. Jude offers blessings from God of "*Mercy unto you, and peace, and love, be multiplied,*" but these are only offered to those saved people who obey the commandments of this epistle because most people will not want to obey. That is: we must "*pull out of the fire*" people whose flesh makes them want to live the wrong way and who are following "*mockers*" whom are "*sensual, having not the Spirit, and who justify a life of walking after their own ungodly lusts*". Jude is warning us against these "*false teachers*" who are in the church and is telling us that we each personally "*should earnestly contend for the faith which was once delivered unto the saints*". It is not enough to avoid or reject the error but we are to fight "*earnestly*" against the error.

Jude warns us that "*there are certain men crept in unawares,*" which means that they are within the church. Jude then warns us how God has brought judgment in the past, and it did not matter what type of being sinned nor did it matter what type of relationship they had with God. Therefore, it should be obvious that we also should expect judgment if we live the same sinful lifestyle. Jude describes this lifestyle with words like: "*ungodly, lasciviousness, denying, believed not, kept not, fornication, strange flesh, filthy dreamers, despise, speak evil, corrupt, greedily, gainsaying, without fruit, twice dead, plucked up by the roots, raging, murmurers, complainers, walking after their own lusts, speaketh great swelling words, having men's persons in admiration because of advantage, sensual, having not the Spirit*". It should be obvious, just from this list of words, that the people who follow these "*false teachers*" engage in all types of sinful lifestyles.

God's people live these sinful lifestyles because they believe that lie that '*God will understand*' and that there will be '*no judgment*'. Jude warns that saved people are first led into this error by "*denying the only Lord God*". That is: they "*deny*" that God commands us to live a holy and righteous lifestyle and will judge His people for disobedience. Jude also warns that saved people are led into this error by "*denying our Lord Jesus Christ*". That is: they "*deny*" that "*Jesus*" shows us, in the Gospels, "*how to live in the flesh using the power of the Holy Spirit*". They also "*deny*" that "*Christ*" causes us to mature spiritually if we remain "*In Christ*". Finally, they also "*deny*" that "*our Lord*" will judge our "*works*" at the "*judgment Seat of Christ*" (Romans 14:10; 2Corinthians 5:10), which includes the potential judgment which results in more than 1,000 years of tears.

Jude tells us how to avoid this error in the closing of his epistle. Jude tells us to first be sure that we keep our relationship with God when he says: "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*". Next Jude tells us to reach out to others when he says "*And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh*". Finally, Jude tells us to glorify God as the true being that enables us to do anything good which we do. Jude ends with "*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen*". We are to do our part even while we recognize that it is truly God's power which enables us and keeps us.

Sentence Summary:

1. **C1-S1** (Verse 1-2): Opening salutations.
 - a. The word: "Jude" means: 'As already explained, there is argument as to exactly which man this was. That argument is used by devils to distract from the message of this epistle. Any time that there is an argument about the author, the important message of the epistle is ignored while people argue over what can not be resolved so many years after the epistle was originally written.'
 - b. The phrase: "the servant of Jesus Christ" means: 'This is his main job. This is Whose doctrine He is delivering and he is not writing his own religious opinion'.
 - c. The phrase: "and brother of James" means: 'Apparently, there was more than one Jude when this epistle was written and possible confusion over the author. At the time this epistle was written, this phrase was sufficient to identify the true author. It no longer is and, since we do not know the character of the different people, it is no longer a critical information. What is important is the message of the epistle'.
 - d. The phrase: "to them that are sanctified by God the Father" means: 'These people have been set aside from the desires and sins of this world and from the lusts of the flesh. They have been set aside unto the service of God. Jude is not writing to the lost nor to the carnal but to spiritually mature saved people who are leaders in their local churches. His message is for them to beware and to steer the less spiritually mature away from false prophets and doctrinal error'.
 - e. The phrase: "and preserved in Jesus Christ" means: 'These people are kept spiritually pure ("preserved") through the ongoing personal relationship with "Jesus Christ"'.
 - f. The phrase: "and called" means: 'These people have received a ministry from "Jesus Christ"'.
 - g. The phrase: "Mercy unto you, and peace, and love, be multiplied" means: 'The definitions of these words are in the Detailed Note for this sentence. The difference from most other places where we see these blessings offered is that Jude says that they are to be "multiplied" to people who obey the doctrine of this epistle. This is, to people who avoid false prophets and doctrinal error and who steer the less spiritually mature away from false prophets and doctrinal error. As explained in the Detailed Note for this sentence, those who teach the next generation and teach them to pass truth on to the generation after them, receive "multiplied" blessings'.
2. **C1-S2** (Verse 3): Why Jude wanted to write.
 - a. The phrase: "Beloved" means: 'These people are loved by God because of their obedience. They are not God's children who receive His "wrath" because of their disobedience'.
 - b. The phrase: "when I gave all diligence to write unto you of the common salvation" means: 'Jude was consistent and studied hard before writing to make sure that he sent the message from "Jesus Christ" and not his own message nor the message of religion'.
 - c. The phrase: "it was needful for me to write unto you" means: "'Jesus Christ" made it very clear that Jude was to write and that he was to write the message of this epistle'.
 - d. The phrase: "and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" means: 'This is a primary action required of saints, according to the message of this epistle. Yes, there are other primary jobs such as giving the true Gospel message to the lost. However, the job of this epistle can not be neglected while the other jobs are done'.
3. **C1-S3** (Verse 4): Why Jude is actually writing.

- a. The phrase: "For there are certain men crept in unawares" means: 'These are in the church. They snuck in ("crept in unawares"). They lied and professed to believe one thing while they truly believed doctrines from devils. And, while in the church, they spread doctrinal error'.
 - b. The phrase: "who were before of old ordained to this condemnation" means: 'There are certain people who refuse correction from God. And, when they do it enough times, God hardens their hearts into that error. God then uses them to test His other children'. That is the true meaning of this phrase. God "ordains" them to preach their error and test His true children.
 - c. The phrase: "ungodly men" means: 'They are going against the doctrine and ministry and truth of God'. These people claim to be saved but are liars and lost.
 - d. The phrase: "turning the grace of our God into lasciviousness" means: 'Read [Romans 6](#). They preach that they increase God's "grace" by doing more sin because they force God to give them more "grace"'. Paul clearly writes that that is a lie from the devil. These people claim that they can live a life dedicated to their lusts of the flesh because of God's "grace"'.
 - e. The phrase: "and denying the only Lord God" means: 'They deny His right to make laws for them to obey and they deny that he will judge all disobedience and punish all disobedience'.
 - f. The phrase: "and our Lord Jesus Christ" means: 'God the Father told us to hear "our Lord Jesus Christ". Denying Him is denying God the Father'.
4. [C1-S4](#) (Verse 5): Evidence from the past of God's judgment on His people.
- a. The phrase: "I will therefore put you in remembrance" means: 'God uses repetition because we forget. Jude is reminding them, and writing for those people who might not have heard, of the way that God truly judges sin done by people who claim to be children of God'.
 - b. The phrase: "though ye once knew this" means: 'It does not hurt to be reminded of truth'.
 - c. The phrase: "how that the Lord" means: 'This is the role of God which is always used in judgment'.
 - d. The phrase: "having saved the people out of the land of Egypt" means: 'He saved them and demanded that they obey His law'. Even before they left the mount, many were killed for worshipping the golden calf.
 - e. The phrase: "afterward destroyed them that believed not" means: 'During the forty (40) years of wandering, every Jew of the generation which refused to enter the promised land again refused to act in faith and were killed for that sin'.
5. [C1-S5](#) (Verse 6): Jude uses "angels" as examples.
- a. Our sentence adds another example of God's judgment.
 - b. The phrase: "And the angels which kept not their first estate" means: 'An "estate" is a place to live. These angels refused to stay in the place where God put them in Heaven and God kicked them out and called them devil'.
 - c. The phrase: "but left their own habitation" means: 'Perverts try to claim that this phrase is talking about devils having sex with women but "Jesus" made it clear that angels don't participate in sex. No, they left the "habitation" that God gave them and tried to take a higher place in Heaven'.
 - d. The phrase: "he hath reserved in everlasting chains under darkness unto the judgment of the great day" means: 'God has restricted them but God has not yet punished them like He will do in the future'.
6. [C1-S6](#) (Verse 7): Jude uses "Sodom and Gomorrah" as examples.
- a. Our sentence adds another example of God's judgment.
 - b. The phrase: "Even as Sodom and Gomorrha, and the cities about them in like manner" means: 'These places of sin were judged as an example to us'.
 - c. The phrase: "giving themselves over to fornication" means: 'They chose sinful relationships'.
 - d. The phrase: "and going after strange flesh" means: 'They went against the design of God in how they used their flesh for sex'.

- e. The phrase: "are set forth for an example" means: "This is why God judged them and recorded it in "the word of God".
 - f. The phrase: "suffering the vengeance of eternal fire" means: "They are in Hell now and will be moved to the "lake of fire".
7. **C1-S7** (Verse 8): People today are just as sinful as those judged in the past.
- a. The phrase: "Likewise also these filthy dreamers defile the flesh" means: 'In the same way as people did in "Sodom and Gomorrha", people of that day, and people of today ("these filthy dreamers") still use their flesh against God's design ("defile the flesh") and believe that God will not punish their attitudes and actions ("dreamers")'. God does not change (**Malachi 3:6; Hebrews 13:8**). Since God brought judgment upon "Sodom and Gomorrha", people of today should expect a similar judgment.
 - b. The phrase: "despise dominion" means: They despise God-appointed people in authority and power because they refuse to obey the laws which those people are appointed to enforce'.
 - c. The phrase: "and speak evil of dignities" means: 'They also "speak evil" of the people that God has put into positions as His ministers'. This includes government officials who we disagree with.
8. **C1-S8** (Verse 9): Even "Michael the archangel" used God's authority, and not his own power, to fight evil.
- a. The phrase: "Yet Michael the archangel" means: 'He has far more power than any human being who is alive today'.
 - b. The phrase: "when contending with the devil he disputed about the body of Moses" means: 'No human being is as evil as Satan'.
 - c. The phrase: "durst not bring against him a railing accusation" means: 'In spite of these differences, "Michael the archangel" did not act as foolish as many people act'.
 - d. The phrase: "but said, The Lord rebuke thee" means: "'Michael the archangel" called on God's power and authority to rebuke someone with a higher position'.
9. **C1-S9** (Verse 10): How these false prophets are different from "Michael the archangel".
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Jude explains how foolish people do not follow the example of "Michael the archangel".
 - b. The phrase: "But these speak evil of those things which they know not" means: 'These people have no idea what they are talking about, nor do they understand the consequences of their words, yet they open their mouths to talk foolishness'.
 - c. The phrase: "but what they know naturally, as brute beasts" means: 'They use no more wisdom than is given to "natural brute beasts". They have access to true spiritual wisdom, but refuse to use it'.
 - d. The phrase: "in those things they corrupt themselves" means: 'The results, which they ignore and deny, is corruption of themselves'.
10. **C1-S10** (Verse 11) says: "Woe unto them!". This is God's warning to false prophets.
11. **C1-S11** (Verse 11): Prior judgment of similar false prophets. Our sentence says: "for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" means: 'The word "for" means this is why God gives them a warning. God already brought judgment upon such behavior'. Please see the Detailed Note for more on this sentence.
12. **C1-S12** (Verse 12-13): Keeping this type of people in church brings their stain upon us. Please see the Detailed Note for more on this sentence.
- a. The phrase: "These are spots in your feasts of charity, when they feast with you" means: 'This is the spiritual consequence to the church when the church allows these people to stay without consequence'.
 - b. The phrase: "feeding themselves without fear" means: 'This is how they act because they have no fear of God nor of man'.
 - c. The phrase: "clouds they are without water, carried about of winds; trees whose fruit withered, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars" means: 'These are several symbolic

- phrases to express how they are spiritually'. Please see the Detailed Note for more on these phrases.
- d. The phrase: "to whom is reserved the blackness of darkness for ever" means: 'They will be cast into the "lake of fire", which has no light'.
13. **C1-S13** (Verse 14-15): God started this warning with Enoch. This is a prophecy of the return of "Christ" and the judgment that He will bring against all the people and armies which follow the "beast" of **Revelation**.
 - a. The phrase: "And Enoch also, the seventh from Adam" means: 'He is in the *'Hall of Faith'* with the testimony that "he pleased God"'.
 - b. The phrase: "prophesied of these, saying" means: 'Jude is using a source which is not in "the word of God". I am not denying his written statement because it is in "the word of God". Thus, God approved His writing this to us even though we no longer have his original document'.
 - c. The phrase: "Behold" means: 'Pay close attention'.
 - d. The phrase: "the Lord cometh with ten thousands of his saints" means: 'This is a prophecy of the return of "Christ"'.
 - e. The phrase: "To execute judgment upon all" means: "'Christ" is going to do this as the first step of establishing His reign'.
 - f. The phrase: "and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" means: 'This is what the judgment is about. They deliberately made themselves the enemies of God and worked to turn others towards obeying devils. Therefore, their judgment is only just.'
 14. **C1-S14** (Verse 16): How to become an "ungodly sinner".
 - a. The phrase: "These are murmurers, complainers" means: 'They do not directly attack God but work in the shadows turning people against God'.
 - b. The phrase: "walking after their own lusts" means: 'The everyday small actions of their lives are devoted to fulfilling their own lusts'.
 - c. The phrase: "and their mouth speaketh great swelling words" means: 'They speak words which fill people with pride, which causes God to resist the people'.
 - d. The phrase: "having men's persons in admiration because of advantage" means: 'They are more concerned with approval from men than they are with approval from God'.
 15. **C1-S15** (Verse 17-18): How to **not** to become an "ungodly sinner".
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Where the prior sentence told us what the "ungodly" say, this sentence. tells us the different message from "the apostles of our Lord Jesus Christ".
 - b. The phrase: "But, beloved" means: 'Jude is writing to the saved people who are loved by God because of their obedience'.
 - c. The phrase: "remember ye the words which were spoken before of the apostles of our Lord Jesus Christ" means: 'Remember the commands and doctrine from the highest human authority given to us by "our Lord Jesus Christ"'.
 - d. The phrase: "How that they told you there should be mockers in the last time" means: 'They warned us of people who would have this attitude'.
 - e. The phrase: "who should walk after their own ungodly lusts" means: 'They warned us of people who would have these actions'.
 16. **C1-S16** (Verse 19): How to identify false prophets.
 - a. The phrase: "These be they who separate themselves" means: 'They do not actively participate in the outreach ministries of the church'.
 - b. The phrase: "sensual" means: 'They are concerned with the lusts of the flesh'.
 - c. The phrase: "having not the Spirit" means: 'They do obey God's "Holy Spirit"'.
 - d. The phrase: "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence tells us how we are to act differently from the actions described in the prior sentence.
 17. **C1-S17** (Verse 20-21): How to avoid following false doctrine.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence tells us how we are to act differently from the actions described in the prior sentence.

- b. The phrase: "But ye, beloved" means: 'Jude is writing to the saved people who are loved by God because of their obedience. He is writing how each and every one of us is to act in a personal manner'.
 - c. The phrase: "building up yourselves on your most holy faith" means: 'Our "faith" is to be based upon God's character in us which makes us "holy". That is how we "build it up"'
 - d. The phrase: "praying in the Holy Ghost" means: 'Our prayers are to be in a proper relationship with God's "Holy Ghost"'
 - e. The phrase: "Keep yourselves in the love of God" means: 'Our life is to be on obedience to the commands of God'. ([John 14:15](#); [John 15:10](#)).
 - f. The phrase: "looking for the mercy of our Lord Jesus Christ unto eternal life" means: 'We receive this "mercy" when we obey the orders from "our Lord Jesus Christ", which come through God's "Holy Ghost". This obedience increases the amount of "eternal life" that we have and increases our everlasting position in Heaven'.
18. [C1-S18](#) (Verse 22-23): How to act while avoiding false doctrine.
- a. The phrase: "And of some have compassion" means: 'Some saved people have this emotion for the lost and it motivates them to give out the Gospel'.
 - b. The phrase: "making a difference" means: 'The true Gospel is what "makes a difference" in the lives of the lost'.
 - c. The phrase: "And others save with fear" means: 'Others give out the Gospel because they are afraid that others will go to Hell or they are afraid of the judgment of God upon themselves if they disobey'.
 - d. The phrase: "pulling them out of the fire" means: 'These people reach the greatest sinners'.
 - e. The phrase: "hating even the garment spotted by the flesh" means: 'They don't want to participate in the lusts of the flesh but lead others into a different lifestyle'.
19. [C1-S19](#) (Verse 24): Do all to the glory of God.
- a. The word "Now" means: 'After you understand what came before this sentence in this epistle'. This promise is only made to the people who understand and obey this epistle.
 - b. The phrase: "unto him that is able to keep you from falling" means: 'Do this sentence because God preserves you'.
 - c. The phrase: "and to present you faultless before the presence of his glory with exceeding joy" means: 'Do this sentence because God perfects you'.
 - d. The phrase: "To the only wise God our Saviour" means: 'Do this sentence because God saves you and gives you wisdom'.
 - e. The phrase: "be glory and majesty" means: 'Give all "glory and majesty" to God. There is no being who can match Him'.
 - f. The phrase: "dominion and power" means: 'Recognize that He is the ultimate authority and He has more power than all other beings combined'.
 - g. The phrase: "both now and ever" means: 'Recognize that what is true now will be true forever'.
20. [C1-S20](#) (Verse 25) says: "Amen". Every time that this word is found in the Bible it doubles what was just said prior to it. That makes the prior saying something which everyone must believe and something which we all will be judged for, by God, based upon our true belief or unbelief.
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God in Jude

of God:	
Grace	<u>1:4</u>
Love	<u>1:21</u>
only wise God our Saviour	<u>1:25</u>
sanctified by God the Father	<u>1:1</u>
denying the only Lord God	<u>1:4</u>

Q&A for Jude Class

1. Why did Jude write this epistle?
 - a. Jude wanted to write a letter of encouragement but God required him to write a letter of warning instead.
2. What are the conditional requirements for receiving God's blessings and why are they stated?
 - a. The blessings of "*Mercy unto you, and peace, and love, be multiplied*" are only offered to those saved people who obey the commandments of this epistle because most people will not want to obey.
3. What is the main action which Jude tells us that we are to do here in this life?
 - a. We each personally "*should earnestly contend for the faith which was once delivered unto the saints.*"
4. Why is Jude commanding us to do this and against whom are we to "*contend*"?
 - a. We are to "*contend*" because of doctrinal which is error taught by false teachers who are within the church.
5. How do we know that these false teachers are within the church?
 - a. Jude tells us that "*there are certain men crept in unawares.*"
6. In the end of this epistle, Jude tells us how to avoid the doctrinal error which he is warning us against. What are his three steps?
 - a. "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" (1:20-21).
 - b. "*And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.*" (1:22-23).
 - c. "*Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever*" (1:24).
7. What evidence does Jude give to back his claim that God will judge His saved people who follow the doctrinal error from these false teachers?
 - a. Jude reminds us of records from scripture that "*how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not*".
 - b. Jude also reminds us of records from scripture that "*the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*".
 - c. Jude also reminds us of records from scripture about the judgment upon "*Sodom and Gomorrhah*".
8. Jude warns us to use the right way when we "*contend*" and gives us an example of God's servant "*contending*" the right way. How are we to "*contend*" and what is Jude's example?
 - a. We are to "*contend*" using the power of "*the Lord*" as "*Michael the archangel, when contending with the devil*".
9. How do we know that God provided warning before bringing judgment upon anyone?
 - a. Jude tells us, "*Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him*".
10. How are we to identify the sinful lifestyle taught by these false teachers?
 - a. Their teaching justifies sinful lifestyles described as: *ungodly, lasciviousness, denying, believed not, kept not, fornication, strange flesh, filthy dreamers, despise, speak evil, corrupt, greedily, gainsaying, without fruit, twice dead, plucked up by the roots, raging, murmurers, complainers, walking after their own lusts, speaketh great swelling words, having men's persons in admiration because of advantage, sensual, having not the Spirit.*

Questions for Jude Class

1. Why did Jude write this epistle?
 - a.
2. What are the conditional requirements for receiving God's blessings and why are they stated?
 - a.
3. What is the main action which Jude tells us that we are to do here in this life?
 - a.
4. Why is Jude commanding us to do this and against whom are we to "*contend*"?
 - a.
5. How do we know that these false teachers are within the church?
 - a.
6. In the end of this epistle, Jude tells us how to avoid the doctrinal error which he is warning us against. What are his three steps?
 - a.
 - b.
 - c.
7. What evidence does Jude give to back his claim that God will judge His saved people who follow the doctrinal error from these false teachers?
 - a.
 - b.
 - c.
8. Jude warns us to use the right way when we "*contend*" and gives us an example of God's servant "*contending*" the right way. How are we to "*contend*" and what is Jude's example?
 - a.
9. How do we know that God provided warning before bringing judgment upon anyone?
 - a.
10. How are we to identify the sinful lifestyle taught by these false teachers?
 - a.

Prophecies in Jude:

[Jude 1:14-15](#) say: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him”. This is a prophecy of the return of Christ and the judgment that He will bring against all the people and armies which follow the beast of [Revelation](#).

Promises in Jude

[Jude 1:24-45](#) say: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever”. This promise is only made to the people who understand and obey this epistle.