

## CRITICAL STUDY OF JUDE

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INTRODUCTION: JUDE DEALS PRIMARILY WITH FALSE TEACHERS THAT HAD CREPT IN AMONG THE SAINTS, (JUDE 4-16). THEY AND THEIR DOCTRINE IMPERILED THE TRUTH AND THE GOOD MORALS OF THE EARLY CHURCH. JUDE PLACES MORE EMPHASIS ON RENOUNCING AND THREATENING THAN REFUTING. JUDE USES TRIADS IN TEACHING.

THE AMERICAN STANDARD VERSION IS THE BASIS OF THIS STUDY.

DATE OF JUDE: IT IS FELT THAT A. D. 75 IS THE CLOSEST DATE THAT CAN BE FIXED FOR ITS WRITING.

PURPOSE AND PLAN: JUDE IS MUCH CONCERNED ABOUT "THE FAITH ONCE DELIVERED." HE GIVES AMPLE ILLUSTRATIONS SHOWING GOD'S CONDEMNATION OF SIN AND FALSE TEACHING. AND FINALLY HE ENCOURAGES SPIRITUAL GROWTH AND SOUL WINNING.

### THE OUTLINE:

SALUTATION, 1, 2.

1. THE GENERAL ADMONITION TO CONTEND FOR THE FAITH, 3, 4.
  2. THE HISTORICAL PROOF THAT GOD JUDGES THE WICKED, 5, 7.
  3. THE STERN DENUNCIATION OF THE FALSE TEACHERS AND THEIR TEACHING, 8-13.
  4. THE EXAMPLES WHICH ASSURE THE GOD WILL JUDGE THE WICKED, 14-19.
  5. THE EARNEST ADMONITION TO SPIRITUAL GROWTH AND SOUL WINNING, 20-23.
- THE DOXOLOGY, 24, 25.

SALUTATION, 1, 2.

JUDE - NO APOSTLE, CF. 17-18; CF. JO. 7:5; ACTS 1:13-14, MK. 6:3, MATT. 13:55.

THIS JUDE IS NOT TO BE CONFUSED WITH THE SIX OTHER JUDES OF THE NEW TESTAMENT.

SERVANT - BOND SERVANT, A SLAVE, CF. JN. 8:32-36. OCCURS IN THE INTRODUCTION OF ROM., PHIL., TIT., JAMES, AND II PETER.

BROTHER OF JAMES - JAMES HAD MORE PROMINENCE THAN DID HIS FATHER, CF. JAMES AVOIDING PHYSICAL RELATION TO JESUS IN HIS EPISTLE.

LOVED - CF. JN. 3:16, EPH. 1:4. PERFECT TENSE.

KEPT - "TO GUARD OR HOLD FIRMLY," PERFECT TENSE, CF. JN. 17:11.

MERCY - GOD'S "IMMEDIATE AND SPECIAL REGARD TO THE MISERY, (OF MAN), WHICH IS THE CONSEQUENCE, (OF SIN)." "GOD LOVED (PITING LOVE-MERCY). HE GAVE (GRACE EXPRESSED) HIS SON."

PEACE - "TO JOIN," EPH. 2:14-16. PERHAPS "JOIN" TO SAINTS, A STATE OF TRANQUILITY.

LOVE - "BELOVED ONES," PECULIAR TO JUDES'S SALUTATION.

MULTIPLIED - INCREASING ABUNDANCE.

I. THE GENERAL ADMONITION TO CONTEND FOR THE FAITH, 3, 4.

DILIGENCE - "MAKING ALL DILIGENCE," TO HASTEN, DESIRE EARNESTLY, INVOLVES ACTION AS WELL AS WISH. PRESENT TENSE, (TO WRITE, FIRST WRITING.)

COMMON - "TO BECOME A SHARER, PARTNER POSSESSED IN COMMON WITH ALL."

TO WRITE - FIRST "WRITING" IN PRESENT TENSE - CONTINUOUS ACTION, THIS "WRITE" IS AORIST TENSE IMPLYING AN ACT PERFORMED AT ONCE (NOT PREPARED AT LEISURE LIKE FIRST "WRITING.")

CONSTRAINED - NECESSITY, "COMPEL, DRIVE TO, CONSTRAIN."

FOUR DIVINE ASSERTIONS CONCERNING "THE FAITH":

1. EXISTENCE OF BODY OF TRUTH TERMED "THE FAITH." Cf. Rom. 1:17.
2. NO REVISIONS, COMPLETE - NO ADDITIONS. "ONCE." Cf. Rev. 1:8, 1:17
3. AUTHORITY OF GOD "ONCE DELIVERED."
4. THE TRUSTEES - "THE SAINTS."

EARNESTLY CONTEND - "STRIVE, AGONIZE." USED BY SECULAR WRITERS FOR CONTENDING IN THE GRECIAN GAMES. Cf. 1 Pet. 3:15 (PRESENTING A VERBAL DEFENSE AS A DEFENSE ATTORNEY).

ONCE - "ONCE FOR ALL."

DELIVERED - "TO GIVE OVER INTO POWER OR USE, TO DELIVER TO ONE SOMETHING TO KEEP, USE, TAKE CARE OF, MANAGE."

SAINTS - SET ASIDE TO THE SERVICE OF DEITY. (WE ARE THE DEPOTS OF TRUTH. Cf. Col. 3:16 A.

Vs. 4 GIVES REASON FOR OUR EARNEST CONTENDING OF FAITH.

CERTAIN MEN CREPT IN - LIT. "TO ENTER IN ALONG SIDE." THEY CAME IN THE SIDE DOOR.

ORDAINED - "TO WRITE BEFORE HAND."

UNGODLY - "DESTITUTE OF REVERENTIAL AWE TOWARD GOD, IMPIOUS." Cf. PROFANE - COMMON, DOOR-STEP.

TURNING - "TO TRANSPOSE" ONE OF WHICH IS PUT IN PLACE OF ANOTHER.

LASCIVIOUSNESS - ACKNOWLEDGES NO RESTRAINTS, ON WHO DOES WHAT HIS ABRUPT CHANGE IN FEELING AND PERVERTED DESIRE MAY SUGGEST.

DENYING - "DISOWN," THROUGH FEAR OF DEATH OR PERSECUTION.

MASTER - "ABSOLUTE OWNER AND HAS UNCONTROLLED POWER OVER ANOTHER."

II. THE HISTORICAL PROOF THAT GOD JUDGES THE WICKED, 5-7.

A. FIRST EXAMPLE: ISRAEL AND UNBELIEF. Cf. Heb. 3:15-19.

B. SECOND EXAMPLE: ANGLES AND PROPER HABITATION.

ESTATE - PRINCIPALITY - "BEGINNING."

HABITATION - "DWELLING PLACE," PERSONAL, PRIVATE, UNIQUE POSSESSION.

LEFT - "DEPARTED FROM, LEAVE BEHIND." DECISION FINAL - NO ALTERING.

RESERVED - PERFECT TENSE, "COMPLETE AND CAREFUL GUARD."

CHAINS - "A BAND OR BOND," DETAINED IN A CERTAIN PLACE.

UNDER DARKNESS - "DARKNESS BROODING OVER ANGELS."

C. THIRD EXAMPLE: SODOM AND GOMORRAH AND STRANGE FLESH.

GIVING THEMSELVES OVER - "OUT AND OUT," GIVING ONE'S SELF UTTERLY; SATURATED WITH SIN; EXCESSIVE INDULGENCE.

FORNICATION - "TO PROSTITUTE THE BODY FOR HIRE." USED TO INCLUDE ALL UNLAWFUL SEXUAL RELATION.

STRANGE FLESH - "DIFFERENT KIND." Cf. Rom. 1:27, Lev. 18:22-23, 11 Pet. 2:10.

SET FORTH - (TO LIE EXPOSED) SUCH AS MEATS FOR GUEST OR CORPSE FOR BURIAL.

AS EXAMPLE - "DISPLAY OR EXHIBIT" HELD UP TO VIEW AS A WARNING.

SUFFERING - "TO HOLD OR PUT UNDER," PRESENT PARTICIPLE, STILL UNDERGOING THIS PUNISHMENT WHEN JUDE WROTE. BEING HELD UNDER ETERNAL FIRE. CITIES DESTROYED, BUT SOULS STILL SUFFERING.

VENGEANCE - "JUSTICE, A JUDICIAL DECISION, EXECUTION OF SENTENCE. DESTRUCTION OF CITIES COMPLETE, NEAREST APPROACH TO FINAL DESTRUCTION THAT CAN BE FOUND, YET. SOULS AWAIT JUDGEMENT AND THEN, HELL, Cf. Rev. 20:10-14. NOTICE JUDE'S USES OF THREES THUS FAR.

### III. THE STERN DENUNCIATION OF THE FALSE TEACHERS AND THEIR TEACHING, 8-13.

LIKEWISE - "IN LIKE MANNER," RESEMBLES THE INHABITANTS OF SODOM - PRACTICE SAME KIND OF VICES.

THOSE - REFERS BACK TO Vs. 4, "CERTAIN MEN."

DREAMING - "TO BEGUILF WITH SENSUAL IMAGES AND CARRIED AWAY TO AN IMPIOUS COURSE OF CONDUCT."

DEFILE - "TO POLLUTE, CONTAMINATE - SOIL."

FLESH - "SIN OF LICENTIOUS - IMMORALITY IN VIEW HERE. INDULGENCE TO CORRUPT PASSIONS AND APPETITES."

SET AT NOUGHT - "DESPISE - TO DO AWAY WITH SOMETHING LAID DOWN THE PRESCRIBED OR ESTABLISHED."

DOMINION - "ONE WHO IS SOVEREIGN OR SUPREME AUTHORITY." GOVERNMENT, GOD'S OR MAN'S. SEEMS AS IF ALL RESTRAINT IS TO BE REMOVED.

DIGNITIES - "SPLENDOR, BRIGHTNESS, PREEMINENCE." THOSE OF EXALTED RANK AND/OR OFFICE. CHRISTIANITY PRODUCES RESPECT FOR SUPERIORS.

RAIL - "SPEAK EVIL, OR REPROACHFULLY OF, REVILE."

MICHAEL-ARCHANGEL - CF. I THESS. 4:16. "RULING OR CHIEF ANGEL." NAME MEANS "WHO IS LIKE GOD?"

CONTENDING - "TO DISPUTE" CF. ACTS 11:2, 12

DISPUTE - "TO ARGUE", CONTENTION OF WORDS.

DURST - "TO DARE," NOT FROM FEAR OF DEVIL.

RAILING JUDGEMENT - "JUDGEMENT PRONOUNCED IN REPROACHFUL TERMS. IF IT WOULD BE RIGHT TO BRING SUCH AGAINST ANYONE SURELY IT WOULD BE THE DEVIL!"

REBUKE - "TO TAX WITH FAULT, RATE, CHIDE, REPROVE."

THEY KNOW NOT - (TWO WORDS FOR "KNOW" IN PASSAGE). FIRST MENTAL COMPREHENSION AND KNOWLEDGE. SECOND, TO UNDERSTAND BY DOING, THE CIRCUMSTANCES OF SENSUAL ENJOYMENT.

NATURALLY - "BY INSTINCT."

BRUTE BEASTS - "WITHOUT REASON," FOLLOW NO RESTRAINT OF PASSION OR INSTINCTS - AS A WILD ANIMAL. THE SPIRIT OF GOD IS TO CONTROL SUCH INSTINCTS.

CORRUPT - "TO DESTROY, RUIN."

WOE - "INTERJECTION OF DENUNCIATION."

WAY - "A COURSE OF CONDUCT, A WAY, MANNER OF THINKING, FEELING, DECIDING."

THE THREE REBELS OF THE PENTATEUCH AND SINS OF EACH:

- A. CAIN - BLOODLESS SACRIFICE.
- B. BAALAM - GOD IS MINISTER OF MAN'S CONSCIENCE RATHER THAN THE LORD OF DESTINIES.
- C. KORAH - ARROGANCE OF SELF-DEvised FAITH.

RAN RIOTOUSLY - "WERE POURED OUT," INDICATING A RECKLESS, ABANDONED DEVOTION.

ERROR - "A WANDERING, A STRAYING ABOUT, WHEREBY ONE LED ASTRAY FROM THE FAITH ROAMS HITHER AND THITHER, CF. II PET. 2:15.

GAIN SAYING - "TO SPEAK AGAINST, " HENCE TO CONTRADICT.

PERISH - MATT. 10:28, "TO BE DESTROYED."

HIDDEN ROCKS - ELEMENTS OF DANGER AND WRECK. USED OF ROCKS COVERED BY WATER.

LOVE FEASTS - "A COMMON MEAL EATEN BY EARLY CHRISTIANS IN CONNECTION WITH THEIR CHURCH SERVICES, FOR THE PURPOSE OF FOSTERING AND EXPRESSING BROTHERLY LOVE. JU. 12, II PET. 2:13". GREEK - ENGLISH LEXICON OF THE NEW TESTAMENT BY ARNDT AND GINGRICH.

1. THE NAME AND THE THING.

"AGAPE" - "THE NAME AGAPE OR "LOVE-FEAST," AS AN EXPRESSION DENOTING THE BROTHERLY COMMON MEALS OF THE EARLY CHURCH, THOUGH OF CONSTANT USE IN THE

PAST - CANONICAL LITERATURE FROM THE TIME OF IGNATIUS ONWARD, IS FOUND IN THE NEW TESTAMENT ONLY IN JUDE 12 AND IN 11 PET. 2:13. FOR THE EXISTENCE OF THE CHRISTIAN COMMON MEAL, HOWEVER, WE HAVE ABUNDANT NEW TESTAMENT EVIDENCE. THE "BREAKING OF BREAD" PRACTICED BY THE PRIMITIVE COMMUNITY IN JERUSALEM ACCORDING TO ACTS 2:42, 46, MUST CERTAINLY BE INTERPRETED IN THE LIGHT OF PAULINE USAGE, 1 COR. 10:16; 11:24, AS REFERING TO THE CEREMONIAL ACT OF THE LORD'S SUPPER. BUT THE ADDED CLAUSE IN VS. 46, "THEY TOOK THEIR FOOD WITH GLADNESS AND SINGLENESS OF HEART," IMPLIES THAT A SOCIAL MEAL WAS CONNECTED IN SOME WAY WITH THIS CEREMONIAL ACT. PAUL'S REFERENCES TO THE ABUSES THAT HAD SPRUNG UP IN THE CORINTHIAN CHURCH AT THE MEETINGS FOR THE OBSERVANCE OF THE LORD'S SUPPER, 1 COR. 11:20, 33, 34, MAKE IT EVIDENT THAT IN CORINTH AS IN JERUSALEM THE CELEBRATION OF THE RITE WAS ASSOCIATED WITH PARTICIPATION IN A MEAL OF A MORE GENERAL CHARACTER. AND IN ONE OF THE "WE" SECTIONS OF ACTS 20:11 WHERE LUKE IS GIVING PERSONAL TESTIMONY AS TO THE MANNER IN WHICH THE LORD'S SUPPER WAS OBSERVED BY PAUL IN A CHURCH OF HIS OWN FOUNDING, WE FIND THE BREAKING OF BREAD ASSOCIATED WITH AND YET DISTINGUISHED FROM AN EATING OF FOOD, IN A MANNER WHICH MAKES IT NATURAL TO CONCLUDE THAT IN TROAS, AS IN JERUSALEM AND CORINTH, CHRISTIANS WHEN THEY MET TOGETHER ON THE FIRST DAY OF THE WEEK WERE ACCUSTOMED TO PARTAKE OF A COMMON MEAL. THE FACT THAT THE NAME AGAPE OR LOVE-FEAST USED IN JUDE 12 IS FOUND EARLY IN THE 2ND CENTURY AND OFTEN AFTERWARD AS A TECHNICAL EXPRESSION FOR THE RELIGIOUS COMMON MEALS OF THE CHURCH PUTS THE MEANING OF JUDE'S REFERENCE BEYOND DOUBT."

2. ORIGIN OF THE AGAPE

"SO FAR AS THE JERUSALEM COMMUNITY WAS CONCERNED, THE COMMON MEAL APPEARS TO HAVE SPRUNG OUT OF THE FELLOWSHIP OR COMMUNION THAT CHARACTERIZED THE FIRST DAYS OF THE CHRISTIAN CHURCH. CF. ACTS 1:14, 2:1. THE RELIGIOUS MEALS FAMILIAR TO THE JEWS - THE PASSOVER BEING THE GREAT TYPE - WOULD MAKE IT NATURAL IN JERUSALEM TO GIVE EXPRESSION BY MEANS OF TABLE-FELLOWSHIP TO THE SENSE OF BROTHERHOOD; AND THE COMMUNITY OF GOODS PRACTICED BY THE INFANT CHURCH, 2:44; 4:32 WOULD READILY TAKE THE PARTICULAR FORM OF A COMMON TABLE AT WHICH THE WANTS OF THE POOR WERE SUPPLIED OUT OF THE ABUNDANCE OF THE RICH, CF. ACTS 6:1.

3. REASONS FOR SEPARATION

"BUT THE STRONGEST INFLUENCE OF ALL WOULD COME FROM THE GROWTH OF THE CEREMONIAL AND SACERDOTAL SPIRIT BY WHICH CHRISTS SIMPLE INSTITUTION WAS SLOWLY TURNED INTO A MYSTERIOUS PRIESTLY SACRIFICE. TO CHRIST HIMSELF IT HAD SEEMED NATURAL AND FITTING TO INSTITUTE THE SUPPER AT THE CLOSE OF A SOCIAL MEAL. BUT WHEN THIS MEMORIAL SUPPER HAD BEEN TRANSFORMED INTO A REPETITION OF THE SACRIFICE OF CALVARY BY THE ACTION OF THE MINISTERING PRIEST, THE ASCETIC IDEA BECAME NATURAL THAT THE EUCHARIST (LORD'S SUPPER) OUGHT TO BE RECEIVED FASTING, AND THAT IT WOULD BE SACRILIGIOUS TO LINK IT ON TO THE OBSERVANCE OF AN ORDINARY SOCIAL MEAL." INTERNATIONAL STANDARD BIBLE ENCY. AGAPE, PG. 69-70.

SHEPHERDS - NO THOUGHT OF FLOCK, TEND SELF RATHER THAN SAINTS.

CLOUDS WITHOUT WATER - "CLOUDS THAT ARE WATERLESS." CLOUDS WHICH SEEM TO BE CHARGED WITH WATER BUT ARE EMPTY.

CARRIED ABOUT - JUST SWEEPED PAST - NO BENEFIT GAINED FROM SUCH.

AUTUMN FRUIT TREES - "AUTUMN," SIGNIFYING TIME WHEN FRUIT WAS GONE - WITHOUT FRUIT.

TWICE DEAD - NOT APPARENT DEATH OF FALL OR WINTER, BUT COMPLETE DEATH.

PLUCKED UP BY THE ROOTS - "COMPLETE REMOVAL," NOT AN OPPORTUNITY LEFT TO SPROUT AGAIN.

WILD WAVES - "RAGING - BY NATURE UNTAMED."

FOAMING OUT - "TO CAST UP AS FOAM," IMPELLED BY THEIR RESTLESS PASSION, CF. ISA. 57:20.

SHAME - "SHAMES OF DISGRACES."

WANDERING STARS - "WANDERING" IS A WORD FROM WHICH WE GET THE WORD PLANET. "ONE WHICH WANDERS ABOUT." PERHAPS USING THE FIGURE OF THE ERRATIC MOVEMENTS OF COMETS OR FALLING STARS.

BLACKNESS OF DARKNESS - "THE DARKNESS" POINTS BACK TO VERSE 6. Cf. II PET. 2:17.

#### IV. THE EXAMPLES WHICH ASSURE US GOD WILL JUDGE THE WICKED, 14-19.

ENOCH PROPHESED - WE DO NOT HAVE A DIVINE RECORD OF IT, BUT SECULAR HISTORY TELLS OF IT. Cf. Vs. 9, GEN. 5:18-24.

TEN THOUSAND - AN INNUMERABLE MULTITUDE, AN UNLIMITED NUMBER. Cf. DEUT. 33:2, ZECH. 14:5, MATT. 25:31, PS. 68:17.

EXECUTE JUDGEMENT - "TO CARRY OUT OR TO MAKE A JUDGEMENT."

CONVINCE - "REBUKE SO AS TO BRING THE SINNER TO EITHER A CONVICTION OR CONFESSION OF SIN."

UNGODLY - "DESTITUTE OF REVERENTIAL AWE TOWARD GOD, IMPIOUS." PLACED AT THE END OF THE SENTENCE FOR EFFECT.

HARD SAYING - "HARSH, ROUGH, STIFF," Cf. JN. 6:60. THE IDEA IS DIFFICULT, NOT ABUSIVE.

MURMURERS - "ONE WHO DISCONTENTEDLY COMPLAINS," HERE AGAINST GOD. USED OF THE COOING DOVES. NOT A LOUD OUTSPOKEN DISSATISFACTION, BUT AN UNDERTONE MUTTERING.

COMPLAINERS - "FINDING FAULT WITH ONE'S LOT." DISCONTENTED AGAINST CONTENTMENT, Cf. PHIL. 4:11.

WALKING - "TO ORDER ONE'S LIFE."

LUSTS - "A PASSIONATE CRAVING" (GOOD OR BAD ACCORDING TO CONTEXT.)

SWELLING - "EXCESSIVE BULK, OVER SWOLLEN," HIGH SOUNDING VERBOSITY - NO SUBSTANCE.

MEN'S PERSONS IN ADMIRATION - "ADMIRING THE COUNTENANCES," Cf. JS. 2:1-9, GEN. 19:21, II PET. 2:3, 14.

BUT YE - IN CONTRADISTINCTION TO THE APOSTATES, Cf. II PET. 3:1-3.

MOCKERS - "THOSE WHO TREAT WITH SCORN OR CONTEMPT, DERIDE OR RIDICULE."

UNGODLY LUSTS - "DESIRES OF UNGODLINESS."

SEPERATE THEMSELVES - "DRAWING BOUNDARIES TO DISJOIN, PART," HENCE, "TO DRAW A LINE THROUGH (THE CHURCH) AND SET OFF A PART, HENCE A DIVISION."

SENSUAL - "FLESHLY," OPPOSED TO THE SPIRIT, Cf. I COR. 14:44, 46, JS. 3:13.

#### V. THE EARNEST ADMONITION TO SPIRITUAL GROWTH AND SOUL WINNING, 20-23.

BUILDING - "TO GIVE CONSTANT INCREASE IN CHRISTIAN KNOWLEDGE AND IN A LIFE CONFORMED THERETO." Cf. ROM. 15:14, THE POWER IS IN REACH OF EVERY INDIVIDUAL - EMPHASIS IS ON Y-O-U!

YOUR MOST HOLY FAITH - EITHER THEIR FAITH AS INDIVIDUALS OR THE FAITH ITSELF.

PRAYING - "TO ENTREAT, TO ASK EARNESTLY, TO IMPORE, TO BEG."

THE HOLY SPIRIT - IN THE INSTRUMENTAL CASE. THE INSTRUMENT BY WHICH WE PRAY, Cf. ROM. 8:26-27, EPH. 6:18.

KEEP - "TO TAKE CARE OF, TO GUARD, TO ATTEND TO CAREFULLY." Cf. MODERN DOCTRINE OF "ONCE SAVED ALWAYS SAVED" WITH THIS VERSE!

THE LOVE OF GOD - LOCATION OF SPHERE. STAY WITHIN THE CIRCLE OF HIS LOVE. LIVE SO AS TO KEEP ONESELF, TO ADMIT, GIVE ACCESS TO, TO EXPECT, REFERENCE TO GOD - HEARD IN TWO VERSES.

DOUBT - "TO DISCRIMINATE, DISTINGUISH, DISCERN."

AND OTHERS - DIFFERENT CLASS - NEEDING A DIFFERENT MANNER IN WHICH TO DEAL WITH THEM TO SAVE.

WITH FEAR - "IN FEAR," Cf. GAL. 6:1.

OUT OF FIRE - CF. AMOS 4:11.

SPOTTED - "TO DEFILE," JS. 3:6, CF. ISA. 30:22, ZECH. 3:4.

THE DOXOLOGY, 24-25.

ABLE - "TO BE ABLE, HAVE POWER," THIS BY PERSONAL POWER, CF. EPH. 3:20, II TIM. 1:12.

WITHOUT STUMBLING - "TO SIN, TO MAKE A MISTAKE," SURE FOOTED AS A HORSE THAT DOES NOT STUMBLE.

PRESENT - "TO CAUSE OR MAKE TO STAND, TO PLACE."

BEFORE - "IN THE PRESENCE OF," CF. II COR. 2:17, 12:19, EPH. 1:4.

BLAMELESS - "UNBLEMISHED, FAULTLESS," EPH. 1:4, 5:27, PHIL. 2:15, COL. 1:22, REV. 14:5.

EXULTATION - "EXUBERANT JOY," CF. LK. 1:44, ACTS 2:46.

WISE GOD-SAVIOR - CF. I TIM. 2:3,4

GLORY - "GOOD REPUTATION, PRAISE, HONOR."

MIGHT - USED IN DOXOLOGIES, CF. I TIM. 6:16, I PETER 4:11, 5:11, REV. 1:6.

AUTHORITY - "POWER."

#### QUESTIONS OVER JUDE

1. GIVE THE FIVE MAJOR DIVISIONS OF JUDE.
2. GIVE THE THREE WAYS JUDE IDENTIFIES HIMSELF.
3. LIST THE FOUR DIVINE ASSERTIONS CONCERNING FAITH.
4. NAME THE THREE EXAMPLES JUDE USES TO SHOW GOD HAS JUDGED THE WICKED IN TIMES PAST.
5. WHO WERE THE "THREE REBELS OF THE PENTATEUCH"?
6. WHAT WAS THE SIN OF EACH REBEL?
7. WHAT POSITION IN THE CHURCH DID THE FALSE PROPHETS OCCUPY WHICH JUDE WARNED AGAINST?
8. GIVE THE TWO ADMONITIONS IN VERSES 20-23 WHICH JUDE URGES THE CHRISTIANS TO HEED.
9. GIVE THE THREE WORDS WHICH SUM UP THE TEACHING OF JUDE.