

*Expanded, Annotated Outline of*

## JUDE

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# JUDE

## "CONTENDING FOR THE FAITH"

Jude 1:3 "Beloved ... I ... exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints."

### A 1 THE INTRODUCTION TO THE BELOVED 1-4

#### B 1 The Salutation of the Letter 1:1-2

C 1 The writer 1:1a

D 1 Jude, slave of Jesus Christ: {1} Jude, a bond-servant of Jesus Christ,

D 2 Brother of James: and brother of James,

C 2 The recipients: To those who are 1:1b

D 1 the called,<sup>1</sup>

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<sup>1</sup> 1:1 - the called: I am uncertain as to why the editors of the NASB placed this pronominal adjective first in the triad of terms describing the recipients of the letter. It should be last. Literally, 1:1 reads this way, "Jude, of Jesus Christ a slave, brother, moreover, of James – to the ones in God the Father having been loved and by Jesus Christ having been kept, called." "Called" or "invited" is the dative plural of *klētos* (2822). In this context it refers to those who have been effectively invited to be in fellowship with God through Jesus. All three features of this triad were performed at some time in the unspecified past.

The Blackabys, Henry, Richard, Thomas, Melvin & Norman, in their Bible Study book, *Encounters with God: 1, 2, 3 John & Jude Small Group Study*, copyright 2008, p. 80, comment as follows on the word "called":

Called. Jude, like the other New Testament writers, believed that those who followed Christ had been chosen to do so – but with this understanding: the called are those who have accepted God's calling to them, and the chosen are those who choose to be chosen."

The quotation above, interpreting Jude 1:1, recognizes that there are two calls of God – a general call and a special call. There is a sense in which God calls everyone to His kingdom. This can be illustrated from Jesus' Parable of the Marriage Feast as recorded in Matthew 22:1-14. A king gave a wedding feast for his son. The first call was to those who had been *invited* to the feast (i.e. the nation of Israel). Some simply ignored the call of the king's slaves to come to the wedding. Others seized the slaves and killed them. The king was enraged, and sent his armies to destroy the murderers and set their city on fire. (This probably refers to Rome's sack of the city of Jerusalem in A.D. 70.) The slaves were asked to go out into the highways and invite anyone, whether good or evil, to come to the wedding. (This probably refers to extending the call to Gentiles to enter the kingdom.) The hall was filled with wedding guests. But a man was found not dressed in wedding clothes. He was speechless when asked why. The king had him bound and thrown into outer darkness, where there will be weeping and gnashing of teeth. (A reference to eternal suffering in the Lake of Fire.) Jesus concluded (Matt. 22:14), "For many are called, but few are chosen."

This parable represents a general call that was rejected by most, and accepted only by the few chosen. Most of the time in the NT, the word "called" represents the special call that goes only to those chosen. So the first part of the Blackabys' statement is true – "the called are those who have accepted God's calling to them."

The second part of their statement, however, in my opinion, is not true – "the chosen are those who choose to be chosen." That cannot be demonstrated from Scripture, but it is the view of many within the Southern Baptist persuasion, such as the Blackabys. The truth of the second part of the statement above is better phrased as follows: "The chosen are those who choose because they have been chosen."

This latter understanding of choosing (*aka* election) does several things: (1) It acknowledges the utter depravity

- D 2 beloved <sup>2</sup> in God the Father,  
 D 3 and kept <sup>3</sup> for Jesus Christ:
- C 3 The blessing 1:2
- D 1 {2} May mercy  
 D 2 and peace  
 D 3 and love be multiplied to you. 1:2

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of fallen man, unable to choose unless God first chooses, taking the initiative (Eph. 2:1-3). (2) It acknowledges that salvation is of God's grace and mercy, completely apart from any human merit or anticipated response (Eph. 2:4-10; Rom. 9:10-13). (3) It acknowledges that God has the right to extend mercy and compassion only to those whom He wishes, and that He cannot then be charged with injustice (Exod. 33:19; Rom. 9:14-18). He has the inherent right, as Owner and Creator, to act with greater favor toward some than He does toward others (Matt. 20:1-16; Rom. 9:19-24). (4) It more accurately acknowledges Jesus' relationship to His disciples when He said to them, "You did not choose Me, but I chose you ..." (John 15:16). Can you imagine the incongruity of insisting that Jesus chose His disciples because He knew they would choose Him in return? It is so much more accurate to say that they chose Him *because* He had chosen them. (5) It more accurately reflects the statements of Jesus in the Gospel of John that only those whom the Father draws will come to Him (John 6:44, 65). (6) It understands that the statements about God's foreknowing (*proginōskō*, 4267) His elect (Rom. 8:29; 11:2; 1 Pet. 1:20) do not mean merely that God knows in advance certain facts about people, but rather that He knew them as His own from eternity past. In other words, God did not predestine people to sanctification on the basis that He foreknew they would accept His invitation. Rather He knew them intimately as His own from eternity past, and thus was able to guarantee, or predetermine their conformity to the image of His Son (Rom. 8:29). Jesus said that He knows (*ginōskō*, 1097) His own (John 10:14, 27). Foreknowledge simply states that God knows His own not only in the present, but that He knows them from eternity past.

A few of the instances of the NT use of the adjective "chosen" or "chosen ones" (*elektos*, 1588) in the NT include Matt. 22:14; 24:31; Luke 18:7; Rom. 8:33; Col. 3:12; 1 Tim. 5:21; 2 Tim. 2:10; Tit. 1:1; 1 Pet. 1:1; Rev. 17:14. A few of the instances of the NT use of the verb "choose" (*eklegō*, 1586) include Mark 13:20; Luke 6:13; 9:35; John 6:70; 13:18; 15:16, 19; Acts 1:2; 13:17; 15:7; Eph. 1:4; James 2:5.

<sup>2</sup> 1:1 - beloved in God the Father: Literally, Jude is writing "to the ones in God the Father having been loved." "Having been loved" is the dative plural perfect passive participle of *agapaō* (25). The significance of the perfect tense is that at some point in the past, with results continuing to the present, the recipients of the letter were loved. That act of love certainly culminated in, but cannot be restricted to God's sacrificial gift of His Son upon the cross of Calvary. This triad of the readers (and us as believers today) having been beloved by God, kept for Jesus, and called, ensures our salvation and our eternal security.

<sup>3</sup> 1:1 - kept: The perfect passive participle of *têreō* (5083), literally "the ones ... by Jesus Christ having been kept." Jude used this word 1X in Jude 1:1; 2X in 1:6; 1X in 1:13; and 1X in 1:21. In 1:6, angels who did not **keep** their own domain God has **kept** in eternal bonds. In 1:13, false prophets are referred to as "wandering stars, for whom the black darkness has been **reserved** forever." In 1:21 the beloved ones are urged to "**keep** yourselves in the love of God."

1:1 Jude identifies his audience as those who, at some point in the past, with results continuing up to the present, were preserved by Jesus Christ. The having been kept depends on Jesus' faithfulness, not ours. The having been kept is one of the entities in God's plan of salvation that assures eternal life. It is a vital part of the eternal security of the believer. If Jesus Christ does not keep us, none of us can be saved. If Jesus keeps us, all who are beloved and called will be saved.

**B 2 The Purpose of the Letter – Contending for the Faith 1:3**

- C 1 The writer's perception of the recipients – "beloved ones": {3} Beloved,
- C 2 His original purpose:
- D 1 His sense of urgency – "Making all haste": while I was making every effort <sup>4</sup>
- D 2 To write to them concerning the salvation which all Christians share: to write you about our common salvation,
- C 3 His emerging purpose
- D 1 His sense of compulsion
- E 1 His sense of necessity: I felt the necessity to write to you
- E 2 His need to exhort (or urge) them: appealing that you
- D 2 To write them to contend for the faith: contend earnestly <sup>5</sup>
- E 1 The faith: for the faith <sup>6</sup>
- E 2 Once for all delivered to the saints: which was once for <sup>7</sup> all

<sup>4</sup> 1:3 - making every effort: "Effort" is σπουδή (*spoudê*, 4710) most often translated "diligence," and variously, "haste" or "carefulness" or "eagerness." It certainly conveys the idea of being highly motivated, or as in Christian circles, "having a real burden" to do something. Our English word "speed" is obviously derived therefrom.

<sup>5</sup> 1:3 - contend earnestly: *epagōnidzomai* (1864), used only here in the NT. The base word *agōnidzomai* (75) is shown below with its uses as found in the "On-Line Bible":

AV - strive (3)

- fight (3)

- labor fervently (1) [7]

1) to enter a contest; contend in the gymnastic games

2) to contend with adversaries, fight

3) to contend, struggle, with difficulties and dangers

4) to endeavor with strenuous zeal, strive [Preceding note portion from the "On-Line Bible."]

1864 *epagōnidzomai* is a hapax legomena, occurring only in Jude 1:3. It means to contend diligently and wrestle fiercely, as in an athletic contest, for that body of truth once for all delivered to the saints. The three instances in which *agōnidzomai* (75) refers to fighting in an athletic contest are 1 Cor. 9:25, 1 Tim. 6:12 and 2 Tim. 4:7. John 18:36 refers to fighting as in a war!

<sup>6</sup> 1:3 - the faith: "Refers to "the body of truths taught by the apostles." Edward C. Pentecost, *The Bible Knowledge Commentary*, II, 917.

<sup>7</sup> 1:3 - once for all: "The Greek adverb **hapax**, once for all (Heb. 6:4; 10:2; 1 Pet 3:18), affirms the finality of the revelation of God in Christ in redemptive history. It is the fixed, nonrepeatable point of our faith." David H. Wallace, *The Wycliffe Bible Commentary*, edited by Charles F. Pfeiffer and Everett F. Harrison, Moody Press, Chicago, 1962, p. 1488.

Technically, the word simply means "once." The context determines whether it means "once for all." Here

handed down to the saints

## A 2 THE WARNING ABOUT EVIL INFILTRATORS 4-19

### B 1 The Presence of Evil Infiltrators 1:4

- C 1 Their stealth: They have crept in: {4} For certain persons have crept in unnoticed,
- C 2 Their doom – their judgment has been written down from ancient times: those who were long beforehand marked out for this condemnation,
- C 3 Their character – unworshipful: ungodly<sup>8</sup> persons
- C 4 Their agenda – making God's grace a pretext for loose, promiscuous living (lasciviousness): who turn the grace of our God into licentiousness
- C 5 Their effect – denying our only Master and Lord – Jesus Christ: and deny our only Master<sup>9</sup> and Lord, Jesus Christ.

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(Jude 1:3) the latter meaning seems apparent. What this signifies is that there is a body of truth that has already been delivered to the saints. It cannot be added to. Evidently, Jude's writing of this faith "once delivered" in 70-80 A. D. (Ryrie Study Bible) did not preclude additional revelation from God as in the epistles of John and "The Book of Revelation" written by John, all in the 90's.

Since the completion of the canon of New Testament Scripture in the book of Revelation, there have been no canonical writings. This is unprecedented and inexplicable except under the view that there is no ongoing revelation today for Christians. Guidance, yes (Romans 8:14; Galatians 5:18), in the sense that the Holy Spirit leads, brings, or takes us to the point at which He wants us [ the Greek word is "ago" (Strong's # 71)], not necessarily with any mystical communication often assumed by evangelicals. The fact that the faith has once been delivered (Jude 1:3), that Paul predicted the cessation of prophecy (1 Corinthians 13:8) when that which is complete had arrived (1 Cor. 13:10), and that there has been no addition to the canon of Scripture for 1900 years means that there are no prophets today, and there is no valid prophecy being given by any supposed prophets. The time has come when prophecy has ceased. In the Bible, the Word of God, we Christians have access to all the normative truth we need until the rapture of the Church, after which time prophecy again will enter the world scene--there will be prophets who will prophesy, and there will again be an adding-on to the normative body of truth--during the Tribulation period (Revelation 11:3).

<sup>8</sup> 1:4 - ungodly: **asebes** (765): An adjective with negating "a" from the root verb **sebomai** (4576), which denotes generic worship, whether of God (Acts 16:14) or a Greek goddess (Acts 19:27). **Asebes** = impious or irreverent or, literally, unworshipful. It is usually translated "ungodly" in KJV. See also vv. 15, 18.

<sup>9</sup> 1:4 - Master: 1203 **despotes** {des-pot'-ace} -- perhaps from 1210 and posis (a husband); TDNT - 2:44,145; n m AV - Lord (5)  
- master (5) [10]

1) a master, Lord

Of the 10 uses, all apparently have to do with ownership, usually in the sense of a house-holder or estate owner who owns slaves.

1) Slave owner (1401 doulos or variant in the context)

a) Figuratively:

Luke 2:29 -- Simeon sees himself as God's slave

Jude 4 -- False teachers denying "our master" -- Jude sees himself as Christ's slave (v. 1)

Rev. 6:10 -- Martyrs, who are classed, along with future martyrs (6:11) as fellow-slaves of God or Christ

b) Literally: 1 Tim. 6:1, 2; Tit. 2:9

2) Household slave or servant (3610 oiketes) owner: 1 Pet. 2:18

3) Household owner of vessels: 2 Tim. 2:21

**B 2 God's Judgment of Rebels in the Past 5-7**

C 1 The Israelites in the wilderness 1:5

D 1 Conditions at the outset of this discourse

E 1 The writer's purpose to remind them: {5} Now I desire to remind you,

E 2 His awareness of the readers' having once known all things: though you know <sup>10</sup> all things once for all,

D 2 The Lord's having saved the people out of the land of Egypt: that the Lord, after saving <sup>11</sup> a people out of the land of Egypt,

D 3 His subsequent destruction of those not having believed: subsequently destroyed those who did not believe. <sup>12</sup>

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4) Rightful owner of property by virtue of purchase: 2 Pet. 2:1 -- refers to Christ as the rightful owner of false teachers, who deny the master who bought them

5) Rightful owner of the universe, including people, by virtue of creation: Acts 4:24 -- Used by persecuted Christians of God

<sup>10</sup> 1:5 - though you know: The implication is that though they had been informed of this information previously, they had either forgotten it, or were overlooking it in relation to the false teachers.

<sup>11</sup> 1:5 - saving: References to salvation in the N. T. are defined by the context. Here the Israelites' salvation is not the eternal salvation from sin, death and hell so familiar to evangelical Christians, but rather a physical salvation of the Hebrews from slavery in the land of Egypt. The entire Hebrew population was physically saved out of Egypt. Their individual eternal salvation was dependent on their individual faith in God. Judgment of physical loss of life ensued when they failed to believe God at a point of time. This physical loss of life does not necessarily impinge on their eternal salvation, just as the physical sickness and death of carnal Corinthians did not imply a loss of salvation or that they were never saved in the first place (1 Cor. 11:28-32).

<sup>12</sup> 1:5 - did not believe: The inference is only that at an unspecified point of time these Israelites refused to believe God. The aorist tense is not saying that they never did believe, even while they were experiencing the "Exodus", but rather that subsequent to the "Exodus" they came to a situation in which they failed to believe God, and He judged them by destroying them. This destruction may have been piecemeal, as in 1 Cor. 10:5-10, but may also have alluded to the destruction of the entire first generation of freed Hebrew slaves (Num. 14:20-30).

- C 2 The angels who abandoned their domain 1:6
- D 1 Their error
- E 1 Not having kept their own first estate (lit., "beginning"): {6}  
And angels who did not keep their own domain,<sup>13</sup>
- E 2 Having deserted their own abode (KJV habitation; NIV home): but abandoned their proper abode,
- D 2 Their judgment – He (The Lord) has kept them for judgment
- E 1 The manner of their keeping – in everlasting bonds: He has kept<sup>14</sup> in eternal bonds
- E 2 The atmosphere of their keeping – under gloom: under darkness<sup>15</sup>
- E 3 The purpose of the keeping: for the judgment
- E 4 The time of the judgment: of the great day,

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<sup>13</sup> 1:6 - domain: 746 *arche*: Angels which did not keep their "*arche*." Could this word, usually translated "beginning," which is also used of human governmental authorities, perhaps as the "beginning of law and justice," refer here to angels as the "beginning of creation," and the "beginning of God's delegated rule and authority," inasmuch as they were God's first creation? Could it mean that these angels did not keep their beginning existence and job description of authority and rule?

NKJ = "proper domain"; KJV = "first estate"; NAS = "own domain"; NIV = "their positions of authority." In keeping with the most frequent translation, "beginning," KJV has the most accurate translation. NIV is an inference, not a translation.

What domain did these angels leave? According to Genesis 6:1-4, certain angels, there identified as "sons of God," left their angelic domain and cohabited with human women. In so doing they corrupted the human race to such an extent that God was obliged to destroy all but eight of the specie. This is absolutely incredible! It will not do to argue that the phrase "sons of God" refers to the godly line of Seth and the "daughters of men" refer to the line of Cain. Everywhere "sons of God" (*bene elohim*) is used, it refers to angels (Gen. 6:2, 4; Job 1:6; 2:1; 38:7). To argue that, on the basis of Jesus' statement in Matt. 22:30, angels cannot cohabit, misconstrues what he stated. He affirmed that "angels in heaven" are unmarried. Evidently fallen angels could and did cohabit with human women. The remainder of this passage will admit no other interpretation. Peter references the same event (2 Pet. 2:4-6).

<sup>14</sup> 1:6 - kept: 5083 τηρέω (*tereo*): The saints are **kept** (KJV = "preserved"; NIV = "called") in Christ (v. 1); Certain angels did not **keep** their own place of authority, so the Lord has **kept** them for judgment (v. 6); The gloom of darkness is being **kept** or reserved for false teachers (v. 13); Believers are to **keep** themselves in God's love (v. 21).

<sup>15</sup> 1:6 - darkness: 2217 *zophos*: Both Jude 1:6 and 2 Pet. 2:4 refer to a certain class of fallen angels as being held in chains of **gloom** or blackness (to be distinguished from 4655 *skotos* - darkness). (The word for chains is different in the two vv.) Both Jude 1:13 and 2 Pet. 2:17 assert that false teachers are likewise destined for the **gloom** of darkness!

- C 3 The homosexuals of Sodom and Gomorrha 1:7
  - D 1 The identification of the cities
    - E 1 Sodom: {7} just as Sodom
    - E 2 Gomorrah: and Gomorrah
    - E 3 The cities around these: and the cities around them,
  - D 2 The nature of their sin
    - E 1 The similarity to the behavior of the angels: since they in the same way as these
    - E 2 Driven to committing fornication: indulged in gross immorality <sup>16</sup>
    - E 3 Going away after flesh of a different kind: and went after strange <sup>17</sup> flesh,

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<sup>16</sup> 1:7 - indulged in gross immorality: 1608 **ekporneuo**: Here an aorist ptcl., nom. fem. pl. "To give oneself 'whole hog' over to fornication." The nominative case here and in the phrase "going away after different flesh" agrees with the nominative case of "Sodom," "Gomorrha," and "the cities." The words "in like manner" are in the accusative case, and constitute an adverbial accusative, indicating how Sodom, Gomorrha and the cities around them committed sexual perversion. The phrase "in like manner" is further defined by the near demonstrative pronoun "toutois," whose nearest antecedent in the context must be the angels who did not keep their first estate in v. 6. "That is, these cities gave themselves over to fornication in like manner to these, namely, the angels. Thus we have a clear statement in the Greek text that angels committed fornication and went after strange flesh."

"It will not do to attempt to break the force of the statement by saying that the fornication on the part of the angels was spiritual, not physical, for σαρκῆ (sarx) means *corporeal being*. The word "strange" is the translation of ἕτερος (heteros). The angels transgressed the limits of their own natures to invade the realm of created beings of a different nature. It will not do to reject the plain statement of the Greek text by saying that the angels cannot commit fornication, and therefore they did not. *One does not measure what he is to believe in the Bible by what accords with his reason. That is pure and simple modernism.* The fact is that the Greek New Testament clearly states that angels committed fornication." Kenneth S. Wuest, *The Practical Use of the Greek New Testament*, Moody Press, Chicago, Illinois, 1946, pp. 32-35.

<sup>17</sup> 1:7 - strange (2087 *heteros*): *heteros* means "another of a different kind." The clear statement is that Sodom, Gomorrha and the surrounding cities went after another flesh of a different kind. In the context of Genesis 19 this can only mean that instead of trying to have sex with women, the normal or same kind, these men were pursuing a different kind of sex—that is sex with men. They were going after "different flesh" in the sense that it was different from the Divine design by creation. Normally the term "heterosexuality" refers to sexual activity with a member of the opposite sex. In this Biblical context, the pursuit of "heteros" flesh is actually the sin of sodomy.

An additional point of verses six and seven is that Sodom, Gomorrah and the surrounding cities sexually pursued a different kind of flesh the same way that certain angels did. This could allude to the situation described in Genesis 6:1-7, where the "sons of God" came in unto the daughters of men. Five times in the Old Testament the phrase "sons of God" is used. In Job 1:6 and 2:1 it clearly refers to angels. In Job 38:7 it could and most likely does refer to angels. If the phrase is translated consistently, Genesis 6:2 and 6:4 also refer to angels, which ties in neatly with angels pursuing strange flesh according to Jude 6, 7. This model best explains all the data, including the fact that something was so evil upon the earth that God repented that He had ever created man and determined to destroy man off the face of the earth (Gen. 6:6-7).

If one chooses (as Dr. Donald Campbell of Dallas Seminary has done in his Old Testament Survey class notes) to define "sons of God" in Gen. 6 as referring to humans, then a) he is discounting the fact that elsewhere in the O. T. "sons of God" **must** refer to angels, and b) he is left without historical explanation for the allusion to fornicating angels in Jude.



- D 3 The function of their judgment – their being set forth as an example of those undergoing the (just) judgment of eternal fire: are exhibited as an example in undergoing<sup>18</sup> the punishment of eternal fire.<sup>19</sup>

**B 3 The Description of Evil Infiltrators – the Rebellion of Those Who Have Crept into the Church 8-16**

- C 1 The characterization of the infiltrators 1:8a
  - D 1 Their similarity of manner to the homosexuals: {8} Yet in the same way these men, also
  - D 2 As dreamers: by dreaming,
- C 2 The faults of the infiltrators 1:8b
  - D 1 Their defilement of the flesh: defile the flesh,
  - D 2 Their rejection of authority: and reject authority,
  - D 3 Their derision of demonic powers: and revile angelic majesties.
- C 3 The contrast of the infiltrators with the archangel Michael 1:9-10
  - D 1 Michael's humble behavior 1:9
    - E 1 The occasion – Michael's dispute with the devil over Moses' body: {9} But Michael the archangel, when he disputed with the devil and argued about the body of Moses,
    - E 2 His respect: did not dare pronounce against him a railing judgment,
    - E 3 His reliance: but said, "The Lord rebuke you!"
  - D 2 The infiltrators' arrogant, disrespectful behavior 1:10
    - E 1 Speaking evil of that which they don't know: {10} But these men revile the things which they do not understand;
    - E 2 Their instinctive knowledge: and the things which they know by instinct,

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<sup>18</sup> 1:7 - undergoing: 5254 **hupecho** "to hold under" is a present participle, nominative feminine plural. To paraphrase, "the cities are set forth as an example of those being held under the just judgment or sentence (1349 *dike*) of eternal fire."

<sup>19</sup> 1:7 - eternal fire: Here vengeance is in the accusative case, the object of the participle "undergoing." Fire and eternal are both genitive. Literally, the cities are set forth as an example of those "undergoing the just sentence of fire of eternal."

- E 3 Their comparison to brute beasts: like unreasoning animals,
- E 4 Their destruction: by these things they are destroyed.
- C 4 The pronouncement of woe upon the infiltrators 1:11
  - D 1 The pronouncement of woe: {11} Woe to them!
  - D 2 For going the way of Cain: For they have gone the way of Cain,
  - D 3 For running greedily in the error of Balaam for profit: and for pay they have rushed headlong into the error of Balaam,
  - D 4 For perishing in the rebellion of Korah: and perished in the rebellion of Korah.
- C 5 The picture of the infiltrators 1:12-13
  - D 1 Spots [reefs] in your love feasts: {12} These are the men who are hidden reefs<sup>20</sup> in your love feasts 1:12a
    - E 1 Feasting with you without fear: when they feast with you without fear,
    - E 2 Serving only themselves: caring for themselves;
  - D 2 Clouds: clouds 1:12b
    - E 1 Empty: without water,
    - E 2 Wind-driven: carried along by winds;
  - D 3 Late autumn trees: autumn trees 1:12c
    - E 1 Without fruit: without fruit,
    - E 2 Twice dead: doubly dead,
    - E 3 Pulled up by the roots: uprooted;
  - D 4 Waves 1:13a
    - E 1 Raging waves of the sea: {13} wild waves of the sea,
    - E 2 Foaming up their own shame: casting up their own shame like foam;

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<sup>20</sup> 1:12 - reefs: 4694 **spilas** {spee-las'}; of uncertain derivation; TDNT - omitted,omitted; n f; AV - spot: a rock in the sea, ledge, reef; of men who by their conduct damage others morally, wreck them as it were [*On-line Bible*].

- D 5 Stars 1:13b
  - E 1 Lost stars: wandering stars,
  - E 2 Destined for darkness: for whom the black darkness has been reserved forever.<sup>21</sup>
- C 6 The prophetic indictment of the infiltrators 1:14-15
  - D 1 The identity of the prophet – Enoch, seventh from Adam: {14} *It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, 1:14a*
  - D 2 The content of the prophecy 1:14b-15
    - E 1 The event – the coming of the Lord with ten thousands of His saints: "Behold, the Lord came with many thousands of His holy ones, 1:14b
    - E 2 The purpose 1:15
      - G 1 To execute judgment against all men: {15} to execute judgment upon all,
      - G 2 To rebuke all the unworshipful
        - H 1 Concerning all their unworshipful works unworshipfully performed: and to convict all the ungodly<sup>22</sup> of all their ungodly deeds which they have done in an ungodly way,
        - H 2 Concerning all the hard things which unworshipful sinners spoke against Him: and of all the harsh things which ungodly sinners have spoken against Him."
- C 7 The decadent speech of the infiltrators 1:16
  - D 1 Murmurers: {16} These are grumblers,
  - D 2 Faultfinders: finding fault,
  - D 3 Pursuers of their own lusts: following after their *own* lusts;
  - D 4 Mouthers of arrogant speech: they speak arrogantly,

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<sup>21</sup> 1:13 - has been reserved forever: See v. 6.

<sup>22</sup> 1:15 - ungodly: See note on v. 4.

- D 5 Professing admiration of others for the purpose of manipulation: flattering people for the sake of *gaining an advantage*.

### A 3 THE EXHORTATION TO THE BELOVED 1:17-23

#### B 1 Heed the Apostles' Warning 1:17-19

- C 1 The source of the admonition: {17} But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 1:17
- C 2 The content of the apostles' warning: {18} that they were saying to you, 1:18
  - D 1 Their time framework: "In the last time
  - D 2 Their activity: there will be mockers,
  - D 3 Their motivation: following after their own ungodly lusts."
- C 3 Jude's correlation of the apostles' warning to the present evil infiltrators 1:19
  - D 1 Their disruptive activity: {19} These are the ones who cause divisions,
  - D 2 Their orientation – "Core-being - ists," or psychological: worldly-minded,<sup>23</sup>
  - D 3 Their spiritual bankruptcy: devoid of the Spirit.

#### B 2 Keep Yourselves in the Love of God 1:20-21

- C 1 The contrast: {20} But you, beloved, 1:20a
- C 2 The accompaniments 1:20b
  - D 1 Mutual edification: building yourselves up on your most holy faith,
  - D 2 Spirit-led prayer: praying in the Holy Spirit,
- C 3 The imperative: {21} keep yourselves in the love of God, 1:21a

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<sup>23</sup> 1:19 - worldly-minded: The adjective 5591 *psuchikos*, "psychological," lit. "core-being - ists." The Greek noun 5590 *psuche*, "psyche," refers to one's core being as opposed to his merely physical life process. It is often translated "soul" (58 x) and sometimes "life" (40 x) in KJV. However, the normal word for life is "*zoe*." The translation "core-being - ist" or "psychological" is used because "soul" has such a theological connotation. The word "psychological" in today's society has in fact, a very accurate connotation. Today we emphasize the inner psyche as opposed to the demands of God the Creator and as opposed to any invariable set of moral standards. "He should be acquitted of murder on the grounds that during his childhood his abusive father predisposed him to that sort of behavior – he himself is not to be held responsible."

C 4 The anticipation: waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. 1:21b

**B 3 Show Mercy to the Struggling 22-23**

C 1 To some 1:22-23a

D 1 Show mercy: {22} And have mercy on some, who are doubting; 1:22

D 2 Save them: {23} save others, snatching them out of the fire; 1:23a

C 2 Toward others 1:23b

D 1 Show mercy with fear: and on some have mercy with fear,

D 2 Fearing any contamination: hating even the garment polluted by the flesh.

**A 4 THE BENEDICTION UPON THE PRESERVING GOD 24-25**

**B 1 Preservation – the ability of God: {24} Now to Him who is able 1:24**

C 1 To preserve: to keep you from stumbling,

C 2 To present: and to make you stand in the presence of His glory

D 1 Unblemished: blameless

D 2 With elation: with great joy,

**B 2 Praise: To the only God our Savior through Jesus Christ our Lord may there be 1:25**

C 1 The object of praise: {25} to the only God our Savior,

C 2 The intermediary of praise: through Jesus Christ our Lord,

C 3 The ascription of praise

D 1 Glory: *be* glory,

D 2 Greatness: majesty,

D 3 Rulership: dominion

D 4 Authority: and authority,

- C 4 The duration of praise
  - D 1 Before any age: before all time
  - D 2 Now: and now
  - D 3 Into all the ages: and forever.
- C 5 The affirmation of praise: Amen.

EXPANDED, ANNOTATED OUTLINE OF JUDE

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