

*Analysis of*

# JUDE

## "CONTENDING FOR THE FAITH"

"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." (Jude 1:3)

### Analysis of Jude

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<sup>1</sup> Scripture Quotations: When I quote the NASB more than just a word or two at a time, I employ quotation marks. Elsewhere (as in the body of the analysis below), I am approximating my own Greek translation of the original text with an emphasis on literal, rather than stylistic translation.

# JUDE

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"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." (Jude 1:3)

### A1 THE INTRODUCTION TO THE BELOVED ONES 1:1-3

#### B1 The Salutation of the Letter 1:1-2

C1 The Writer 1:1

D1 Jude, slave <sup>2</sup> of Jesus Christ

D2 Brother of James

C2 The Recipients: those

D1 Having been loved by God the Father

D2 Having been kept by Jesus Christ (see v. 6)

D3 Called ones

C3 The Blessing: The request for the multiplication upon them of 1:2

D1 Mercy

D2 Peace

D3 Love

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<sup>2</sup> 1:1 subtitle - slave: (Grk = *doulos*) "properly, a born bondman or slave, opp. to one made a slave" (*An Intermediate Greek-English Lexicon Founded upon The Seventh Edition of Liddell and Scott's Greek-English Lexicon*). Jude is the full brother of James, a leader of the early church (Acts 15), and half-brother of our Lord. Yet he humbly identifies himself as a slave of Jesus.

**B2 The Purpose of the Letter: Contending for the Faith 1:3**

- C1 The Writer's Perception of the Recipients: Beloved ones <sup>3</sup>
- C2 His Original Purpose
  - D1 His sense of urgency: Making all haste
  - D2 His purpose: To write to them concerning the salvation which all Christians share
- C3 His Emerging Purpose
  - D1 His sense of emergency
    - E1 His sense of necessity
    - E2 His need to exhort (or urge) them
  - D2 To write them to contend for
    - E1 The faith <sup>4</sup>
    - E2 Once for all delivered to the saints

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<sup>3</sup> 1:3 - beloved ones: Three times Jude refers to his readers as "beloved ones:" 1:3, 17, 20. I have reflected that fact in the paragraph titles of 1:1-3 and 1:17-23.

<sup>4</sup> 1:3 - the faith: "Refers to "the body of truths taught by the apostles." Edward C. Pentecost, *The Bible Knowledge Commentary*, II, 917.

## A2 THE WARNING ABOUT EVIL INFILTRATORS 1:4-19

### B1 The Presence of Evil Infiltrators 1:4

- C1 Their Stealth: Certain men <sup>5</sup> have slipped in unnoticed
- C2 Their Doom: Their judgment has been written down from ancient times
- C3 Their Character: Unworshipful <sup>6</sup>
- C4 Their Agenda: Making God's grace a pretext for loose, promiscuous living (lasciviousness)
- C5 Their Effect: denying "our only Master and Lord, Jesus Christ."

### B2 God's Judgment of Rebels in the Past 1:5-7

- C1 The Israelites in the Wilderness 1:5
  - D1 Conditions at the outset of this discourse
    - E1 The writer's purpose to remind them
    - E2 His awareness of the readers' having once known all things

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<sup>5</sup> 1:4 - certain men: Jude was extremely concerned about certain men who had sneaked unnoticed into the fellowship of his readers. Apparently these devious people were teaching and practicing theological and ethical error, for Jude appeals to his readers to "contend earnestly for the faith which was once for all handed down to the saints" (1:3). I refer to these devious teachers as "infiltrators."

Jude details, in his short letter, a long list of sinister offenses that characterize these infiltrators: in 1:4 they are "ungodly," they "turn the grace of God into licentiousness," and they "deny our only Master and Lord, Jesus Christ." In 1:8 they "defile the flesh," "reject authority," and "revile angelic majesties." In 1:10 they "revile the things which they do not understand" and, like animals who have no wisdom or discernment, they operate on the basis of mere instinct and so "by these things they are destroyed." In 1:11 "they have gone the way of Cain," "rushed headlong into the error of Balaam" for money, and "perished in the rebellion of Korah." In 1:12 Jude states that they are selfish, "caring for themselves." In 1:16 they "are grumblers, finding fault, following after their *own* lusts; they speak arrogantly, flattering people for the sake of *gaining an* advantage." In 1:18 they are "mockers following after their own ungodly lusts." Finally, in 1:19 he says that they "cause divisions," they are "worldly minded," and they are "devoid of the Spirit." It is no wonder that Jude was concerned about the theological and moral safety of his readers!

<sup>6</sup> 1:4 subtitle - unworshipful: NASB and KJV translate "ungodly." The word is a form of *asebes* (765), an adjective from a presumed root of *sebomai* (4576), which denotes generic worship, whether of God (Acts 16:14) or a Greek goddess (Acts 19:27). *Asebeia* = impious or irreverent or unworshipful, the designation I have chosen here. Jude uses variants of this word frequently. He uses the adjective *asebes* here and in 1:15; the verb *asebeo* in 1:15; and the noun *asebeia* twice in 1:15 and once in 1:18.

- D2 The Lord's having saved the "people out of the land of Egypt,"
- D3 His subsequent destruction of those not having believed <sup>7</sup>
- C2 The Angels who Abandoned Their Domain 1:6
  - D1 Their error
    - E1 Not having kept their own first estate <sup>8</sup> (lit., beginning)
    - E2 Having deserted their own abode <sup>9</sup>
  - D2 Their judgment: He (The Lord) has kept <sup>10</sup> them for judgment
    - E1 The time of judgment: On the great day
    - E2 The manner of their keeping: In everlasting bonds
    - E3 The atmosphere of their keeping: Under gloom <sup>11</sup>

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<sup>7</sup> 1:5 subtitle - destruction of those not having believed: 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 for failing to believe God could help them conquer the land of Canaan (Numbers 14:20-37).

<sup>8</sup> 1:6 subtitle - first estate (746 *arche*): Angels which did not keep their "*arche*." This Greek word, usually translated "beginning," is also used of human governmental authorities, perhaps as the "beginning of law and justice." Here, it may refer 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. In what way did these angels not keep their beginning existence and job description of authority and rule? That question is answered in 1:7.

NKJ = "proper domain"; KJV = "first estate"; NASB = "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.

<sup>9</sup> 1:6 subtitle - deserted their own abode (KJV habitation; NIV home): What this means is explained in the footnotes below in 1:7.

<sup>10</sup> 1:6 subtitle - 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>11</sup> 1:6 subtitle - under gloom (2217 *zophos*) (NASB "under darkness"): 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 passages.) Both Jude 1:13 and 2 Pet. 2:17 assert that false teachers are likewise destined for the **gloom** of darkness!

C3 The Homosexual-Dominated Cities in the Vicinity of Sodom and Gomorrha 1:7

D1 The identification of the cities

E1 Sodom

E2 Gomorrah

E3 The cities around these

D2 The nature of their sin

E1 The similarity of their behavior to that of angels

E2 Driven to committing fornication <sup>12</sup>

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<sup>12</sup> 1:7 subtitle - committing fornication (1608 *ekporneuo*): Here an aorist participle, nominative feminine plural. "To give oneself 'whole hog' over to fornication." Jude is comparing the men of Sodom to angels who left their first estate. He is saying that both classes of persons gave themselves to fornication and "went after strange flesh" (NASB). Here is a clear statement from Scripture that men having sex with men and women with women is sin, a verdict that the elites of modern western society abhor. Men are not born homosexuals nor are women born lesbians. When they practice sodomy, they choose to commit sin.

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 *σαρξ* (*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.

The reader should be reminded that God loves homosexuals (and fornicators and adulterers and alcoholics and liars) so much that He sent His Son to die on the cross to pay for their sins, and that if any of us place our trust in Jesus Christ, we (through His death and resurrection) might have eternal life (John 3:16). Note the following Scripture: "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." 1 Cor. 6:9-11. Praise God there is deliverance from sodomy and alcoholism and every other vice known to man!

E3 Going away after flesh of a different kind <sup>13</sup>

D3 The function of their judgment: Their being set forth as an example of those undergoing the (just) judgment of eternal fire <sup>14</sup>

### **B3 The Description of Evil Infiltrators: The Rebellion of Those Who Have Crept into the Church 1:8-16**

C1 The Characterization of the Infiltrators 1:8

D1 As dreamers <sup>15</sup>

D2 Their similarity of manner to the angels and homosexuals

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<sup>13</sup> 1:7 subtitle - different kind (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 entering into sexual relations with women, the normal or same kind of relationship, these men were pursuing a different kind of relationship -- that is, sex with men. They were going after "different flesh" in the sense that it was different from the Divine design by creation. In our culture 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, Gomorrha and the surrounding cities sexually pursued a different kind of flesh the same way that certain angels did. In my judgment, this alludes 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 can 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 1:6, 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 there are instances in which 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.

<sup>14</sup> 1:7 - eternal fire: Just as the elites of modern western society abhor the notion that the practice of homosexuality is sin, they abhor the notion of hell. But Scripture is clear that the historical fiery judgment upon the homosexual-dominated city of Sodom and its neighbor cities (Genesis 18-19; Deut. 29:23) is but a down payment on the reality of the lake that burns with fire and brimstone, the destiny of all who reject Jesus Christ and thus do not have their names written in the book of life (Rev. 20:10-15). My fervent prayer for you as a reader, and indeed for all people, is that you may place your trust in Jesus Christ (John 3:16-21), who died to pay the death penalty for all your sins, and arose that you, too may one day be resurrected to life, and be spared from this awful fate (John 3:36)!

<sup>15</sup> 1:8 subtitle - dreamers: "We should probably understand Jude to mean that the false teachers justified their actions by citing visions and dreams they claimed to have had (cf. Col. 2:18)" (Thomas Constable, *Notes on Jude* 2006 Edition, Soniclight.com, p. 10. <http://www.soniclight.com/constable/notes/pdf/jude.pdf>).

C2 The Faults of the Infiltrators

D1 Their defilement of the flesh

D2 Their rejection of authority

D3 Their blasphemy of angelic <sup>16</sup> glories

C3 The Contrast of the Infiltrators with the Archangel Michael 1:9 - 10

D1 Michael's humble behavior 1:9

E1 The occasion: Michael's dispute with the devil over Moses' body <sup>17</sup>

E2 The respect: He dared not pronounce "a railing judgment" <sup>18</sup> on the devil

E3 The reliance: He said, "The Lord rebuke you!"

D2 The infiltrators' disrespectful, arrogant behavior 1:10

E1 Speaking evil of that which they don't know

E2 Whatever they know naturally, they corrupt themselves

E3 They are destroyed like ignorant animals <sup>19</sup>

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<sup>16</sup> 1:8 subtitle - angelic: The word is *kurioteta*, from *kuriotes*, meaning lordship. It can refer to human authority, but often in Paul's writings, for example, it refers to "supernatural cosmic powers, whether angelic or demonic" (*Greek-English Lexicon of the New Testament based on Semantic Domains* by Johannes P. Louw and Eugene A. Nida, Eds.). Apparently these false teachers slandered God's angels by what they said and taught. "They use language of good angels which Michael would not use of a bad one." (Constable, p. 11, quoting Alfred Plummer, "The General Epistles of St. James and St. Jude," in *An Exposition of the Bible*, 6:656.)

<sup>17</sup> 1:9 subtitle - dispute with the devil over Moses' body: Nowhere else in Scripture is this incident revealed, but it is discussed in a non-canonical book, "The Assumption of Moses." The Holy Spirit guided the writers of Scripture so that, when they alluded to or quoted from a non-canonical book, it was truth that they were incorporating into their own writing.

<sup>18</sup> 1:9 - railing judgment: "The point of contrast between the false teachers and Michael is not that Michael treated the devil with respect, and the moral is not that we should be polite even to the devil. The point of contrast is that Michael could not reject the devil's accusation on his own authority." (Constable, p. 11, quoting Richard L. Bauckham, *Jude, 2 Peter*, p. 61.)

<sup>19</sup> 1:10 subtitle - destroyed like ignorant animals: Jude's point is that these men, having slavishly followed, like animals, mere fleshly instincts, had lost spiritual awareness, and would be destroyed by the things they instinctively pursued. (See Constable, pp. 11, 12.) A narcotics officer once described in my presence the fate of a methamphetamine manufacturer. The substances he was dealing with were so deadly that he collapsed on the

C4 The Pronouncement of Woe upon the Infiltrators 1:11

D1 For going the way of Cain <sup>20</sup>

D2 For running greedily in the error of Balaam <sup>21</sup> for profit

D3 For perishing in the rebellion of Korah <sup>22</sup>

C5 The Picture of the Infiltrators 1:12 - 13

D1 Spots [reefs] <sup>23</sup> in your love feasts 1:12

E1 Feasting with you without fear

E2 Serving only themselves

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threshold of his lab with his own lung tissues coming out his nose. He could not control his lust for the high that comes from meth nor the money that would come from selling it, and by meth he was destroyed.

<sup>20</sup> 1:11 - Cain: "This may mean either that they [these infiltrating false teachers], like Cain, (a) disobediently devised their own ways of worship, (b) were envious of others, or (c) hated others with a murderous spirit (cf. 1 John 3:12)." (Edward C. Pentecost, "Jude," *The Bible Knowledge Commentary*, NT Volume, p. 921. In Genesis 4, Cain is singled out for his unacceptable worship and his calloused, uncaring murder. In Hebrews 11:4, Abel, Cain's brother, was praised for offering a better sacrifice by faith. Evidently Cain offered an inferior sacrifice without faith, grew rebellious when his offering was not accepted, then turned envious and selfishly killed his own brother in retaliation. Cain symbolizes a faithless, murderous propensity for self-justification (Heb. 11:4; 1 John 3:12). These false teachers emulated Cain in their behavior and attitude.

<sup>21</sup> 1:11 - Balaam: Balaam was an unprincipled prophet for profit. He took money to curse Israel, but, warned by God, blessed Israel instead (Numbers 22-24; cf. 2 Pet. 2:15-16). However, while he did not curse Israel, he evidently offered advice to Balak, king of Moab, to corrupt Israel through sexual immorality and intermarriage (Num. 31:16, cf. Num. 25:1-9 and Rev. 2:14). Balaam symbolizes the twin evils of immorality and financial greed.

<sup>22</sup> 1:11 - Korah: Korah, along with Dathan and Abiram, organized a rebellion of 250 Israeli leaders against the Divinely-authorized leadership of Moses and Aaron. Korah was a Levite, and Moses interpreted his rebellion as insisting that all Levites had the right to be priest, not just the descendants of Aaron. Yahweh's verdict was terrible. The ground swallowed up the households of Korah, Dathan and Abiram alive, along with "all the men who belonged to Korah with *their* possessions," and fire came from Yahweh and consumed all the 250 leaders who supported Korah (Num. 16). Korah symbolizes rebellion against God's appointed human authorities.

<sup>23</sup> 1:12 subtitle - reefs: *spilades*, a feminine noun, refers to a hidden danger which can tear out the bottom of a boat and sink it. These teachers had the potential to damage grievously the churches they infiltrated (see Constable, p. 13).

- D2 Clouds
  - E1 "Without water" <sup>24</sup>
  - E2 Carried about by the winds
- D3 Late autumn trees
  - E1 "Without fruit"
  - E2 Twice dead
  - E3 Pulled up by the roots
- D4 Waves 1:13
  - E1 Raging waves of the sea
  - E2 Foaming up their own shame
- D5 Stars
  - E1 "Wandering stars"
  - E2 For whom is reserved the gloom of darkness forever

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<sup>24</sup> 1:12 - clouds without water: These infiltrators held out promise to gullible church members, but they could never deliver.

- C6 The Prophetic Indictment of the Infiltrators 1:14 - 15
  - D1 The identity of the prophet: Enoch,<sup>25</sup> seventh from Adam 1:14a
  - D2 The content of the prophecy 1:14b - 15
    - E1 The event: The coming of the Lord with ten thousands of His saints 1:14b
    - E2 The purpose 1:15
      - F1 To execute judgment against all men
      - F2 To rebuke all the unworshipful <sup>26</sup>
        - G1 Concerning all their unworshipful works unworshipfully performed
        - G2 Concerning all the hard things which unworshipful sinners spoke against Him
- C7 The Decadent Speech of the Infiltrators 1:16
  - D1 Murmurers
  - D2 Faultfinders
  - D3 Pursuers of their own lusts
  - D4 Mouthers of arrogant speech
  - D5 Professing admiration of others for the purpose of manipulation

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<sup>25</sup> 1:14 - Enoch: Enoch's amazing walk with God is outlined briefly in Genesis 5:14-20, but nowhere there is the ensuing quotation given. Words similar to these are found in the apocryphal *Book of Enoch* (1:9), written before 110 B.C. Since there is some difference in the readings, some take the view that God revealed this information directly to Jude or that he was relying on accurate oral tradition. None of these views is inconsistent with the doctrine of the inspiration of Scripture. For myself, I assume Jude was alluding to the *Book of Enoch*. Inspiration would allow a writer of Scripture to use accurate information contained in a non-canonical book. Paul quoted from the Cretan poet Epimenides in Titus 1:12 (see Pentecost, p. 922).

<sup>26</sup> 1:15 subtitle - unworshipful (NASB, ungodly): Note Jude's fourfold use in 1:15 of variants of the word *asebeia*, discussed in a footnote under 1:4: as a noun (763 *asebeia*) twice, as a verb (764 *asebeo*), and as an adjective (765 *asebes*).

### A3 THE EXHORTATION TO THE BELOVED ONES 1:17-23

#### B1 Heed the Apostles' Warning 1:17-19

- C1 The Reminder to the Beloved Ones of the Apostles' Warning: "Be mindful of the words previously spoken "by the apostles <sup>27</sup> of our Lord[,] Jesus Christ" 1:17
- C2 The Content of the Apostles' Warning: There will be evil speakers 1:18
  - D1 Their time framework: "in the last time"
  - D2 Their activity: "there will be mockers"
  - D3 Their motivation: Proceeding after their own powerful desires springing from "unworshipfulnesses" <sup>28</sup>
- C3 Jude's Correlation of the Apostles' Warning with the Present Evil Infiltrators 1:19
  - D1 Their disruptive activity: Causing divisions
  - D2 Their orientation: Humanistic or psychological <sup>29</sup>
  - D3 Their bankruptcy: "devoid of the Spirit"

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<sup>27</sup> 1:17 - apostles: "The term 'apostles' here evidently refers to the Twelve plus Paul .... Jude's quotation of the apostles' teaching (v. 18) seems to be a general summary rather than a specific reference. We find a similar statement in 2 Peter 3:3, and that too is probably a summary. Many conservative scholars believe Peter wrote his second epistle after Jude, so Jude may not have been quoting 2 Peter 3:3 here" (Constable, p. 16).

<sup>28</sup> 1:18 subtitle - unworshipfulnesses: Jude again resorts to the noun *asebeia* (763) here in the plural. See footnotes under 1:4 and 1:15.

<sup>29</sup> 1:19 subtitle - humanistic or psychological (NASB, worldly-minded): From the Greek adjective *psuchikos* (5591), we derive our English "psychological." The Greek noun *psuche* (5590), "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*. I use the translation "humanistic" or "psychological" because "soul" or "soulish" has such a theological connotation. The words "humanistic" or "psychological" in today's society have, in fact, a very accurate connotation. Our society today is composed of humanists who 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 not be charged with homicide 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." The core beliefs of humanism include the notions that there are no absolute moral standards and man is not to be held responsible.

**B2 Keep Yourself in the Love of God 1:20-21**

- C1 The Contrast: "But **you**, beloved ones" 1:20a
- C2 The Accompaniments 1:20, 21
  - D1 Edification: Building up yourselves in "your most holy faith" 1:20
  - D2 Prayer: "praying in the Holy Spirit"
  - D3 Expectancy: Awaiting "the mercy of our Lord[,] Jesus Christ" [which mercy leads] unto "eternal life" 1:21b
- C3 The Imperative: "Keep yourselves in the love of God" <sup>30</sup> 1:21a

**B3 Show Mercy to the Struggling and Endangered <sup>31</sup> 1:22-23**

- C1 To Some 1:22
  - D1 The imperative: Show mercy
  - D2 The reason: for they are questioning
- C2 Toward Others 1:23a
  - D1 The imperative: Save them
  - D2 The graphic word picture: seizing them from fire

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<sup>30</sup> 1:21 - keep yourselves in the love of God: "Keeping oneself "in God's love" (Jude 21) does not indicate that salvation depends on one's own efforts, for that would contradict other Scripture passages (e.g., v. 24). Instead, a believer is nurtured as he is occupied with God's love for him, and is in fellowship with Him (cf. John 15:9-10, "remain in My love")" (Pentecost, p. 923).

<sup>31</sup> 1:22-23 title - struggling and endangered: These were evidently individuals in the church who had fallen under the sway of the false teachers to one degree or another (Constable, p. 19). Jude instructs his readers how to deal with different categories of victims.

C3 Toward Yet Others 1:23b

D1 The imperative: Show mercy

D2 The attitude: In fear

D3 The reason -- loathing any hint of moral and spiritual contamination from contact with these people: Hating even the tunic having been stained from the flesh

**A4 THE BENEDICTION FROM THE PRESERVING GOD 1:24-25**

**B1 Preservation: To the One who is able 1:24**

C1 Guarding: To guard you without stumbling <sup>32</sup>

C2 Preservation: To set you before His glory

D1 Unblemished

D2 With elation

**B2 Praise: To "the only God our Savior through Jesus Christ our Lord" may there be 1:25**

C1 The Ascription of Praise

D1 Glory

D2 Greatness

D3 Might

D4 Authority

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<sup>32</sup> 1:24 subtitle - guard you without stumbling: Christian growth and holiness do not ultimately depend on human effort, although we Christians are to exert incredible effort (Heb. 12:4). They depend rather on the grace of God, who alone "is able to keep you from stumbling." Eternal security, which the New Testament Scriptures proclaim, is properly described by the reformers as "the saints will persevere," but the Biblical foundation is the unconditional election by God of the saints to salvation.

- C2    The Duration of Praise
  - D1    Before any age
  - D2    Now
  - D3    Into all the ages

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