

Study Notes For Jude

(Chapter One)

Jude 1:1 *“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.”*

- Is this Judas [same Greek name], the brother of Jesus (**Matthew 13:55**)?
- There was a James that was the Lord’s brother (**Galatians 1:19**).
- The brother of James (**Acts 1:13**).
- By the way, Jude [Judas / Juda] was an Apostle (**Luke 6:16**).
- Whether or not this is the Lord’s brother, the penman is not the subject matter of our study. The penman wrote what he was inspired to write - the words of our Lord (**II Timothy 3:16-17**; cf. **I Corinthians 14:37** and **I Thessalonians 4:1-2**).
- He wants to be clear that he is the servant of Jesus Christ (**John 12:25-26**).
- On many levels, he is establishing from the jump that his position as a servant makes clear he is not usurping his role (**John 13:16** and **II Corinthians 4:5-7**). That is important (**Matthew 20:20-28**).
- Other letters by other penmen begin like this too (**Romans 1:1**, **Titus 1:1**, **James 1:1**, **II Peter 1:1**, and **Revelation 1:1**).
- To those who are sanctified (**Acts 20:32**) by the Father (**I Thessalonians 5:23** and **Hebrews 2:11**).
- That is not to say sanctification is an act of the Father without any other aspects (**John 17:17-19**, **Acts 26:18**, **Romans 15:16**, **I Corinthians 1:2**, **I Corinthians 6:9-11**, **Ephesians 5:25-26**, **II Timothy 2:19-21**, and **Hebrews 13:12**).
- Preserved [to guard; watched; kept; reserved] in Christ (**John 10:27-29** and **I Peter 1:4**).
 - This does not mean that one’s salvation is only in God’s hands so that you are captive and cannot walk away (**Luke 8:1-15**, **John 6:60-66**, **Acts 8:12-24**, **I Corinthians 9:24-27**, **I Corinthians 10:1-12**, **Galatians 1:6-9**, **Galatians 3:1-3**, **Galatians 5:4**, **Galatians 5:7-9**, **II Peter 2:20-22**, **II John 1:8-9**, **Revelation 2:1-7**, **Revelation 2:12-29**, **Revelation 3:14-22**, and **Revelation 22:18-19**).
 - God keeps His end, we have to keep ours (**I John 5:18** and **Jude 1:21**).
- Called (**I Thessalonians 2:12** and **II Thessalonians 2:14**).

Jude 1:2 *“Mercy unto you, and peace, and love, be multiplied.”*

- Mercy (**Matthew 9:9-13**, **Matthew 12:1-8**, **Matthew 23:23**, **Luke 10:25-39**, and **James 2:1-13**).
- Peace (**I Corinthians 14:33**, **Ephesians 4:1-3**, and **Colossians 3:15**).
- Love (**I Corinthians 16:14**, **Galatians 5:6**, **Colossians 3:14**, **I Timothy 1:5**, and **I Peter 4:8**).
- Multiplied (**I Peter 1:2** and **II Peter 1:2**). The idea of increasing, abounding more (**I Thessalonians 4:9-10**).

Jude 1:3 *“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”*

- The reference to the recipients of this letter as beloved (**Colossians 4:7; 4:9; 4:14, II Timothy 1:2, Philemon 1:1, I John 4:11, III John 1:2**, etc.).
- All diligence [eagerness; care; fervency] (**Romans 12:11** and **II Peter 1:5**).
- The original intent of this letter was to write about the “common salvation” (**Acts 4:10-12, Romans 1:16-17, Romans 10:12, II Timothy 3:15, Titus 1:4**, and **Titus 2:11-14**).
- Thinking about needs and readiness to learn when teaching (**Mark 4:33, Luke 10:38-42, John 16:12, Acts 20:20-27, I Corinthians 3:1-3**, and **Hebrews 5:11-6:3**).
- The reason of the need (**Jude 1:4**).
- Exhort [παρακαλέω; Strong’s # 3870] meaning “besought” (**Mark 5:23**), “pray” (**Matthew 26:53**), “intreated” (**Luke 15:28**), “desired” (**Acts 8:31**), “called” (**Acts 28:20**) “beseech” (**I Corinthians 1:10**), etc. Cf. **II Timothy 4:2** [exhort].
- Earnestly contending for [fight] for the faith (**Galatians 2:1-5, Philippians 1:12-17, Philippians 1:27, I Thessalonians 2:1-2, I Timothy 6:12, II Timothy 4:6-8**, and **Titus 1:10-14**).
- Without losing the focus of why (**Revelation 2:1-5**).
- Does this mean go out and challenge people to modern-day debates? NO!!!
 - The English word “debate” is found in one N.T. passage (**Romans 1:29**) and the word “debates” in one other Scripture (**II Corinthians 12:20**). Neither is saying debates are good.
 - The Greek word “ἔρις” in both passages is defined: “contention, strife, wrangling” (Thayer; # 2054). Is translated “strife” (**Romans 13:13, I Corinthians 3:3, Philippians 1:15**, and **I Timothy 6:4**), “contentions” (**I Corinthians 1:11** and **Titus 3:9**), and “variance” (**Galatians 5:20**).
 - NOT GOOD. i.e. “...as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (**Galatians 5:21**).
 - False brethren are to be marked and avoided (**Matthew 15:1-14, Romans 16:17-18**, and **II Timothy 3:1-9**).
 - In such times, endless discussion over words to no profit must cease and empty discussion shunned (**I Timothy 1:3-7, II Timothy 2:14-18; II Timothy 2:23**, and **Titus 3:9-11**).
- In being one who will contend for the faith, you must not become contentious (**Proverbs 26:21, Romans 2:8**, and **I Corinthians 11:16**).
- The once delivered faith, not a reoccurring revelation or replaceable message (**Matthew 24:35** and **I Peter 1:21-25**).

Jude 1:4 *“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”*

- They creep in (**Matthew 7:15-20, Acts 15:24**, and **Acts 20:28-31**).
- With motives to deceive (**Ephesians 4:14**).

- The threat of a little leaven (**Galatians 5:7-9**; cf. **Ecclesiastes 9:18**).
- Those who creep in, once known, cannot be left among the saints (**Ephesians 5:6-11**, **II John 1:6-11**, and **Revelation 2:14-16**).
- Looking back to what was written of old (**Romans 15:4**), these are condemned individuals (**Deuteronomy 18:20**, **II Kings 10:18-27**, **Jeremiah 6:14-15**, **Ezekiel 13:1-23**, and **Ezekiel 14:9**).
- Of course they are ungodly and of old the ungodly perished (**II Peter 2:5**) as is their future too (**II Peter 3:7**).
- They turn grace into lasciviousness [unbridled lust] (**II Peter 2:18**). Think about the woman called Jezebel in Thyatira (**Revelation 2:20**).
- Grace does not permit lusts, but rather teaches against such (**Titus 2:11-14**; cf. **Romans 6:1-2**).
- They deny God the Father and the Son (**Titus 1:16**, **II Peter 2:1-3**, **I John 2:18**, **I John 2:22**, **I John 4:3**, and **II John 1:7-9**).

Jude 1:5 *“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”*

- Looking back to the days of old to see God’s judgment (**I Corinthians 10:1-12**).
- The role of teaching is sometimes to bring to remembrance; stir up the memory, things once known (**II Timothy 2:14**, **Titus 3:1**, **II Peter 1:12-13**, and **II Peter 3:1-2**).
- How the Lord saved Israel out of the land of Egypt (**Exodus 1-15**, **Psalms 114:1**, **Acts 7:1-36**, and **Acts 13:16-17**).
- Afterward, God destroyed those that believed not (**Numbers 13:1-14:38**, **Psalms 78:12-22**, **Psalms 106:7-26**, and **Hebrews 3:7-4:13**).

Jude 1:6 *“And 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.”*

- So, we should first declare that the word translated “angel” [ἄγγελος] does not just apply to spirit beings, though it does there too (**Psalms 104:4**). The word means, as it is translated in one verse (**James 2:25**), “messengers.”
- Having said that, we are talking about angels here in the sense most often thought of when the word is thought of. There are both good and evil angels (**Matthew 25:31** and **Matthew 25:41**).
- The angels that did not keep their first estate (**Luke 10:17-18** and **Revelation 12:7-9**).
- Reserved in chains (**II Peter 2:4**).
- Till the Judgment (**Matthew 8:28-29**).

Jude 1:7 *“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”*

- **Genesis 18:20-19:29**
- As an example (**II Peter 2:6**; cf. **Deuteronomy 29:9-23**, **Isaiah 1:4-10**, **Lamentation 4:1-6**, **Ezekiel 16:46-56**, **Amos 4:11**, **Zephaniah 2:9**, **Matthew 10:5-15**, **Matthew 11:20-24**, and **Luke 17:28-29**).
- Fornication is clearly condemned in the example of Sodom and Gomorrha as other Scriptures teach saints not to engage in unlawful sexual intercourse (**I Corinthians 5:1-8**, **I Corinthians 6:18-7:2**, **Galatians 5:19-21**, **Ephesians 5:3**, **Colossians 3:5**, and **I Thessalonians 4:1-5**).

Jude 1:8 *“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.”*

- “Likewise” ties back to the reference of Sodom and Gomorrha (**Jude 1:7**).
- These [those that creep in unawares (**Jude 1:4**)] defile the flesh in like manner, not necessarily as homosexuals, but as fornicators defiling their bodies (**I Corinthians 6:18**).
- Now think about those creeping in and a connection to fornication (**Revelation 2:14**; **2:20**).
- The word “filthy” is added by the KJV translators. The only other time the Greek word “ἐνυπνιάζομαι”, translated here as “dreamers” [Strong’s # 1797], appears it is translated “dream” (**Acts 2:17**).
- They despise government [mastery; rulers] (**II Peter 2:10**).
- They speak evil of “dignities” or otherwise, as is most often translated “glory.” Think about what that means (**Matthew 16:27** and **II Peter 1:17**). We will talk more about this in verse 10.
- Think about a person pretending to be a Christian who just does not want to submit to higher authority (**Matthew 21:33-46** and **Romans 10:1-3**).
- Think about the end result of that (**Hebrews 12:25**).

Jude 1:9 *“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”*

- Michael, the archangel [chief angel] (**Daniel 12:1**, **I Thessalonians 4:16**, and **Revelation 12:7-9**).
- The body of Moses was buried in the land of Moab (**Deuteronomy 34:5-6**). At some point, as we learn here, there was a battle involving angels over his body.
- Even with the authority of being the chief angel, Michael did not bring a railing [blasphemy; evil speaking] accusation against Satan. Think about what Jesus faced when on the cross as an example of being railed on (**Luke 22:39**). Rather, Michael gave the rebuke from the Lord (cf. **Zechariah 3:1-2**).
- The chief angel doesn’t take an opportunity to speak evil of Satan even when warranted. There was no “power struggle” (**Mark 10:35-45**).
- Even Jesus, being the head of all things (**Ephesians 1:19-23**), having been given the authority to judge (**John 5:27**), He doesn’t judge according to His own will (**John 5:30**).

Jude 1:10 *“But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.”*

- “These” and “they” are the ones that creep in unawares (**Jude 1:4**).
- They hate authority (**Jude 1:8**). They speak evil of the things which they do not know, things they did not understand (**II Peter 2:12**).
- Let’s consider the “speak evil of” [blaspheme; slanderously reported] side of this (**Matthew 27:35-39, Acts 13:37-45, Acts 18:1-6, Romans 3:1-8, I Peter 4:3-5, and II Peter 2:2**).
- Now let’s consider that they did not know, that they did not understand (**Jeremiah 5:21**). Whose fault is that (**Psalms 92:5-6, Isaiah 44:18, and John 8:43**)?
- Now let’s talk about what they know “naturally” [φυσικῶς]. Meaning: “physically, that is, (by implication) instinctively: - naturally” (Strong’s # 5447). As “brute” [unreasonable [Strong’s # 249]; cf. **Acts 25:27**], beasts, animal [**Hebrews 13:11**; cf. **Exodus 29:14**].
- So, these individuals corrupt themselves even in things which they instinctively understand (**Romans 1:18-32 and Romans 2:12-15**).

Jude 1:11 *“Woe unto them! 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.”*

- Woe unto them (**Isaiah 3:11**)!
- The account of Cain and Abel (**Genesis 4:1-16, Hebrews 11:4, and I John 3:10-15**).
- Think about running toward sin, unashamed in such (**Isaiah 3:9**).
- The error of Balaam (**Numbers 21:1-24:25**; cf. **Numbers 31:16, Deuteronomy 23:4, Joshua 24:9-11, Micah 6:5, II Peter 2:15-16, and Revelation 2:14**).
- The gainsaying of Korah (**Numbers 16:1-35 and Numbers 26:9-10**).
- How can a person, from within, not realize the scum they are by working against the truth and the saints that stand for it (**Acts 20:28-31**)?

Jude 1:12-13 *“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.”*

- Cf. **II Peter 2:13-14**
- These men were spots [a ledge or reef of rock in the sea] . Peter says the same in the reference above, but uses a slightly different Greek word. Look at the one used here “σπιλάς” and the one in Peter’s account “σπιλώω”. It is a variation of the same word. The one Peter used is also in **Ephesians 5:27** [spot] and **James 3:6** [defileth].
- “Feasts of charity” is a pretty terrible translation. Such is taken from the Greek word “ἀγάπη” which is just simply love/charity (Strong’s # 26).

- “When they feast with you” is in reference to when entertained, kept company with (**Romans 12:13, Hebrews 13:1-2, and I Peter 4:8-9**).
- Understand the importance of time with brethren in such a fashion from the standpoint of this is removed from the erring (**I Corinthians 5:11 and II Thessalonians 3:14-15**).
- Here is something to think about. The term “feeding” is in reference to the one ruling over or giving out the food (**Matthew 2:6, Luke 17:7, John 21:16, Acts 20:28, I Corinthians 9:7, I Peter 5:2, Revelation 2:27, etc.**).
- So, these come into homes wherein hospitality is being shown and they feed themselves on the saints without fear. Think back to the shepherds in Israel of old (**Ezekiel 34:1-10**). Keep in mind the weaponization of food in general too (**Proverbs 23:1-8**).
- What they promise is false, empty, light that doesn’t give light, etc. (cf. **Proverbs 25:14**).
- It has long been a problem, among those professing to be God’s people, that false brethren offer empty promises (**Jeremiah 23:16-17**) without any fear (**Jeremiah 6:14-15 and Jeremiah 8:11-12**).
- Such men bring others into bondage (**II Peter 2:17-19**).

Jude 1:14-15 *“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.”*

- Enoch (**Genesis 5:22-24 and Hebrews 11:5-6**).
- The Lord with a large number of His “saints” [aka angels] indicating force is something we read in other contexts (**Deuteronomy 33:1-2, Psalms 68:17, Matthew 26:53, and Revelation 5:11**).
- The Lord coming with His angels (**Matthew 16:27, Matthew 25:30-31, I Thessalonians 3:13, I Thessalonians 4:16, and II Thessalonians 1:7-8**).
- The judgment here is not favorable, but rather of condemnation (**Matthew 5:21-22, Matthew 10:14-15, Matthew 11:20-24, Matthew 23:33, John 5:27-29, Hebrews 10:26-31, and II Peter 2:9**).
- “Judgment” also translated “damnation” (**Mark 3:29**) and “condemnation” (**John 5:24**).
- The Lord’s judgement is righteous (**Acts 17:31, Romans 2:5, II Thessalonians 1:5, and II Timothy 4:8**).
- If convicted [convicted] it will be upon what a person has done (**Revelation 22:12**) not any respect of persons (**I Peter 1:17**).
- The wicked who not only do wicked works, but set their mouth against the Lord (**Psalms 73:8-9, Malachi 3:13-15, and I Peter 4:14**).
- We will all answer for what we say (**Matthew 12:34-37**).
- False brethren will face certain judgment (**II Peter 2:1-3**).

Jude 1:16 *“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.”*

- Think back about murmurers, complainers (**Exodus 15:22-24, Exodus 16:1-3, Exodus 17:1-3, and Numbers 13:17-14:38**).
- Learn from those past complainers (**I Corinthians 10:1-12**).
- The command of the Lord (**Philippians 2:14-16**).
- These damnable ones that have crept in are walking after their own lusts. Such has long been an issue in this world (**Romans 1:18-32**).
- Think about what Paul told Timothy (**II Timothy 4:1-5**).
- The faithful abstain from fleshly lusts (**I Peter 2:11**).
- The usage of great swelling words to gain advantage among those that admire persons (**II Peter 2:18-19**).
- Think about how easy it is to lead astray those given to respect of persons (**Proverbs 28:21 and James 2:1-10**).
- What should be done to prevent such (**Romans 16:17-18**)?

Jude 1:17 *“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;”*

- Part of the work of a teacher is to remind saints what has been previously taught (**Romans 15:14-15, Philippians 3:1, I Timothy 4:6, and II Peter 1:12-15**).
- Jude clearly knows the importance of reminding the saints of what they know. We have seen this in this letter already (**Jude 1:5**).
- Such is not an implication of forgetfulness either (**I Thessalonians 4:1-2**).
- Remember what the Apostles have taught (**II Peter 3:1-2**).
- The Apostles taught as Ambassadors for Christ (**II Corinthians 5:20**).
- They taught the words of our Lord (**Matthew 28:18-20, Luke 10:16, John 13:20, John 16:1-13, and I Corinthians 14:37**).
- Such is why we obey what applies to us today that was taught by the Apostles (**Acts 2:42 and Romans 2:16**; cf. **Ephesians 2:19-22**).

Jude 1:18 *“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.”*

- This reveals to us that the Apostles were teaching there were going to be scoffers, which is here in reference to false teachers (**II Peter 2:1-3**), in the last time (**II Timothy 4:1-5**).
- The last time was in place then as it is now (**I John 2:18**; cf. **Hebrews 1:1-2**).
- Such was taught in texts we can see (**Acts 20:28-31 and II Timothy 3:1-5**).
- Jesus taught such too (**Matthew 7:15-20**).
- Think about this, if we could get people to realize they need to walk away from carnal lusts (**II Corinthians 6:14-7:1, Galatians 5:16-26, I Thessalonians 4:3-7, and Titus 2:11-14**) we could attack the motivation of many who turn into false brethren.

Jude 1:19 *“These be they who separate themselves, sensual, having not the Spirit.”*

- They separate themselves (**Isaiah 65:5**, **Acts 15:1-5**, and **I Corinthians 11:16-19**).
- Think here about sects (**Acts 5:17** and **Acts 26:5**).
- Again, as it relates to false teachers (**II Peter 2:1-3**), they bring in damnable “heresies” [sects] (Strong’s # 139).
- Having not the Spirit (**I John 4:1-6**).
- After being converted, saints in the first century had Apostles lay hands on them giving them the Spirit (**Acts 8:4-25** and **Acts 19:1-7**). This first century only practice (**I Corinthians 13:8-13**) was how men received spiritual gifts (**I Corinthians 12:3-11**) as evidence of their relationship with God (**Ephesians 1:13-14**). Such evidence was not internal, but external (**Galatians 3:1-5**).
- Rather than having the Spirit, they were sensual [natural] and that has significant meaning (**I Corinthians 2:14** and **James 3:13-18** *vs. 15).

Jude 1:20 *“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,”*

- Beloved, is a term of endearment (**Acts 15:25**, **Romans 12:19**, **Romans 16:8**, **I Corinthians 10:14**, **Colossians 4:7**, etc.).
- Building up themselves on “YOUR” most holy faith. This is not their own system of faith (**Romans 1:16-17** and **Ephesians 4:5**). Rather, upon the word of God (**Acts 20:32**), which works through faith (**II Timothy 3:15** and **Hebrews 4:1-2**).
- Praying in the Holy Ghost (**Romans 8:26** and **I Corinthians 14:14-16**).

Jude 1:21 *“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”*

- Remember this verse when we get down to **Jude 1:24**
- How can one keep themselves in the love of God (**John 14:21-24**, **John 15:9-10**, **I John 2:3-6**, **I John 5:2-3**, and **II John 1:6**)?
- While keeping yourself in the love of God, you have to know that your work is NOT the saving work. We, who were sinners and have been converted, rely upon the mercy of our Lord unto eternal life and not entirely upon our own actions (**I Timothy 1:12-16**, **Titus 3:5**, and **I Peter 1:3**).

Jude 1:22-23 *“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.”*

- If a brother or sister in Christ is in a sinful state, the role of the faithful is to see that he or she is restored (**Galatians 6:1-2** and **James 5:19-20**).
- Sin (**I John 3:4**) does what (**Isaiah 3:11**, **Romans 6:23**, **I Corinthians 6:9-10**, **Galatians 5:19-21**, **Revelation 21:8**, etc.) and at what point (**James 2:10**)?
- How could one proclaim to love a brother or sister and say nothing when someone is lost (**Revelation 3:19**)?

- Now, there are multiple approaches that might need to be used. The compassionate approach [mercy **Matthew 5:7**] with the proper balance employed (i.e. **II Timothy 2:22-26**).
- The word translated “difference” in the KJV adds some complication to this verse. The definition is not helpful: “to separate thoroughly, that is, (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively to discriminate (by implication decide), or (reflexively) hesitate: - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver” (Strong’s # 1252). Translation varies from “discern” (**Matthew 16:3**), “doubt” (**Matthew 21:21**), “contended” (**Acts 11:12**), “judge” (**I Corinthians 6:5**), etc. The NKJV uses the word “distinction” while the ASV 1901 says “...have mercy, who are in doubt;” Thus, we can conclude the translators have had a difficult time with this word. Therefore, we must make sure our conclusions are not in any conflict with the context or other Scriptures. The immediate context is having mercy and looking for mercy.
- Verse 23 is the contrast to verse 22. The point remains having mercy and seeking to save the lost. The distinction of verse 23 is about more urgency and with the focus on the consequences.
- To see the difference, consider how Apollos was addressed (**Acts 18:24-28**) and how Simon was addressed (**Acts 8:13-24**).
- The hatred for the garment spotted by the flesh and why (**Matthew 16:21-23**; cf. **Galatians 5:16-26**).
- So, in the context of the book of Jude, there may be those that creep in unawares (**Jude 1:3-4**) that may need one approach or the other to save them.
- Note that this is not the end of all of dealing with sin among brethren. There are instructions for private matters and how mercy relates (**Matthew 18:15-35**). There are instructions for disciplinary measures intended for restoration through bringing shame on the erring saint (**I Corinthians 5:1-9** and **II Thessalonians 3:6-15**). There are instructions for false brethren and / or divisive individuals which will not repent (**Romans 16:17-18** and **Titus 3:9-11**).

Jude 1:24 *“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,”*

- Remember what we read in **Jude 1:21** lest one think that God does all of the work in preserving the faithful.
- You can count on God to do His part (**John 10:28-30**, **Romans 8:28-39**, **Romans 14:1-4**, **I Thessalonians 5:23-24**, and **II Timothy 4:18**).
- Remember, we cannot be presented faultless in the end without the Lord’s work in such (**Hebrews 9:14**, **I Peter 1:18-19**, **I Peter 5:10**, **I John 1:5-10**, and **Revelation 1:5**).
- Before the Lord with exceeding joy (**I Peter 4:13**).
- Think about how looking forward to the joy helped Jesus (**Hebrews 12:1-2**).

Jude 1:25 *“To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”*

- Only wise God (**Romans 16:27** and **I Timothy 1:17**) and Savior (**Hosea 13:4**).
- Don't waste time separating the Father from the Son on these points (i.e. **Hebrews 13:21**; cf. **John 5:23** and **John 10:30**).
- Majesty (**Hebrews 1:1-3** and **Hebrews 8:1**).
- Dominion and glory (**I Peter 5:10-11** and **Revelation 1:6**).
- Power (**Ephesians 1:20-23**).
- Now and ever (**Philippians 4:20** and **II Peter 3:18**).