



## Our Plan for this Study



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"Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen." (Jude 24–25, NKJV)

"When I began my ministry, I was a single man, and on Sunday nights after the evening service, I would get into bed and read one of the mystery stories. Well, about one o'clock in the morning I would get to the place where the heroine has been tied down to the railroad tracks by the villain, and old Number 77 is going to be coming along in

about twenty minutes. She is in a desperate situation. I think that the hero is going to be able to get there and rescue her, but I find out that he is in that old warehouse down by the pier, tied to a chair under which is a stick of dynamite with the fuse already lighted! Well, I can't leave the hero and heroine at one o'clock in the morning in that kind of position. But, since it is time for me to turn over and go to sleep, I slip over to the final page. A different scene greets me there. I see the hero and the heroine sitting out in a yard. I see a lovely cottage encircled by a white picket fence. They are married now and have a little baby who is playing there on the lawn. What a wonderful, comfortable scene that is! So I would just turn back to the place where I stopped reading, and I would say to the hero and heroine, "I don't know how you are going to get out of it, but I tell you this: It's going to work out all right." J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 876.



### The Back of the Book

In a sense, like Dr. McGee's whimsical account, we have reached the back of the book! We have seen the awful, ungodly apostasy \_\_\_\_\_ into the Church spreading havoc and \_\_\_\_\_ healthy believers. Satan cackles his glee at the sorry state of the Church! How can this \_\_\_\_\_, sorry, and sordid state be rectified? We may not be able to see it, but \_\_\_\_\_ is on the way! Here in the back of the Book of Jude, we find all is \_\_\_\_\_ and King \_\_\_\_\_ is on the throne!

### Everything Will Turn Out Well!

Here in the back of the Book we find out Who the \_\_\_\_\_ is! And we are called to worship Him, not only for what He has \_\_\_\_\_, but also for \_\_\_\_\_ He is! We can be \_\_\_\_\_ everything will turn out well because we have read the \_\_\_\_\_ of Book!

### The Words of Maxwell Coder

"AS THE EPISTLE BEGAN, so it ends, with words of \_\_\_\_\_ for God's people living in dark days. Will they be able to keep themselves in the love of God? Can they avoid contamination in their contacts with the \_\_\_\_\_? Is it possible for them always to walk \_\_\_\_\_ in the land of the living? The answer is made crystal clear. They can so live, because the One who \_\_\_\_\_ them and gave Himself for them is \_\_\_\_\_ also to keep them from falling."

### First, Let's Take a Peek at the Greek

The word τῷ [to] is a definite article and, when translated, it is "the". It is in the active voice, dative case, singular in number (referring to God), and it functions as an attributive article. It goes with δυναμένῳ (\_\_\_\_\_ One who is able). As is common with Greek, δὲ [de] the continuative conjunction comes second in the sentence but will #jude 24-24, #Acts 12:6,19 #Proverbs 4:19-23 # Hebrews 7:25 #Hebrews 2:18 #Romans 16:25 #Philippians 3:21 #Zephaniah 3:17 #Luke 15:10,20 #Revelation 1:8 #Matthew 28:18-20

be placed first to make sense in \_\_\_\_\_. It signals a \_\_\_\_\_ in subject (from pulling the defiled from the fire v.23, but \_\_\_\_\_ of thought. (\_\_\_\_\_ the One who can help you rescue the perishing; He is the One who is able...) Continuing the thought, we read δυναμένω {dunameno} from δύναμαι (is able or is sufficient) present, middle (for \_\_\_\_\_) participle, dative in case, singular in number, and masculine in gender. "Now He Who is continually able for Himself..."

"Now He Who is continually able for Himself..." What is He able to continually \_\_\_\_? The word φυλάξει [phylaxai] from φυλάσσω [phylasso] tells us. It is in aorist tense, active voice and is here an infinitive of result. It means "to stand \_\_\_\_\_ over" or "to keep \_\_\_\_\_ over". It is the same word used in Acts when \_\_\_\_\_ was kept for execution by two guards with guards before the door. Acts 12:6,19. "Now He Who is continually able for Himself to \_\_\_\_\_ guard..." Over what? The Greek pronoun ὑμᾶς [hymas] is a personal pronoun, second person plural (all of you), accusative case. "Now He Who is able to stand guard over all of you...(every one of His \_\_\_\_\_)..."

"Now He Who is continually able to stand guard over all of you...(every one of His children)..." Completing the thought is ἀπταίστους (aptaistous) from ἀπταιστος [aptaistos] {compound word a = not and πταίω meaning to \_\_\_\_\_ or fall}. It is an adjective, in the accusative case. It is plural in number and masculine in gender. It is a participle. **"Now He Who is continually able to stand guard over you all to keep you from stumbling."**

#### What This Verse Is NOT Saying

**"Now He Who is continually able to stand guard over you all to keep you from stumbling."**

- This is NOT a promise – the text says only that God is \_\_\_\_\_ to keep us from stumbling, \_\_\_\_\_ that God \_\_\_\_\_ keep us from stumbling.
- Even though God has the \_\_\_\_\_ to keep us from messing up our \_\_\_\_\_ lives, He will not \_\_\_\_\_ our freewill.

#### What This Verse Is Saying

**"Now He Who is continually able to stand guard over you all to keep you from stumbling."**

Let's turn back to the \_\_\_\_\_ Testament for a transdispensational principle: "The way of the wicked is like darkness; They do not know what makes them \_\_\_\_\_. My son, give attention to my \_\_\_\_\_; Incline your \_\_\_\_\_ to my sayings. Do not let them depart from your \_\_\_\_\_; Keep them in the midst of your \_\_\_\_\_; For they are life to those who find them, And health to all their flesh. Keep your heart with all diligence, For out of it spring the issues of life." (Proverbs 4:19–23, NKJV)

Our confidence rests in God's \_\_\_\_\_ ("who is able") to keep us safe and faithful.

"He is able to \_\_\_\_\_ (Hebrews 7:25), able to establish (Romans 16:25), able to assist (Hebrews 2:18), able to subdue (Philippians 3:21)—and here He is able to keep."

"Therefore He is also **able to** \_\_\_\_\_ to the uttermost those who come to God through Him, since He always lives to make intercession for them." (Hebrews 7:25, NKJV)

Our confidence rests in God's ability ("who is able") to keep us safe and faithful.

"He is able to save (Hebrews 7:25), **able to** \_\_\_\_\_ (Romans 16:25), able to assist (Hebrews 2:18), able to subdue (Philippians 3:21)—and here He is able to keep."

"Now to Him who is **able to** \_\_\_\_\_ **you** according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began" (Romans 16:25, NKJV)

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"He is able to save (Hebrews 7:25), able to establish (Romans 16:25), **able to** \_\_\_\_\_ (Hebrews 2:18), able to subdue (Philippians 3:21)—and here He is able to keep."

"For in that He Himself has suffered, being tempted, **He is able to** \_\_\_\_\_ those who are tempted." (Hebrews 2:18, NKJV)

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"who will transform our lowly body that it may be conformed to His glorious body, according to the working by which **He is able even to** \_\_\_\_\_ **all things to Himself.**" (Philippians 3:21, NKJV)

If a Christian does stumble, it is not because \_\_\_\_\_ has failed him. The Lord is \_\_\_\_\_ and \_\_\_\_\_ to keep us upright as we travel in paths of righteousness. As we honor the Word, meditating therein day and night, it becomes a staff in our hand. It becomes the \_\_\_\_\_ whereby God is able to preserve our steps.

### Another Peek at the Greek

Moving to the second phrase, we find: "And to present you faultless Before the presence of His glory with exceeding joy."

The phrase begins with και [kai] which is a conjunction. It is a logical connection between the previous phrase and this one. It is translated "and." The next word is στησαι [stesai] from ἵστημι [histemi] which means "to cause to \_\_\_\_\_," "to stand up right." It is an aorist active infinitive. It is an infinitive of result. "And with a result that "you all will stand..." Where will we stand? The preposition κατενώπιον (katenopion) is a compound preposition of location (kata – against en – in and ops - eye (in front of, before). We might use our idiom to translate: "before the very \_\_\_\_\_." "And He will cause to stand before the very eye..."

And He will cause to stand before the very eye..."

The next word is τῆς [tes] which is the definite article (the). It is singular in number and feminine in gender, and in the genitive case to match "\_\_\_\_\_." The word δόξης (doxes) is from δόξα [doxa] and is translated "glory." It is genitive in case, feminine in gender, and singular in number. Add αὐτοῦ [autou] "Him" which is a personal pronoun, 3rd person singular, masculine in gender, and genitive in case. We can render it "the glory of Him" or simply "His glory." Thus, "He will cause us to \_\_\_\_\_ before the very eye of His \_\_\_\_\_."

"He will cause us to stand before the very eye of His glory."

This next word takes our \_\_\_\_\_ away. The Greek word is ἀμώμους (amomous) from ἄμωμος (amomos). It is a compound word (a - no, not and momos - blemish or blame). Thus, the word means "blameless" or "without \_\_\_\_\_." It is an adjective in the accusative case, is plural in number, and masculine in gender. This was the same word used in the LXX OT for the Paschal \_\_\_\_\_ of sacrifice. "God will cause us to stand before the very eye of His glory \_\_\_\_\_ blemish or fault!"

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But that's not all. We find the little preposition of means "ἐν" (en) [in or with] with ἀγαλλιάσει [agalliasai] from ἀγαλλίασις [agalliasis] which means "exultation" or "\_\_\_\_\_." This is the object of the preposition "with." It is

feminine in gender, dative in case, and singular in number. It is abundant, abounding, overflowing joy! In the LXX this word is found chiefly in the Psalms, where it denotes "joy" in God's \_\_\_\_\_ work. "God will cause us to stand before the very eye His glory without blemish or fault with superabounding joy!"

### What This Clause Is Saying

"God will cause us to stand before the very eye His glory without blemish or fault with superabounding joy!"  
 We are \_\_\_\_\_ promised that we will not stumble if we get out of God's Word, \_\_\_\_\_, and Way, but we are absolutely guaranteed that as God's children we will \_\_\_\_\_ before the very eye of His glory spotless, \_\_\_\_\_, and without any blemish and it will be His joy to have it so!

This is a transdispensational principle:

"The LORD your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with \_\_\_\_\_." (Zephaniah 3:17, NKJV)

"Likewise, I say to you, there is joy in the \_\_\_\_\_ of the angels of God over one sinner who repents."" (Luke 15:10, NKJV) "And he arose and came to his father. But when he was still a great way off, his \_\_\_\_\_ saw him and had compassion, and ran and fell on his neck and kissed him." (Luke 15:20, NKJV)

### The Attributes of Our Redeemer God First, A Peek at the Greek

"To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen."

We begin with an adjective μόνω [mono] from μόνος. It is in the dative case, singular in number, and masculine in gender. It is an attributive adjective meaning it is describing \_\_\_\_\_. He is the "\_\_\_\_\_" God. Next comes σοφῶ (sopho) from σοφός (sophos) meaning "\_\_\_\_\_." This is an adjective describing God "only wise". It is in the dative case, singular in number, masculine in gender. "He is the only wise God." Then comes Θεῶ (theo) from θεός (\_\_\_\_). It is a noun in the dative case, masculine in gender, and singular in number. "God only wise" is the indirect object.

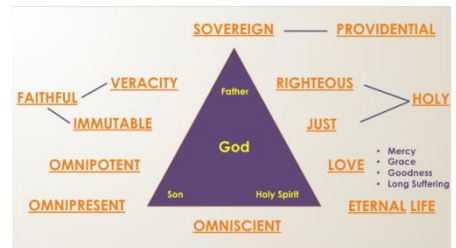
But God is not "only wise" alone for He is called σωτήρι (soteri) from σωτήρ (soter) which means "\_\_\_\_\_." A savior is someone who \_\_\_\_\_ someone or something from danger. It is a noun in the dative case and is masculine in gender and singular in number. It used as an appositive that renames our "only wise God as Savior." This is followed by the personal pronoun ἡμῶν (hemon) from ἐγώ (I). It is in the 1st person plural in the genitive case (our, of us). "God only wise \_\_\_\_\_ Savior!"

So far, we have "God only wise our Savior!" Now let's add the subject of the sentence. There will be a \_\_\_\_\_ of nominatives each adding more glory to our Savior. The first is δόξα (doxa) which means "Glory." It is nominative in case, singular in number, and feminine in gender. This is one of the subjects of the sentence. Glory is used for shekinah in the LXX \_\_\_\_\_ Testament. Then there is the little connective conjunction καὶ (kai) [and] and it will connect to all these attributes of God.

Our only God, our wise God, our Savior God, our Glorious God is also μεγαλωσύνη (megalosune). This is a noun in the nominative case. It is singular in number and masculine in gender. In the New Testament, it always #jude 24-24, #Acts 12:6,19 #Proverbs 4:19-23 # Hebrews 7:25 #Hebrews 2:18 #Romans 16:25 #Philippians 3:21 #Zephaniah 3:17 #Luke 15:10,20 #Revelation 1:8 #Matthew 28:18-20

"To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen."

### An Encouraging Picture of Our God



"No one has seen God at any time. The only begotten NKJV)

means "good opinion, \_\_\_\_\_, honor, glory, an appearance commanding respect, magnificence, excellence, manifestation of glory." In short, it means "**majesty**."

Our only God, our wise God, our Savior God, our Glorious God, our majestic God also has a \_\_\_\_\_. He is called κράτος (kratos). This is a noun in the nominative case. It is singular in number and neuter in gender. It is translated as "\_\_\_\_\_." It is the ability and authority to direct, determine, and govern a \_\_\_\_\_." This word root is used again one page over.

"I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the \_\_\_\_\_." (Revelation 1:8, NKJV) Almighty – παντοκράτωρ (pantokrator)

Our only God, our wise God, our Savior God, our Glorious God, our majestic God, our Almighty God has another attribute. Again, we find καὶ "and" which is a continuative conjunction. It is used to string together ideas but sometimes not brought over in English. Then, we find ἐξουσία (exousia) "\_\_\_\_\_". It is a noun in the nominative case. It is singular in number and feminine in gender. It is rather an old \_\_\_\_\_.

"And Jesus came and spoke to them, saying, "All \_\_\_\_\_ (ἐξουσία) has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen." (Matthew 28:18–20, NKJV)

Our only God, our wise God, our Savior God, our Glorious God, our majestic God, our Almighty God, and our Authoritative God has one more attribute Jude mentioned. Again, καὶ is used as a continuative conjunction. It is used to string together ideas but sometimes not brought over in English. Here it is translated "both." Then he uses a beautiful \_\_\_\_\_ phrase: νῦν (nyn) is an adverb with temporal force. (NOW). Then πάντας (pantas) means "all" or "\_\_\_\_\_." It is an adjective in the accusative case, plural in number, and masculine in gender. The definite article τοὺς plural in number, accusative in case, and masculine in gender. And αἰῶνας (aionas) is a noun in the accusative case, plural in number and the object of the preposition "eis." Both now and into the all ages (\_\_\_\_\_). Our God is eternal!

### Let's Put It All Together

Jude is praising our \_\_\_\_\_ God, our \_\_\_\_\_ God, our \_\_\_\_\_ God, our \_\_\_\_\_ God, our \_\_\_\_\_ God, our \_\_\_\_\_ God, our \_\_\_\_\_ God, our \_\_\_\_\_ God, and our \_\_\_\_\_ God. This is amazing for a boy who grew up with Jesus as His half-brother and did not believe on Him until after the Resurrection! We have nothing to \_\_\_\_\_ when we are in Christ!

### A Perfect Ending

Let's not forget the final word ἀμήν! It is an interjection, an emphatic particle. And it means "So be it" or simply "AMEN."