

<p><b>A</b></p>	<p><b><u>Overview</u></b></p> <ul style="list-style-type: none"> <li>• The author is concerned about false teachers. In v 5-7, he refers to incidents in OT (leaving Egypt; the rebelling angels; Sodom and Gomorrah) as warnings; followed by Jewish traditions and prophecies to demonstrate how they are condemned (1:8-16); and finally he recalls the teachings of the apostles to strongly rebuke them (1:17-19). The letter concludes with exhortations (1:20-23) and benediction (1:24-25).</li> <li>• Even when the archangel Michael “disputed about the body of Moses” with the devil, he never used reviling language. But these people “revile whatever they do not understand, and by those things that they know by instinct as irrational animals do”. Like Cain, Balaam and Korah, they will be annihilated. They, without shame, are the “blemishes” on the love feasts. They will be cast into “the deepest darkness”. According to the Jewish traditions, Enoch has warned that they would face judgement in the end.</li> <li>• Warnings against “divisions, worldly people, devoid of the Spirit”. Keeping themselves in God’s love and be merciful to others. The letter concludes with a benediction.</li> </ul>	<p>1:8-25</p> <p>1:8-16</p> <p>1:17-23</p>
<p><b>B</b></p>	<p><b><u>A Portrait of the Ungodly</u></b></p> <ul style="list-style-type: none"> <li>• False teachers “defile the flesh, reject authority, and revile the glorious ones”. They are impure in the flesh; disobey and revile the law brought by God’s angel.</li> <li>• Jude’s reference to “The Testament of Moses” in describing how “ the archangel Michael, contending with the devil, disputed about the body of Moses, he did not presume to pronounce a reviling judgment upon him”, is to contradict how false teachers use reviling language in their debate, using their “instinct as irrational animals do”. This does not, however, imply that Jude’s non-canonical source is “inspired by God”; Jude alludes to a familiar source to facilitate better communication of his main message. In addition, if Christians misunderstand biblical references as false scripture, this just reinforces the authority and authenticity of those books.</li> <li>• Jude uses the triplet form to compare false teachers to Cain, Balaam, and Korah whom, respectively, have been expelled after killing God’s people; counseled the women of Moab to seduce</li> </ul>	<p>1:8-16</p> <p>1:8, CCSS, CSB</p> <p>1:9-10, CSB</p> <p>Heb 11:37 ff – 1Gal 2:28-30 1Pet 1:6-7 Wis 3:5-6</p> <p>1:11-13, CCSS, CSB</p>

**Chinese Martyrs Catholic Church**  
**Bible Sharing Program 2018-19**  
**Session #10: Rebuking False Teachers**

	<p>Israel into sin and worship idols; rebelled against those appointed by God. They endanger others during the love feasts, “looking after themselves”; their crimes are like nature devoid of natural laws (Referring to nature – “waterless clouds”, “fruitless trees”, “wild waves of the sea”, “wandering stars”).</p> <ul style="list-style-type: none"> <li>• They, like the Israelites who wandered in the wilderness, “are grumblers, malcontents” (Ex 16:7-9), “following their own passions, loud-mouthed boasters, flattering people to gain advantage”. An excerpt from the Jewish apocryphal work <i>1Enoch</i>, the Canonical status of Jude was disputed in the early Church whether or not, this writing was inspired by God.</li> </ul>	<p>Ezk 34:2,10</p> <p>1:14-16, CCSS, CSB</p>
<p><b>C</b></p>	<p><b><u>Warnings Against Ungodly Passions and Exhorted to Love God and Each Other</u></b></p> <ul style="list-style-type: none"> <li>• Both Jesus and Paul have offered warnings about false prophets who will deceive believers.</li> <li>• The triplet form is used to rebuke “scoffers”; who “set up divisions” and are “worldly people, devoid of Spirit”.</li> <li>• The exhortations are formulated according to the structure of the Holy Trinity: “pray in the Holy Spirit; keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ”.</li> <li>• Strengthen oneself with faith, hope, and love: “build yourselves up on your most holy faith; pray in the Holy Spirit; keep yourselves in the love of God”. Faith is the foundation of our beliefs; hope supports our prayer and waiting; love affirms the relationship with one another and with God.</li> <li>• While upholding a high moral standard, Jude also demands us to be merciful, especially towards those “who doubt” and those who need to be saved, but “with fear” so as to avoid blemishes. If “the Son of Man came to seek out and to save the lost”, we must never abandon the lost but help them.</li> </ul>	<p>1:17-23</p> <p>1:17-18, Mk 13:22, Acts 20:30, 1Ti 4:1-3 2Pet 3:3</p> <p>1:19</p> <p>1:20-21, CCSS</p> <p>CCSS</p> <p>1:22-23, CCSS CSB, Zech 3:2-5</p>
<p><b>D</b></p>	<p><b><u>Benediction</u></b></p> <ul style="list-style-type: none"> <li>• “... to keep you from failing” , meaning, turning away from God. “... to present you without blemish before the presence of his glory with rejoicing” – an appropriate blessing to all believers.</li> </ul>	<p>1:24-25</p> <p>1:24, CCSS, CSB Rm 16:25-27</p>