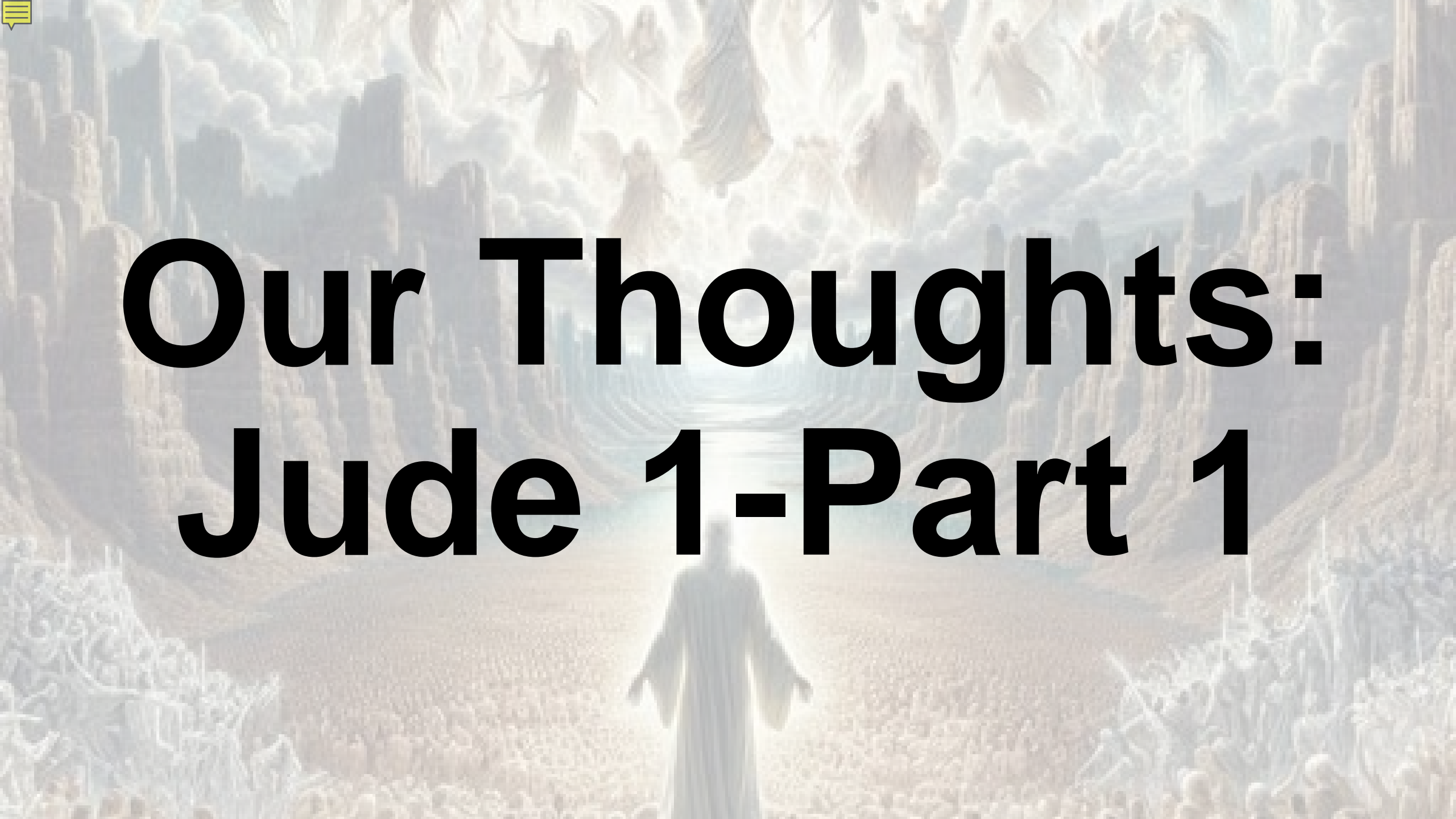




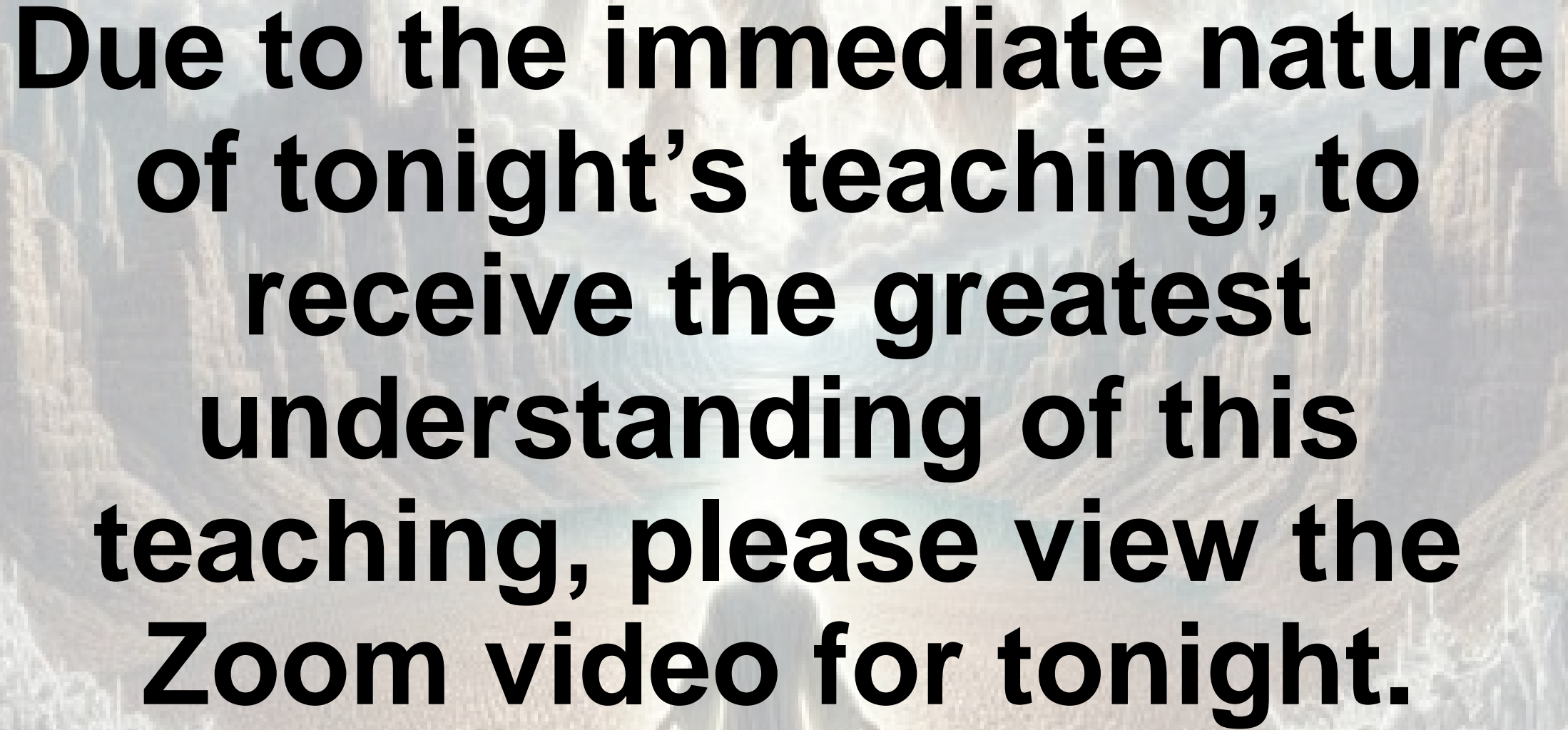


Our Thoughts: Jude 1-Part 1



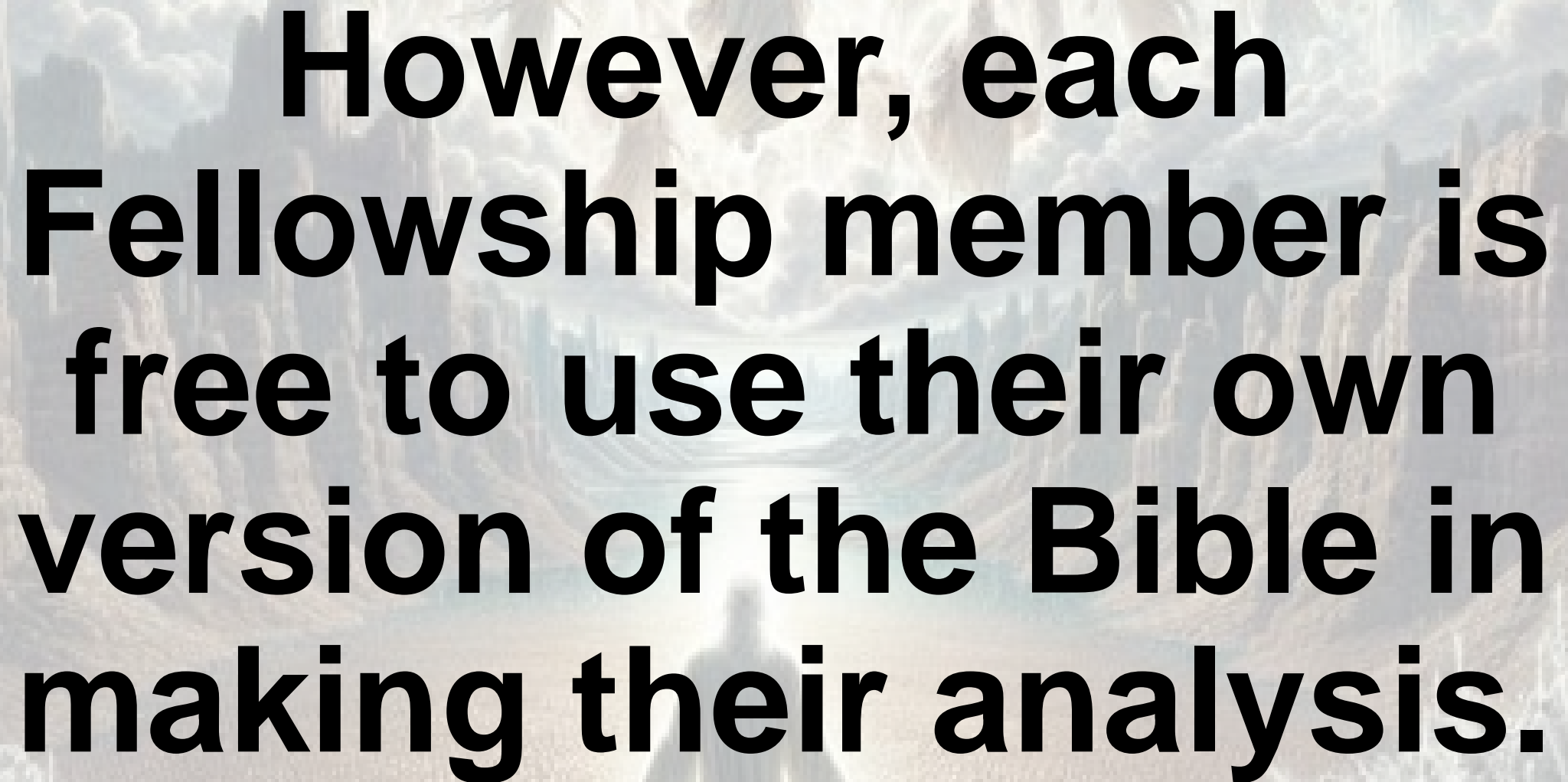
Unlike previous teachings, led by one person, this teaching is based on the input of all the Fellowship attendees.

Using one Biblical chapter, the Fellowship will dissect and analyze the chapter, hopefully providing new insights to all that are present.



Due to the immediate nature of tonight's teaching, to receive the greatest understanding of this teaching, please view the Zoom video for tonight.

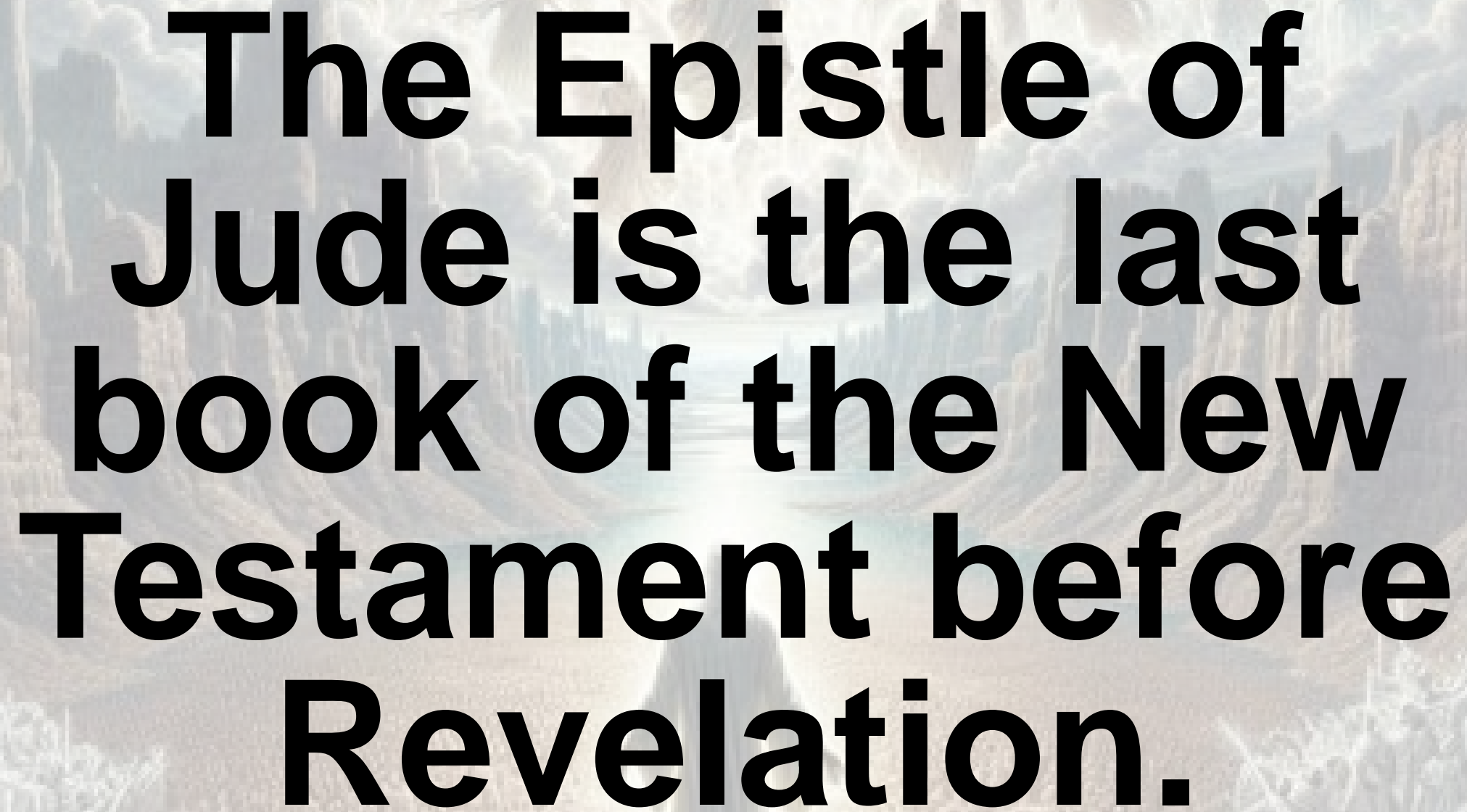
Each verse will be analyzed while being displayed in both the 1599 Geneva Bible (GNV) and the Complete Jewish Bible (CJB).



However, each Fellowship member is free to use their own version of the Bible in making their analysis.

Jude 1

The background of the image is a vast, desolate landscape with jagged, golden-brown rock formations and a hazy, blue-tinted sky. In the foreground, a lone figure in a long, dark, flowing robe stands with arms slightly outstretched, looking towards the horizon. The sky is filled with numerous angels, some with large, feathered wings, appearing to be in motion or descending. The overall atmosphere is one of divine presence and judgment.



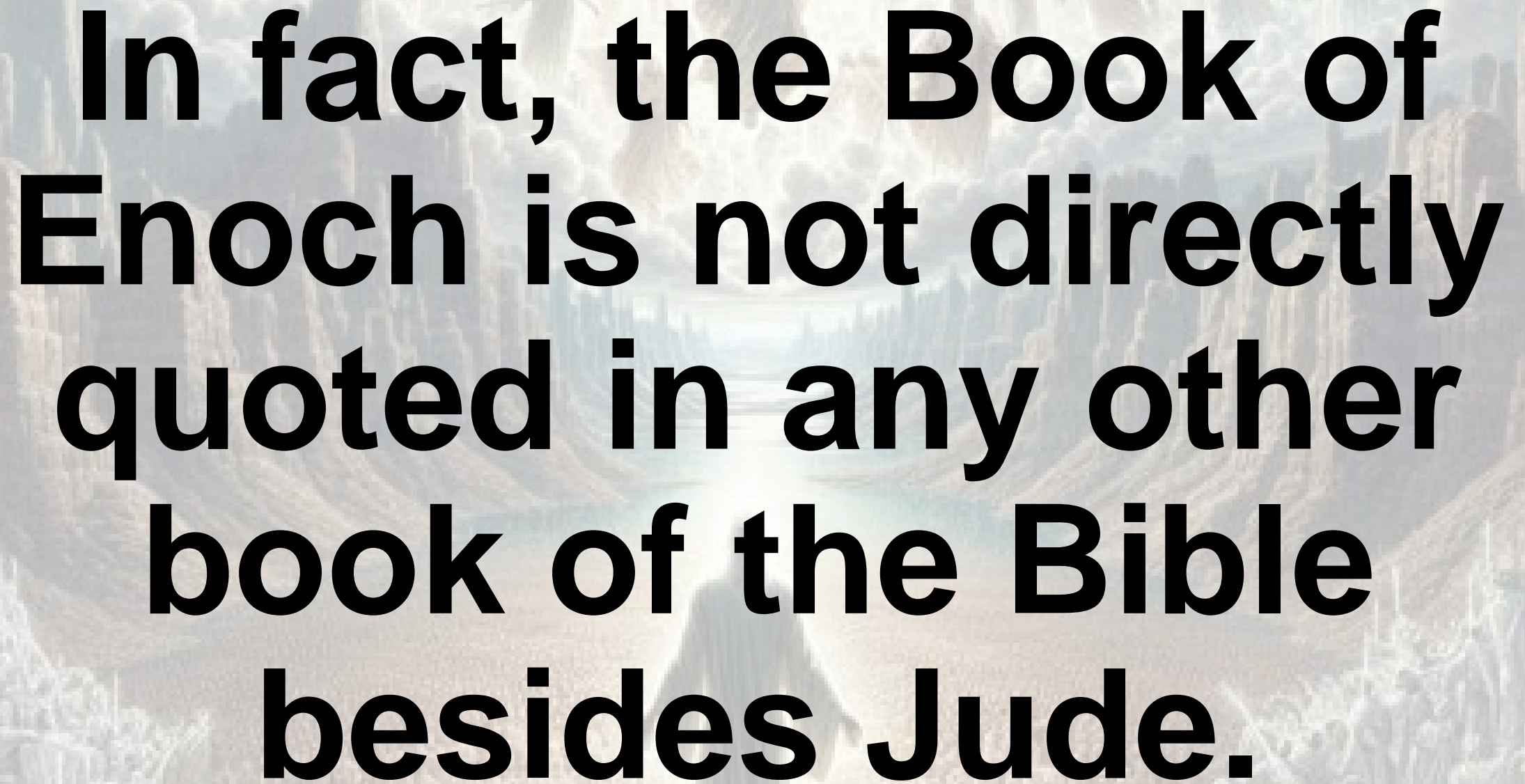
**The Epistle of
Jude is the last
book of the New
Testament before
Revelation.**

The Book of Jude claims authorship by Jude, who is identified as a servant of Yeshua and brother of James (and possibly Jesus). There is scholarly debate about his exact identity, literacy, and the letter's date.

Jude urges believers to defend the faith against false teachers and warns of their destructive consequences by recalling examples of divine judgment on the unbelieving and rebellious.

He encourages steadfastness in God's love despite scoffers, uses vivid imagery to describe these opponents, and supports his message by quoting the Book of Enoch.

The Epistle of Jude references both canonical books like Zechariah and non-canonical works such as the Book of Enoch and the Assumption of Moses, indicating its author's familiarity with a range of writings.



In fact, the Book of Enoch is not directly quoted in any other book of the Bible besides Jude.

The Epistle of Jude is a brief, combative, and impassioned letter of 25 verses likely intended as a circular letter to Jewish Christians familiar with the Hebrew Bible and Enochian references. It concludes with a doxology.

The phrase "despise godly authority and insult angelic beings" or "speak evil of them that are in authority" in verse 8 may reflect early Christian tensions between more Jewish-aligned figures like James and Jude and the Pauline tradition, which emphasized believers' authority over angels and rejected strict adherence to Jewish law.

The Epistle of Jude was disputed but gradually accepted as canonical by most churches by the late second century, despite early doubts about its authorship and content due to its rare citation and use of apocryphal sources. Its formal inclusion in the New Testament canon was solidified by the late fourth century.



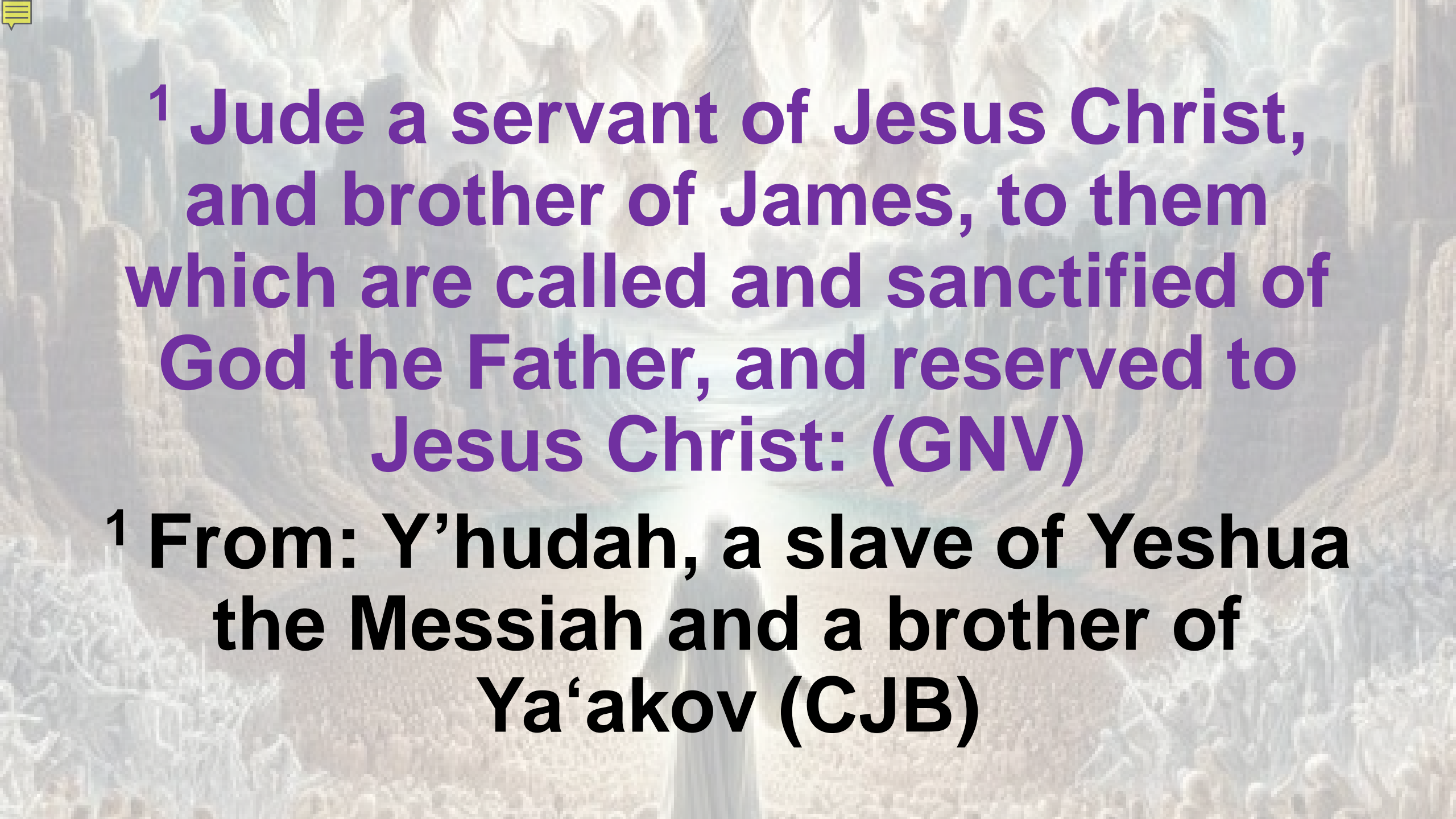
**1599 Geneva Bible
(GNV)**

**Complete Jewish Bible
(CJB).**



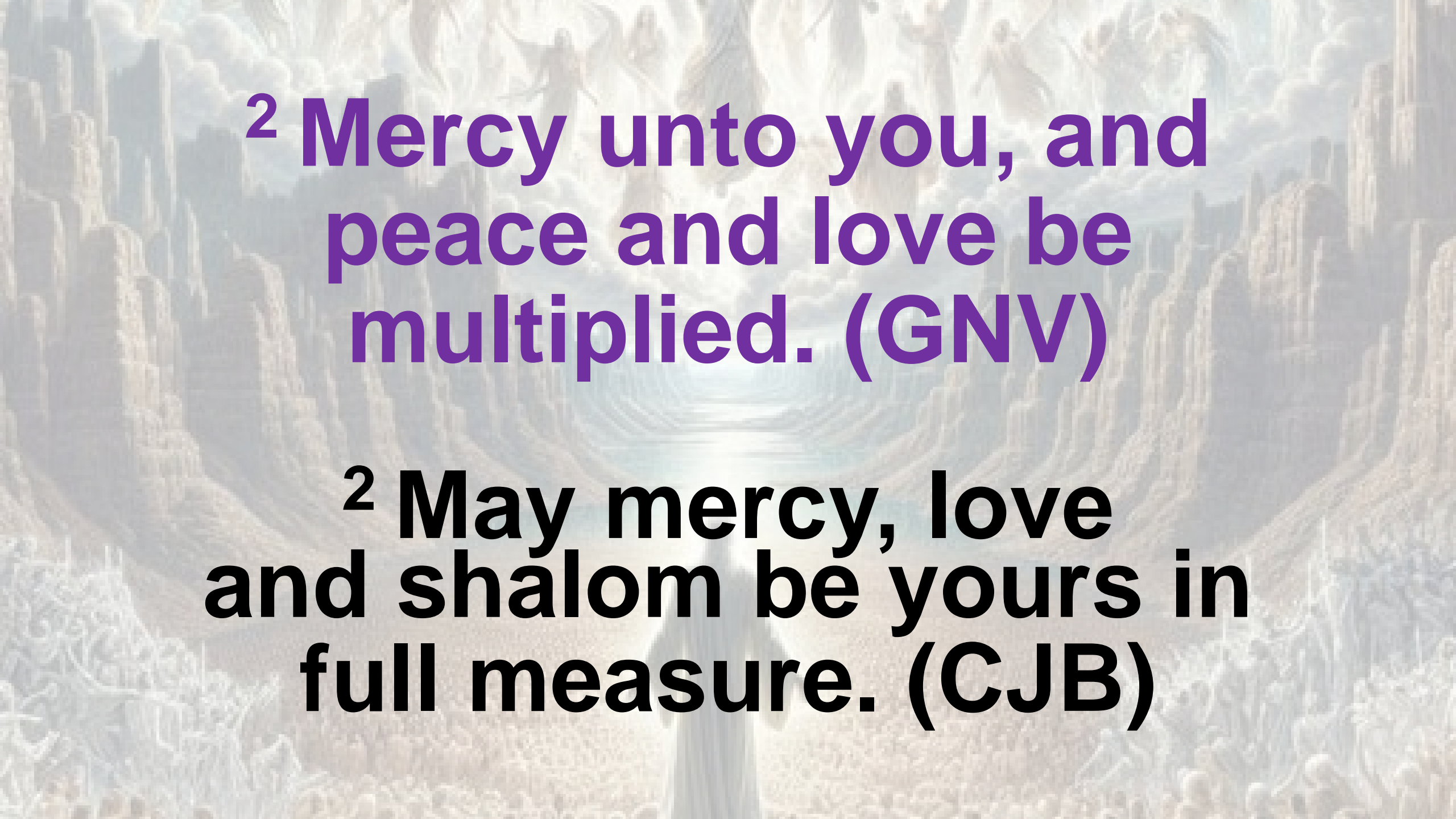
Jude 1

**And now, you
become the teacher:**



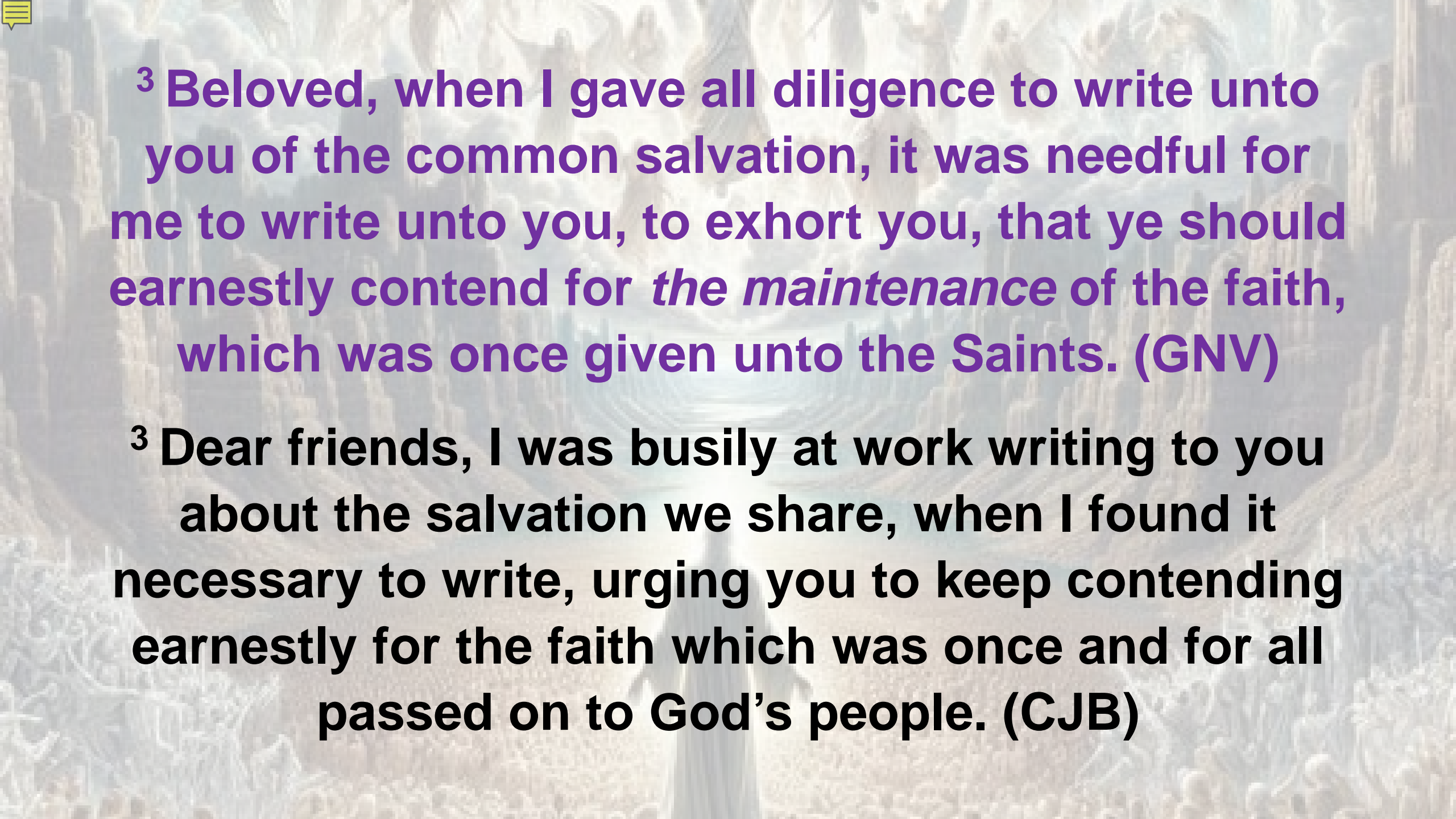
**¹ Jude a servant of Jesus Christ,
and brother of James, to them
which are called and sanctified of
God the Father, and reserved to
Jesus Christ: (GNV)**

**¹ From: Y'hudah, a slave of Yeshua
the Messiah and a brother of
Ya'akov (CJB)**



**² Mercy unto you, and
peace and love be
multiplied. (GNV)**

**² May mercy, love
and shalom be yours in
full measure. (CJB)**



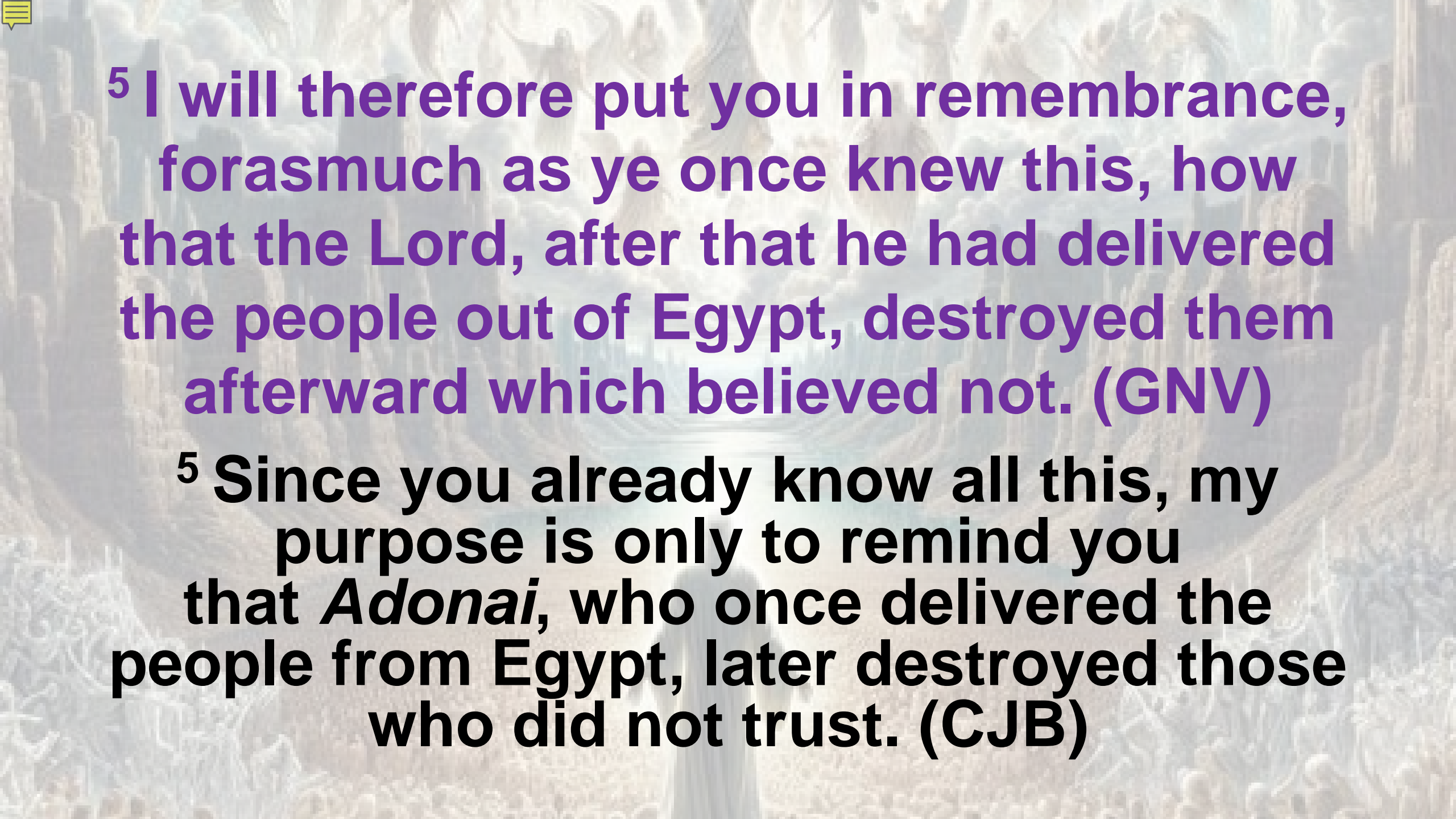
³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, to exhort you, that ye should earnestly contend for *the maintenance* of the faith, which was once given unto the Saints. (GNV)

³ Dear friends, I was busily at work writing to you about the salvation we share, when I found it necessary to write, urging you to keep contending earnestly for the faith which was once and for all passed on to God's people. (CJB)



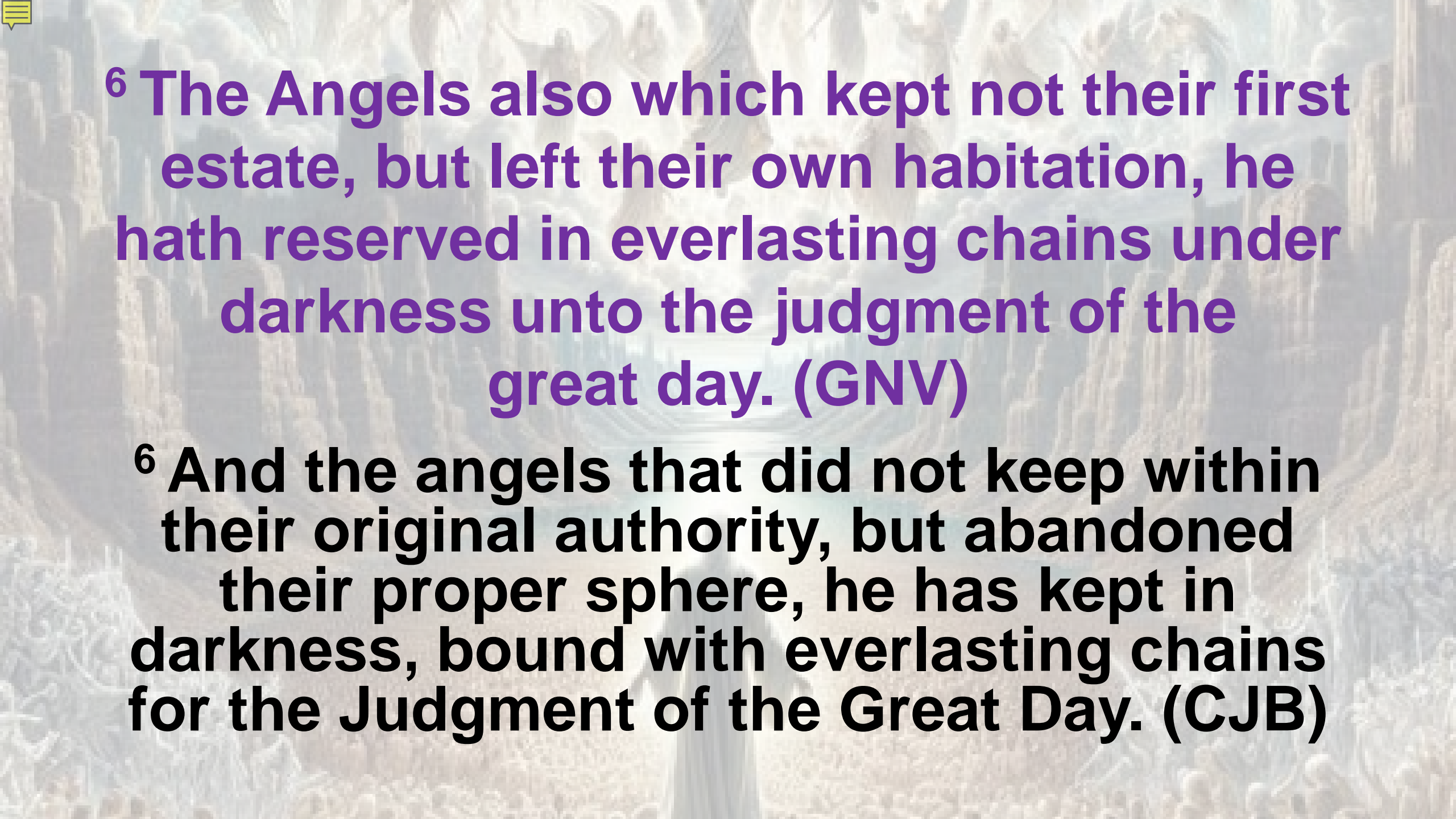
4 For there are certain men crept in, which were before of old ordained to this condemnation: ungodly men *they are*, which turn the grace of our God into wantonness, and deny God the only Lord, and our Lord Jesus Christ. (GNV)

4 For certain individuals, the ones written about long ago as being meant for this condemnation, have wormed their way in — ungodly people who pervert God’s grace into a license for debauchery and disown our only Master and Lord, Yeshua the Messiah. (CJB)



**5 I will therefore put you in remembrance,
forasmuch as ye once knew this, how
that the Lord, after that he had delivered
the people out of Egypt, destroyed them
afterward which believed not. (GNV)**

**5 Since you already know all this, my
purpose is only to remind you
that *Adonai*, who once delivered the
people from Egypt, later destroyed those
who did not trust. (CJB)**



6 The Angels also 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. (GNV)

6 And the angels that did not keep within their original authority, but abandoned their proper sphere, he has kept in darkness, bound with everlasting chains for the Judgment of the Great Day. (CJB)



⁷ As Sodom and Gomorrah, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternal fire. (GNV)

⁷ And S'dom, 'Amora and the surrounding cities, following a pattern like theirs, committing sexual sins and perversions, lie exposed as a warning of the everlasting fire awaiting those who must undergo punishment. (CJB)

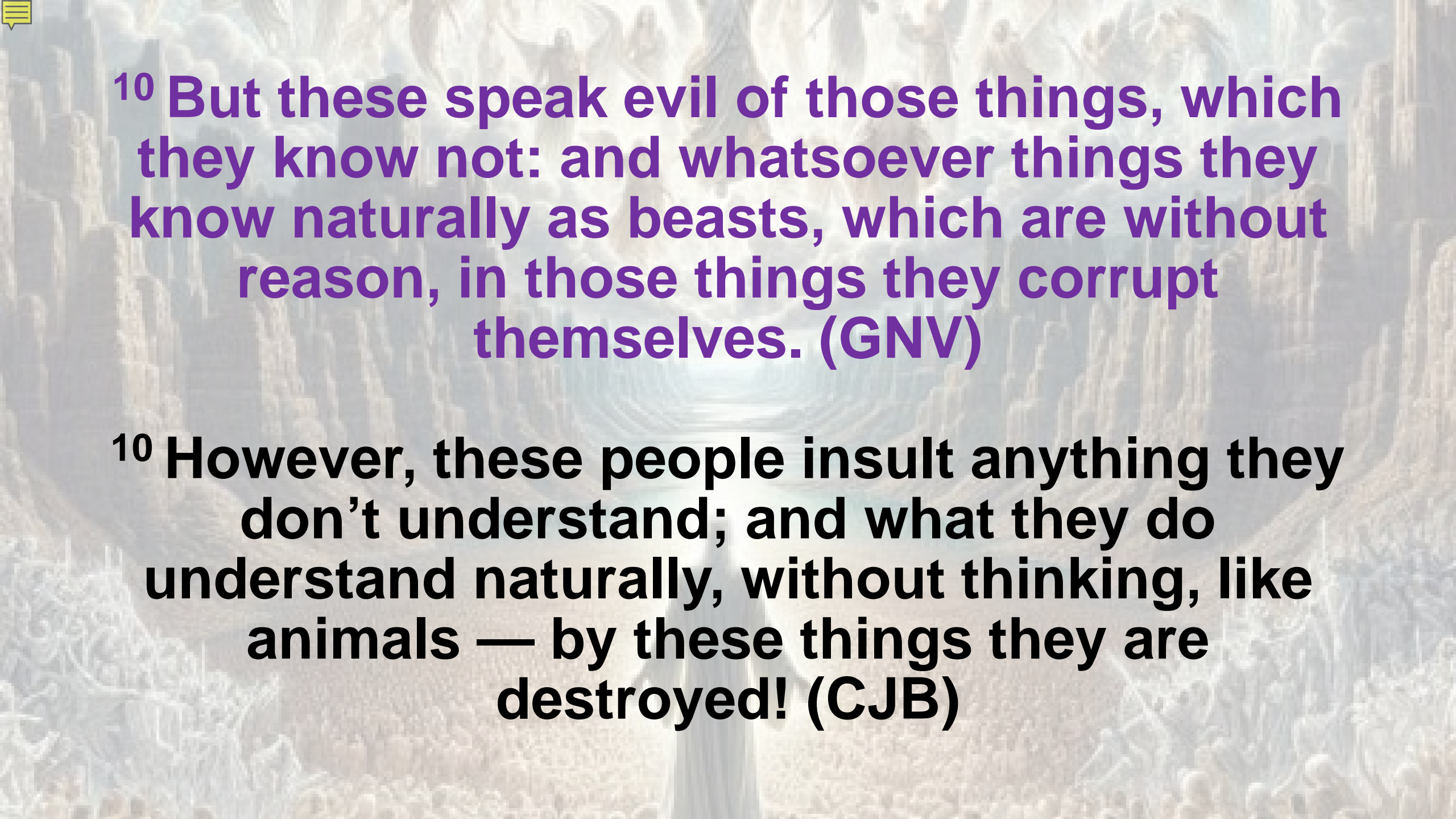


⁸ Likewise notwithstanding these sleepers also defile the flesh, and despise government, and speak evil of them that are in authority. (GNV)

⁸ Likewise, these people, with their visions, defile their own flesh, despise godly authority and insult angelic beings. (CJB)

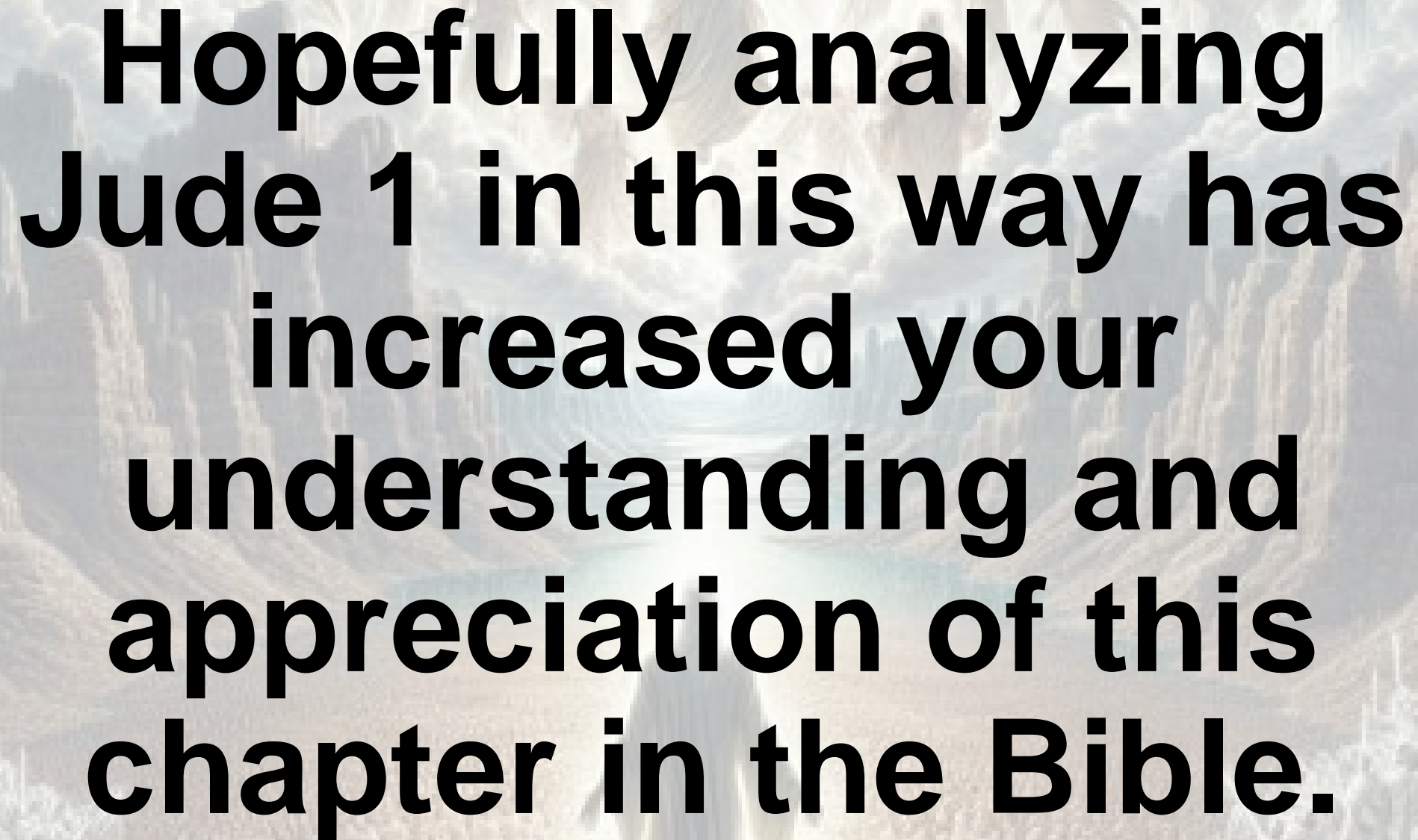
⁹ Yet Michael the Archangel, when he strove against the devil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee. (GNV)

⁹ When Mikha'el, one of the ruling angels, took issue with the Adversary, arguing over the body of Moshe, he did not dare bring against him an insulting charge, but said, "May *Adonai* rebuke you." (CJB)



¹⁰ But these speak evil of those things, which they know not: and whatsoever things they know naturally as beasts, which are without reason, in those things they corrupt themselves. (GNV)

¹⁰ However, these people insult anything they don't understand; and what they do understand naturally, without thinking, like animals — by these things they are destroyed! (CJB)



**Hopefully analyzing
Jude 1 in this way has
increased your
understanding and
appreciation of this
chapter in the Bible.**

