

A VERSE BY VERSE  
STUDY GUIDE FOR

**THE SECOND and THIRD EPISTLE OF  
JOHN**

**THE GENERAL EPISTLE OF  
JUDE**

*Featuring the*

- *Authorized King James Version*
- *Commentary Insights*
- *18 Translation Insights*
- *Discipleship Questions & Answers*

Created to help everyone  
understand the Bible.

## THE SECOND & THIRD EPISTLES OF JOHN

**General Information:** The author of 2<sup>nd</sup> and 3<sup>rd</sup> John is accepted as being the Apostle John. Like the First Epistle of John, these writings offer no hint as to the date of their writing. Their close affinity to 1 John would probably suggest that they were written shortly after the first epistle. The common assumption is that they were written from Ephesus (Liberty Bible Commentary, p. 775).

These two brief letters give insight into the hospitality of Christians to fellow travelers. Since inns in the first century were notoriously flea-infested and rapacious, where would a Christian stay while traveling? The answer was in the home of another Christian. “For example, Paul was entertained by Lydia in Philippi, Jason in Thessalonica, Gaius in Corinth, Philip the evangelist in Caesarea and

the Cypriot Mnason in Jerusalem (Acts 16:15; 17:7; Rom. 16:23; Acts 21:8, 16)” (John R.W. Stott, The Epistles of John, pgs. 198-199).

It appears that the great purpose of **2 John** was to warn the believers not to give indiscriminate hospitality to strangers or traveling evangelist-teachers. Those who did not meet the sure test of sound doctrine were to be refused hastily. (Liberty Bible Commentary, p. 775).

**3 John:** Itinerant teachers sent out by John were rejected in one of the churches in the province of Asia by a dictatorial leader, Diotrephes, who even excommunicated members who showed hospitality to John's messengers. John wrote this letter to commend Gaius for supporting the teachers and, indirectly, to warn Diotrephes (NIV Study Bible, p. 1916).

**READ AND DISCUSS THE FOLLOWING INFORMATION AND QUESTIONS FOR EACH VERSE.** (Additional translations may be consulted also).

## **2 JOHN CHAPTER 1**

**2JN 1:[1] The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;**<sup>KJV</sup>

**Commentary Insights (2 Jn. 1:1) – “The elder.”** Only a hint of the identity of the author is given when John calls himself here **“the elder”** (Gk. *presbyteros*). The word is synonymous to “pastor” and “bishop” in New Testament literature. Being used with the article, it implies that John has a superior position of leadership and respect in the Christian community (Liberty Bible Commentary, p. 775).

**“The elect lady.”** John the Apostle writes to “the elect lady.” “Lady” (Gk. *kyria*) is the same word as

“Lord” in the New Testament, except that it is feminine here (and in verse 5), and refers not to a literal “lady” but to the “congregation” or “church” in a figurative sense. The church is a “lady” in much the same way as we refer to a ship as “she.” As the bride of Christ, it is proper to refer to the church as “she” (Ibid., p 775).

**“And her children.”** “And her children,” would mean, of course, the members of the church, that is, the people who make up the church (churches are never merely buildings in the New Testament (Ibid., p. 775).

**“Whom I love in the truth; and not I only, but also all they that have known the truth.”** John and all those who have come to know the truth, love her. That is, they loved her because of her Christian character which exemplified the truth as it is found in the Word of God (Wuest Word Studies in Greek, p. 200).

**Translation Insights:** (2 Jn. 1:1) – <sup>1</sup>**From the Elder [or old man; Greek: *presbyteros*, referring to advanced age, a church office, or both; 1 Tim. 5:17; Titus 1:5; 1 Pet. 5:1; 3 Jn. 1]. To the chosen [elect] lady [most likely a metaphor for a church] and her children [the members of that church]: I love all of you in the**

**truth [the truth about the Gospel of Jesus Christ],  
and all those who know the truth love you. <sup>TEB</sup>**

**<sup>1</sup>My dear congregation, I, your pastor, love you in  
very truth. And I'm not alone — everyone who knows  
the Truth <sup>2</sup> that has taken up permanent residence in  
us loves you. <sup>TM</sup>**

1. **Read 2 John 1:1.** Some take this verse to mean that John's letter was addressed to a lady named Electa and her family. However, the term "elect lady and her children" is most likely a figurative way of saying "the church and its members." True or False

**2 JN 1:[2] For the truth's sake, which  
dwelleth in us, and shall be with us for ever.**

**Commentary Insights (2 Jn. 1:2)** – The reason that real believers love each other is because of the indwelling truth (which is the Holy Spirit, the Spirit of Truth) (Liberty Bible Commentary, p. 776). This "truth" (the Greek word is *meno*, is used often of one living as a guest in the home of another. Thus the truth is a

welcome guest in the heart of the Christian. This truth, John says, “**shall be with us forever**” as our guest and companion (Wuest’s Word Studies, p. 201).

**Translation Insights:** (2 Jn. 1:2) – <sup>2</sup> **We love you because the truth is now in our hearts, and it will be there forever.** <sup>CEV</sup>

2. **Read 2 John 1:2.** The possession of a permanent truth is the chief reason to remain faithful and not to be led astray. True or False

**2 JN 1:[3] Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.**

**Commentary Insights (2 Jn. 1:3)** – “**Grace ... mercy, and peace**” are part of the standard, Christian greeting formula (1 Tim. 1:2; 2 Tim. 1:2) (Liberty Bible Commentary, p. 776). Instead of just wishing “grace, mercy, and peace” for his readers, John announced that they would be experiencing these things “in truth and

love.” “Grace, Mercy, and peace” are enjoyed in an atmosphere where “truth” and “love” are in control (The Bible Knowledge Commentary, p. 906).

**Translation Insights:** (2 Jn. 1:3) – <sup>3</sup>**May undeserved favor, mercy, and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, be with all of you as you continue to promote His truth and demonstrate His love.** <sup>LDB</sup>

3. **Read 2 John 1:3** – Grace, mercy and peace from the Father and Son will express themselves, work themselves out, in truth and love. Our love grows soft if it is not strengthened by truth, and our truth grows hard if it is not softened by love. True or False

**2 JN 1:[4] I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.**

**Commentary Insights (2 Jn. 1:4)** – “I rejoiced greatly that I found.” “I found” is the same as saying “I learned,” and may even mean simply “I heard.”



Evidently the same problems faced this particular congregation as those to whom 1 John was written. There were ruthless and immoral teachers who claimed authority and spirituality over the believers and threatened to lead some of them astray. **“Walking in truth”** is here and elsewhere in the New Testament the same as “living righteously.” **“As we have received a commandment.”** This would be the preaching of the apostles which was recognized by the various churches as the Word of God, and so is here spoken of as coming from the **“Father.”** (The Liberty Bible Commentary, p. 776).

**Translation Insights:** (2 Jn. 1:4) – <sup>4</sup> **I can't tell you how happy I am to learn that many members of your congregation are diligent in living out the Truth, exactly as commanded by the Father.** <sup>TM</sup>

4. **Read 2 John 1:4.** To “walk in the truth” includes both believing it, and seeking to conform our lives to it. True or False

**2 JN 1:[5] And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. [6] And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.**

**Commentary Insights (2 Jn. 1:5-6)** – What John is writing is not a new commandment in the sense that it is different from that apostolic message. This was an important point to make, since the message of the false teachers was new and different rather than being part of the original message “**Love,**” and “**walking**” according to God’s commandments are the same message as was given all along (Ibid., p. 776).

The statement that Christians should love one another is a recurrent New Testament theme. Yet love for one’s neighbor is an old command, first appearing in the third book of Moses (Leviticus 19:18). We can show love in many ways: by avoiding prejudice and

discrimination, by accepting people, by listening, helping, giving, serving, and refusing to judge. Knowing God's command is not enough. We must put it into practice, walking "in obedience to his commands" (Life Application Bible, p. 2286). John defines love, not as a sentiment or an emotion, but as obedience to God's commands. Those who are obedient to the truth as contained in God's commandments, are identified as walking in love (See 1 John 5:3) (MacArthur Study Bible, p. 1977).

**Translation Insights: (2 Jn. 1:5-6) – <sup>5</sup> But permit me a reminder, friends, and this is not a new commandment but simply a repetition of our original and basic charter: that we love each other. <sup>6</sup> Love means following his commandments, and his unifying commandment is that you conduct your lives in love. This is the first thing you heard, and nothing has changed. <sup>TM</sup>**

5. **Read 2 John 1:5-6.** The Apostle John defines love as: a. a sentiment. b. a feeling. c. an emotion. d. obedient to the truth as contained in God's commandments.

**2 JN 1: [7] For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.**

**Commentary Insights (2 Jn. 1:7) – “Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.”** The “deceivers” (Gk. *planos*) are the apostolic impostors who are trying to lead astray those who are true believers. They are the same false teachers in view throughout John’s first letter. The deceivers have not just “entered into the world,” but according to the original reading of the text, have “gone out into the world,” the sense of which is more fully explained in comparison to 1 John 2:19, where they were professing Christians as became obvious when they left the church. Another translation has, “... who will not acknowledge the coming of Jesus Christ in the flesh” (Liberty Bible Commentary, p. 776). I think 'coming' implies both the first and the second advent of Christ. The denial of the reality of His incarnation, at His first coming, and of His personal advent again, constitutes Antichrist (1 Jn. 2:18, 22; 4:2;

5:1) (Jamieson, Fausset & Brown Commentary). Paul warns against false teachers who will arise from among the believers (Acts 20:29-31). Visible membership in the church does not guarantee truth (New Geneva Study Bible, pp. 1988). The point is that these false teachers did not really share the spirit and perspective of the apostolic circle. Heresy in the Christian church, whether on the part of its saved members or unsaved people in it, always unmask a fundamental disharmony with the spirit and doctrine of the apostles (See Acts 2:42; 2 John 9). A man in touch with God will submit to apostolic instruction (See 1 John 4:6) (The Bible Knowledge Commentary, p. 891).

The spirit of antichrist (1 Jn. 4:3) refers to demonic influences which cause and promote anti-Christian or false doctrines and conduct (Disciple's Study Bible, p. 1617). Jude and Peter as well have stressed that the false teacher sooner or later will distort the Bible's teaching.

**Translation Insights: (2 Jn. 1:7) –<sup>7</sup> Many people who try to fool others have gone out into the world. They don't agree that Jesus Christ came in a human body.**

**People like that try to trick others. They are enemies of Christ.** <sup>NIVrV</sup>

6. **Read 2 John 1:7.** The spirit of antichrist refers to demonic influences which cause and promote anti-Christian or false doctrines and conduct. True or False

**2 JN 1:[8] Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.**

**Commentary Insights (2 Jn. 1:8) – “Look to yourselves”** simply means “Watch out!” Two alternative possibilities are laid out with the warning in regard to the false teachers. **“That we lose not those things which we have wrought.”** The text should probably read, “that you do not lose what we have accomplished.” It is the apostles who have preached and thus fulfilled the Commission and made great gain (salvation) possible for the believers; the apostles will not lose anything themselves, but the believers stand to lose all the blessings of Christianity if they listen to the false teachers. It is the believers also who will receive the

reward, which is not a reward for something done, but the gift of salvation by grace (Liberty Bible Commentary, p. 776).

**Translation Insights:** (2 Jn. 1:8) – **Take care of yourselves; don't throw away all the labour that has been spent on you, but persevere till you receive your full reward.** <sup>PT</sup>

7. **Read 2 John 1:8.** John and the other true Christian teachers spent their lives teaching the truth in Christ so that those who believe might remain faithful unto death. Believers are admonished to protect their faith from teaching that could destroy them. True or False

**2 JN 1:[9] Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.**

**Commentary Insights (2 Jn. 1:9)** – The word “**transgresseth**” (Gk. *parabaino*) means “to overstep, disregard an accepted boundary either on purpose or

neglect” (Strong’s lexicon). The word “**abideth**” has the idea of constant adherence and warns that these fundamentals are not open to change or subject to the latest trends or philosophical fads (MacArthur Study Bible, p. 1977). The false teachers claimed superior knowledge that contradicted Christ teachings and apostolic doctrine (See 1 Tim. 6:3-4; Acts 2:42). *Anyone who runs ahead or turns aside, and does not continue in the doctrine (teaching) of Christ does not have God.* These words suggest strongly that the apostle John was thinking here of defection from the truth by those who had once held to it. The word “continues” or “abideth” renders the Greek verb *meno*, familiar because of its frequent use (23 times) in 1 John in reference to the “abiding” life. A person who “does not continue” in a thing has evidently once been in it. The New Testament writers were realists about the possibility of true Christians falling prey to heresy and warned against it. They were thus now (2 Jn. 1:9) cautioned not to “overstep” the boundaries of sound doctrine, but to “remain” where they were, to “continue in the teaching of Christ” (The Bible Knowledge Commentary, p. 907). Those who forsake Christ’s doctrine forsake Christ (Full Life Study Bible, p. 589). Christ’s teaching continues to



be authoritative for His followers (Disciples Study Bible, p. 1623).

**Translation Insights:** (2 Jn. 1:9) – <sup>9</sup> **Anyone who goes beyond Christ's teaching and does not continue to follow only his teaching does not have God. But whoever continues to follow the teaching of Christ has both the Father and the Son.** <sup>NCV</sup>

<sup>9</sup> **Don't keep changing what you were taught about Christ, or else God will no longer be with you. But if you hold firmly to what you were taught, both the Father and the Son will be with you.** <sup>CEV</sup>

8. **Read 2 John 1:9; Heb. 2:3; Heb. 6:1-2.** Christ's teaching is what Christ taught and what Christ continued to teach through the apostles. True or False

**2 JN 1:[10] If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: [11] For he that biddeth him God speed is partaker of his evil deeds.**

**Commentary Insights (2 Jn. 1:10-11) – “If there come any unto you, and bring not this doctrine.”** This reveals an interesting characteristic of the primitive church, the itinerant prophets or teachers. These circuit-riding preachers depended upon the people of God in each town along their route for food and sustenance; they could not survive without the help and support of Christians. Any of these who do not bring the distinctively Christian message of the apostles, John says, should not be “received,” which means that he must not be supported; the hope is that he will be starved out of his diabolical mission. John says that even a greeting is too good for them! (Liberty Bible Commentary, p. 777). **“Receive him not into your house.”** This is a reference to the housing and feeding of traveling teachers. The instruction does not prohibit greeting or even inviting a person into one's home for conversation. John was warning against providing food and shelter, since this would be an investment in the **"evil deeds"** of false teachers and would give public approval (see v. 11) (NIV Study Bible, p. 1915). The early churches met in homes (see Acts 2:46; 5:42; 8:3; 12:5, 12; Col. 4:15; Phlm 1:2), so this could also refer to inviting false teachers to a meeting of the church (NLT

Study Bible, p. 2150). Hospitality to such leaders aids the spread of their heresy and inevitably leaves the impression of sanctioning the teachings of these antichrists (1 Jn. 2:22). Supreme loyalty to God and His Word alone must characterize the actions of every true believer (MacArthur Study Bible, p. 1977). God commands the believer not to give encouragement or financial support to, or to remain under, the ministry of such teachers. These authoritative words of John, inspired by the Holy Spirit, are an offense to many in the church today. They feel John's admonition lacks a loving attitude or a spirit of unity. However, John's instruction will seem wrong only to those who have little concern for the glory of Christ, the authority of God's Word, and people whose eternal souls are destroyed by casting aside God's truth (Full Life Study Bible, p. 589). The readers of 2 John were urged to be discriminating. The New Testament writers' commitment to the truth and their consciousness of the dangers of religious error called forth many stern denunciations of false teachers (The Bible Knowledge Commentary, p. 908).

**Translation Insights:** (2 Jn. 1:10-11) – **If any teacher comes to you who is disloyal to what Christ taught,**

**don't have him inside your house; don't even greet him. For to greet such a man is to share in the evil that he is doing.** <sup>PT</sup>

**<sup>10</sup>If anyone comes to teach you, and he doesn't believe what Christ taught, don't even invite him into your home. Don't encourage him in any way. <sup>11</sup>If you do, you will be a partner with him in his wickedness.**  
<sub>LB</sub>

**9. Read 2 John 1:10-11.** The Apostle John instructs believers how to treat a false prophet who is in the world and now “comes to you” (v. 10). True or False

**2 JN 1:[12] Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. [13] The children of thy elect sister greet thee. Amen.**

**Commentary Insights (2 Jn. 1:12-13) – “Having many things to write unto you.”** 2 John is a mini-version of 1 John. The author is saying that although he could go on and write much more, he prefers to be with them and speak to them **“face to face”** (which in the first-century idiom is vividly “mouth to mouth”) in order that he might, as it were, restore them to spiritual life in Christ. The greeting from the **“elect sister”** is, of course, another congregation, perhaps a larger one where John lived (Liberty Bible Commentary, p. 777).

**Translation Insights: (2 Jn. 1:12-13) – <sup>12</sup> I have a lot more things to tell you, but I'd rather not use paper and ink. I hope to be there soon in person and have a heart-to-heart talk. That will be far more satisfying to both you and me. <sup>13</sup> Everyone here in your sister congregation sends greetings. <sup>TM</sup>**

10. **Read 2 John 1:12-13.** John indicated that he had much to write to them but preferred face-to-face communication. True or False

### 3 JOHN CHAPTER 1

#### **3JN 1:[1] The elder unto the wellbeloved Gaius, whom I love in the truth.**

**Commentary Insights (3 Jn. 1:1)** – The author’s identity (the apostle John) is given in the same way as it is in 2 John 1:1. The letter is addressed to “**the well-beloved Gaius,**” an individual rather than a church congregation as in 2 John. Since Gaius was a common name, it cannot be said with certainty that this Gaius identifies with Gaius of Derbe (the traditional view, Acts 20:4), Gaius of Macedonia (Acts 19:29), or Gaius of Corinth (1 Cor. 1:14; Rom. 16:23). The traditional view is quite possible; at least we know that this Gaius was a leader in the church, he was very hospitable, and that he was a dear friend, perhaps a convert of John’s. The word “**well-beloved**” (Gk. *agapetos*) is simply the adjective “loved,” and would quite naturally translate into, “To my dear friend Gaius;” some of the same words were used in the address to the congregation in 2 John (Liberty Bible Commentary, p. 777).

**Translation Insights:** (3 Jn. 1:1) – **This letter is from John the Elder. It is written to Gaius, my dear friend, whom I love in the truth.** <sup>NLT</sup>

1. **Read 3 John 1:1.** The writer of 3 John announces himself not by his personal name but by the title which his readers would evidently recognize, *the elder*. True or False

**3 JN 1:[2] Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.**

**Commentary Insights (3 Jn. 1:2) – “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.”** This is John’s prayer for Gaius. The word “**prosper**” (Gk. euodoo), which occurs with “**soul**” as well as with respect to physical well-being, means literally “have a pleasant trip,” and came to denote “getting along well.” John hopes that his letter may find everything going well, and

Gaius in good health physically as he is spiritually (Ibid., p. 778).

**Translation Insights:** (3 Jn. 1:2) – **Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.** <sup>NIV</sup>

2. **Read 3 John 1:2.** Surely John must have learned from Jesus the concern for people’s physical well-being that is attested in all four Gospels. Certainly this is a biblical warrant for Christians today. True or False

**3 JN 1:[3] For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. [4] I have no greater joy than to hear that my children walk in truth.**

**Commentary Insights (3 Jn. 1:3-4) – “For I rejoiced greatly.”** John knows that Gaius is doing well spiritually because of the situation he is about to describe (Ibid., p.



778). **“When the brethren came and testified.”** “The brethren” (traveling teachers) were probably John’s emissaries who traveled from church to church, teaching the Good News and encouraging Christians (NLT Study Bible, p. 2154). The use of the progressive present tense in the original here indicates that this was not a one-time witness; from “time to time” brethren have come to John and testified of how Gaius had helped them along their way. **“The truth that is in thee, even as thou walkest in the truth.”** The evidence that the truth is in Gaius is that he **“walks”** (Gk. peripateo) in the truth, meaning that he lives according to the message of the apostles, rather than just giving mental assent to it. John has **“no greater joy”** than hearing that his **“children walk in truth.”** The use of the word **“children”** with Gaius may indicate that he was a convert of John’s; tradition has it that John later appointed Gaius as the first bishop of Pergamum (The Liberty Bible Commentary, p. 778).

**Translation Insights:** (3 Jn. 1:3-4) – <sup>3</sup> **It makes me very happy when the Lord’s followers come by and speak openly of how you obey the truth.** <sup>4</sup> **Nothing brings me greater happiness than to hear that my children are obeying the truth.** <sup>CEV</sup>

3. **Read 3 John 1:3-4.** To “**walk in truth**” means more than to give assent to it. It means to apply it to one’s life. Gaius’ style of life was consistent with God’s truth. True or False

**3 JN 1:[5] Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; [6] Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:**

**Commentary Insights (3 Jn. 1:5-6) – (v. 5) “Beloved, thou doest faithfully.”** This indicates the value of the service which has been performed; another translation has, “It is a loyal thing you do ...” **“Whatsoever thou doest to the brethren, and to strangers.”** But these are not to be understood as two separate groups; the **“brethren”** are the **“strangers”** (Gk. *xenos*), or those to whom the “hospitality” (charity, love) is shown. It is important that aspiring bishops show this quality among others (1 Tim. 3:2). (v. 6) **“Which have borne witness**

**of thy charity**” (Gk. *agape*), which is rather “love” as proof of Gaius’ genuine Christianity. The mention of the “**church**” is perhaps a reference to the larger congregation from which John writes; this also gives some indication of the conduct of meetings where missionaries gave reports and testified before the group. Another indication of the life of the early church is the use of the technical term to denote missionary support, “**send forward**” (Gk. *propempo*), which is translated here as “**if thou bring forward on their journey.**” The phrase “**after a godly sort**” is an idiom meaning that Gaius’ support is deserved by the missionaries in the Christian system, since they have given themselves to serve as God’s representatives (*Ibid.*, 778).

**Translation Insights:** (3 Jn. 1:5-6) – <sup>5</sup> **Dear friend, you are doing a good work for God when you take care of the traveling teachers who are passing through, even though they are strangers to you.** <sup>6</sup> **They have told the church here of your friendship and your loving deeds. You do well to send them on their way in a manner that pleases God.** <sup>NLT</sup>

4. **Read 3 John 1:5-6.** Gaius must have received these Christian missionaries into his house and entertained them at his own expense. In welcoming such, he may have entertained angels unawares, and will be receiving the Lord Jesus Himself. True or False. **Read Hebrews 13:2; Matthew 10:40-42; Matthew 25:35-40.** Stop and discuss.

**3 JN 1:[7] Because that for his name's sake they went forth, taking nothing of the Gentiles. [8] We therefore ought to receive such, that we might be fellowhelpers to the truth.**

**Commentary Insights (3 Jn. 1:7-8) – (v. 7) “Because for his name’s sake they went forth.”** This “going out” is missionary service; it is the corresponding opposite to the “going out” of the false teachers (1 Jn. 2:19; 4:1; 2 Jn. 1:10). The itinerant missionaries went out in the name of the Lord (literally, “in behalf of the Name”) and unlike representatives of other religious cults, they did not receive anything **“of the Gentiles.”** **“Gentiles”** (Gk. *ethnikos*), although it usually signifies Gentiles in

contradistinction to Jews, here means non-Christians; God's people have the privilege and responsibility to support God's workers (Ibid., p. 778). Here the apostle John encourages the church to do so. In contrast to the false teachers who beg for money. *The Didache*, a Manual of Church order which is thought to date from the end of the first century AD shows that early Christian hospitality was sometimes abused. *If someone asks for money, he was to be considered a false prophet (xi. 6). Again, if a prophet, apparently speaking under the inspiration of the Spirit, says "give me money, or something else," he is not to be heeded unless the money is "for others in need" (xi. 12)* (Tyndale NT Commentaries, John Stott, pgs. 199, 216).

**(v. 8) – “We therefore ought to receive such.”**

True missionaries are to be **“received”** by Christians, meaning that they are to be given food, supplies, and money to help them along their way. By doing this the Christians at the home base become **“fellow helpers to the truth”** (“truth” is personified here as God, so that Gaius was working with God in helping missionaries that were bringing the truth) (Liberty Bible Commentary, p. 778).

**Translation Insights:** (3 Jn. 1:7-8) – <sup>7</sup> **When they left to tell others about the Lord, they decided not to accept help from anyone who wasn't a follower.** <sup>8</sup> **We must support people like them, so that we can take part in what they are doing to spread the truth.** <sup>CEV</sup>

5. **Read 3 John 1:7-8.** Christian ministers and teachers certainly have the right to be supported by those who benefit from their service, but the Apostle Paul condemned those who were “peddlers of God’s Word.” True or False **Read 1 Thess. 2:5-9; 2 Cor. 2:17,** stop and discuss.

**3 JN 1:[9] I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.**

**Commentary Insights (3 Jn. 1:9)** – The simple reference to “**the church**” suggests strongly that this was the church to which Gaius belonged. It sounds as if Gaius may not have known about John’s letter to the church. It may well be that Diotrephes had suppressed it and kept it from the church’s attention. Diotrephes, John

observed, was motivated by a love for preeminence in the church (The Bible Knowledge Commentary, p. 913). He must have had considerable influence since he was able to exclude people from the church fellowship (3 Jn. 1:10) (NIV Study Bible, p. 1917). Diotrephes' actions directly contradict Jesus' and the New Testaments teaching on servant-leadership in the church (Matt. 20:20-28; Phil. 2:5-11; 1 Tim. 3:3; 1 Pet. 5:3) (MacArthur Study Bible, p. 1981). He was not the last church leader to be so motivated. The temptation to use a role in the Christian assembly as a means of self-gratification remains a real one that all servants of God need to resist. As a result of his personal ambitions, Diotrephes resisted the apostle's wishes. The expression, **“receiveth us not,”** may also be translated, “does not welcome us as guests.” The apostle was probably thinking of Diotrephes' refusal to accord hospitality to the traveling brethren (3 Jn. 1:5) who came to the church (perhaps with the letter just mentioned), and he took Diotrephes' rejection of the brothers as a rejection of himself. In rejecting John's representatives he was rejecting John (see John 13:20) (The Bible Knowledge Commentary, p. 913).

**Translation Insights: (3 Jn. 1:9) – <sup>9</sup> I have written something to the church; but Diotrephes, who likes to put himself first, does not acknowledge my authority.** <sup>RSV</sup>

6. **Read 3 John 1:9.** Gaius is portrayed as walking in the truth, loving the brethren, entertaining strangers. Diotrephes, on the other hand, is seen as loving himself more than others and refusing to welcome the travelling evangelists, or to let others do so. True or False

**3 JN 1:[10] Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.**

**Commentary Insights (3 Jn. 1:10) – “I will remember his deeds which he doeth, prating against us with malicious words.”** Diotrephes not only refuses to



acknowledge the authority of the Apostle John, he is in active opposition to him. **“Prating”** (Gk. plyareo) means “to talk nonsense,” and is used in the present tense here to denote the way Diotrephes treats the Word of God through the apostles. He mocks it like the false teachers in 2 Peter 3:3 who are called “scoffers.” **“Not content there with.”** There is more to show that he is a false teacher: he not only refuses to receive, welcome, and care for the missionaries himself, but he further shows his malicious nature by attempting to prevent real Christians from doing it, and excommunicating them from the church (Liberty Bible Commentary, p. 779). Like many other ecclesiastical dictators since his time, Diotrephes did all he could to enforce his will on others (The Bible Knowledge Commentary, p. 914). John’s apostolic authority meant that Diotrephes had to answer for his behavior. The apostle did not overlook this usurping of Christ’s place in the church (MacArthur Study Bible, p. 1982). The author’s understated response to Diotrephes’s severe provocation indicates his pastoral sensitivity, but also leaves not doubt that his visit will put a decisive stop to Diotrephes’s behavior. The apostle’s personal presence was an extension of the authoritative presence of Christ, both for

encouragement and for warning (See 2 Cor. 13:1-3, 10) (New Geneva Study Bible, p. 1998).

**Translation Insights:** (3 Jn. 1:10) – **If I come, I will bring up the things he is doing. He lays baseless and spiteful charges against us; not satisfied with that, he refuses to receive our friends, and he interferes with those who would do so, and tries to expel them from the congregation.** <sup>NEB</sup>

7. **Read 3 John 1:10.** Diotrefes was not going to be directed by the Apostle John. He evidently claimed an authority of his own, even to the point of excommunicating church members who disobeyed him. True or False Stop and discuss.

**3 JN 1:[11] Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.**

**Commentary Insights (3 Jn. 1:11)** – Gaius (nor the church) was not to imitate what is evil but what is good.

Diotrephes' behavior was to be avoided, not copied. One's conduct clearly reflects one's relationship with God (The Bible Knowledge Commentary, p. 914). Diotrephes was condemned for his failure to live by the Christian rule of love (1 Jn. 3:10-14). This was how Gaius could be sure that Diotrephes was not living according to the truth. This applies to all who refuse to accept the apostolic teaching about Jesus Christ and refuse to live in fellowship with others who do (they do not know God), literally **“they have not seen God”** (NLT Study Bible, p. 2154). God's righteousness creates righteousness in those who come into relationship with Him. Being in relationship with God is more than an empty formality. If righteousness is not produced in the life of one who claims to be a believer, that is a sign the one is not in true relationship with God (see James 2:14-26) (Disciples Study Bible, p. 1625).

**Translation Insights:** (3 Jn. 1:11) – <sup>11</sup> **Dear friend, don't let this bad example influence you. Follow only what is good. Remember that those who do good prove that they are God's children, and those who do evil prove that they do not know God.** <sup>NLT</sup>

8. **Read 3 John 1:11.** To do good is to give evidence of a divine birth; to do evil is to prove that one has never seen God. Perhaps in this generalization John has Diotrephes in mind and thus indicates that he questions whether Diotrephes is a true Christian at all. True or False **Read 1 John 3:10**, stop and discuss.

**3 JN 1:[12] Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.**

**Commentary Insights (3 Jn. 1:12) – “Demetrius.”**

Demetrius was the opposite of Diotrephes, a prime example on one who knows the truth and practices it (3 Jn. 1:3). The placement of Demetrius’s name at the end of the letter suggests that he was the one who carried John’s letter to Gaius (cp. Col. 4:7-9; 1 Pet. 5:12) (NLT Study Bible, p. 2154). **“Hath good report of all men.”** Like Gaius, Demetrius’ reputation was well known in the region. **“And of the truth itself.”** Demetrius was an excellent role model preeminently because he practiced the truth of God’s Word in his life (MacArthur Study

Bible, p. 1982). Demetrius' character and doctrine were in such conformity with that truth that the truth itself virtually spoke on his behalf (The Bible Knowledge Commentary, p. 914). In contrast to the corrupt Diotrephes, Demetrius had a high regard for truth (The Application Study Bible, p. 2290). (The Demetrius of this letter is not to be confused with the Demetrius of Acts 19:24, an enemy of the gospel) (The Bible Knowledge Commentary, p. 914).

**Translation Insights:** (3 Jn. 1:12) – <sup>12</sup> **Everyone has a good word for Demetrius — the Truth itself stands up for Demetrius! We concur, and you know we don't hand out endorsements lightly.™**

9. **Read 3 John 1:12.** We know nothing for certain of this Demetrius beyond what we are told in this one verse, but just as the thought of Diotrephes led John to write about doing evil, the mention of doing good seems now to remind him of Demetrius. True or False

**3 JN 1:[13] I had many things to write, but I will not with ink and pen write unto thee:**

**[14] But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.**

**Commentary Insights (3 Jn. 1:13-14)** – John was now finished with what he wished to say in this short letter, but he still had much to write to Gaius. He could have said much more in writing, but (as he had also written in 2 John) he hoped to be able soon to communicate those things face to face (The Bible Knowledge Commentary, p. 914).

Whereas 2 John emphasizes the need to refuse hospitality to false teachers, 3 John urges continued hospitality to those who teach the truth. Hospitality is a strong sign of support for people and their work. It means giving them of your resources so their stay will be comfortable and their work and travel easier (The Life Application Bible, p. 2290).

**Translation Insights:** (3 Jn. 1:13-14) – <sup>13</sup> **I have many things to say to you, but I don't want to write them down with pen and ink,** <sup>14</sup> **for I hope to see you soon**

and then we will talk face to face. Peace to you. Your friends *here* send you their greetings. Give my personal greetings to each of *my* friends *there*. <sup>TNT</sup>

10. **Read 3 John 1:13-14.** Jesus called the Twelve His friends (Jn. 15:13-14). Gaius was to greet “**the friends,**” that is, those who accept the apostolic gospel and live according to the truth (3 Jn. 1:3-4). True or False

## THE GENERAL EPISTLE OF JUDE

**General Information:** Jude, which is rendered “Judah” in Hebrew and “Judas” in Greek, was named after its author (Jude 1:1), one of the 4 half-brothers of Christ (Matt. 13:55; Mk. 6:3) (MacArthur Study Bible, p. 1983). Although Jude was very eager to write to his readers about salvation, he felt that he must also warn them about certain immoral men circulating

among them who were perverting the grace of God (Jude 1:4). Apparently these false teachers were trying to convince believers that being saved by grace gave them license to sin since their sins would no longer be held against them. Jude thought it imperative that his readers be on guard against such men and be prepared to oppose their perverted teaching with the truth about God's saving grace (NIV Study Bible, p. 1919). The doctrinal and moral apostasy discussed by Jude (Jude 1:4-18) closely parallels that of 2 Peter 2:1-3:4 (MacArthur Study Bible, p. 1983).

## **THE GENERAL EPISTLE OF JUDE CHAPTER 1**

**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: [2]**



**Mercy unto you, and peace, and love, be multiplied.**

**Commentary Insights (Jude 1:1-2) – “Jude, the servant of Jesus Christ, and brother of James.”** The author identifies himself as the brother of James (who was well known as the leader of the church in Jerusalem), but more importantly to him, as the **“servant of Jesus Christ.”** The word **“servant”** (*doulos*) is literally “slave” and conveys the picture of a bondsman who belonged to another person. Even though, as the brother of James, Jude was the brother of Christ, he prefers that we know him as the “slave” or property of Christ. Peter (2 Pet. 1:1) and Paul (Rom. 1:1) also spoke of themselves in this way; it is a metaphor of complete dedication. Of the readers, we know only that they were **“sanctified”** (set apart from sin to God by the transformation of conversion), **“preserved”** (continuous preservation with which Jesus keeps those who trust Him), and **“called”** (those invited to salvation) (The Liberty Bible Commentary, pgs. 781-782).

**Translation Insights:** (Jude 1:1-2) – <sup>1</sup> **Jude, a servant of Jesus Christ (the Messiah), and brother of James, [writes this letter] to those who are called (chosen), dearly loved by God the Father and separated (set apart) and kept for Jesus Christ:** <sup>2</sup> **May mercy, [soul] peace, and love be multiplied to you.** <sup>AMP</sup>

1. **Read Jude 1:1-2.** Before the crucifixion and resurrection of Jesus, Jude had denied Jesus as Messiah (Mt. 13:55; Mk. 6:3; Jn. 7:5), but afterward came to humbly acknowledge himself as His slave (having submitted to Christ's lordship). True or False

**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.**

**Commentary Insights (Jude 1:3)** – In place of the thanksgiving that usually comes at this point in a New

Testament letter (see Rom. 1:8-14; 1 Cor. 1:4-9), Jude explains his central purpose. False teaching was a potent danger to the faith of his readers (see Jude 1:22-23) (NLT Study Bible, p. 2158). **“Beloved, when I gave all diligence to write unto you.”** This **“diligence”** (Gk. *spoude*) is really “eagerness.” It is like saying, “although I’ve been wanting to write to you for a long time about our common salvation, I now find that there is a compelling necessity, I must write.” **“Common salvation.”** Peter begins the first General Epistle with a discussion of salvation, as he does in his second epistle; so does Paul in all his epistles, and Hebrews and James assume salvation. None of the epistles are primarily evangelistic; they are not like “gospel tracts,” but are written to Christians who have some specific need for correction, reproof, encouragement, or instruction. Here Jude sees that **“it was needful for me to write unto.”** The word **“needful”** (Gk. *anangke*) implies a compelling, pressing need; a serious problem has come up among the believers, and it must be dealt with. He had to write to encourage them to **“earnestly contend”** (Gk. *epagonizoman*) for the faith. This word means “fight for” someone; here Jude is writing to encourage whatever “agonizing struggle” might be necessary to defend **“the**

**faith.**” The “**faith**” (Jude 1:3) is synonymous with “common salvation” or Christianity; they are to “fight for” the “faith” (The Liberty Bible Commentary, p. 782). The simple verb was used of athletes contending in the athletic contests. The Greek athletes exerted themselves to the point of agony in an effort to win the contest. With such intense effort does Jude say that saints should defend the true doctrines of Christianity (Wuest’s Word Studies from the Greek, p. 235). Note that the emphasis is now further described as “**once delivered unto the saints.**” The faith is shown to be synonymous with the apostolic preaching by the use of “**delivered**” (Gk. *paradido*) which is a technical term for the preaching or handing down of the gospel message by the apostles. What is being promoted here is the apostolic preaching, that is, the Word of God, not an attitude of constant fighting with other believers. This is reinforced by the use of “**once,**” rather “**once for all,**” and refers to the fact that the apostles preached this Word as a final and authoritative message which cannot now be changed by the false teachers (The Liberty Bible Commentary, p. 782). Contending for the faith means standing against that which denies the authority of the

Bible or distorts the ancient faith as presented by Christ and the apostles (Full Life Study Bible, p. 597).

**Translation Insights:** (Jude 1:3) – **Dear friends, since I am eager to begin a letter to you on the subject of our common salvation, I find myself constrained to write and cheer you on to the vigorous defense of the faith delivered once for all to God’s people.**

2. **Read Jude 1:3; Acts 2:42.** Apostolic teaching, not whatever be the current theological fashion, is the hallmark of authentic Christianity. Jude was driven to snatch up his pen and write because of the news of dangerous heresy being promoted. True or False

**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.**

**Commentary Insights (Jude 1:4) – “For there are certain men crept in unawares.”** Jude here (Jude 1:4) explains why he had to write; false teachers had sneaked in (Gk. *pareisduo*). “**Crept**” has the idea of “moving slowly, almost unnoticed.” The false teachers were moving among the believers teaching things that could produce spiritual ruin and destruction (lies substituted for the truth). The believers must continue their fight for the truth of the Word of God. The same kind of language had been used by Peter (2 Pet. 2:1) and Paul (Gal. 2:4) to alert believers to the presence of “damnable heresy” (2 Pet. 2:1). Jude says (and so had Peter) that such people as these stand under the condemnation of what is written in the Scripture. “**Who were before ... ordained to this condemnation**” (here and elsewhere in this letter Jude seems to allude to Deuteronomy 13:1-11, where people who lure others away from true worship of God are condemned in the strongest possible terms). The false teachers are further identified with the enemies of God by the words “**ungodly men.**” What they have done is called “**turning the grace of our God into lasciviousness.**” The word “**turning**” (Gk. *metathemi*) means “transfer” but what these people have done is called negative

transfer; they have “misapplied” the grace of God. While God accepts us and forgives our sin, we cannot and dare not misapply this grace and say that therefore we can sin all we want and still enjoy forgiveness (Rom. 6:1-2, 16). These people are further described as those who **“deny the only Lord God, and our Lord Jesus Christ”** (The Liberty Bible Commentary, pgs. 782-783). The word **“deny”** (Gk. *arneomai*) signifies, to contradict the Lord Jesus by spreading harmful teachings that deny His lordship (Vine’s lexicon).

**Translation Insights:** (Jude 1:4) – **<sup>4</sup>I say this because some godless teachers have wormed their way in among you, saying that after we become Christians we can do just as we like without fear of God’s punishment. The fate of such people was written long ago, for they have turned against our only Master and Lord, Jesus Christ.** <sup>LB</sup>

**<sup>4</sup>Some godless people have sneaked in among us and are saying, “God treats us much better than we deserve, and so it is all right to be immoral.” They even deny that we must obey Jesus Christ as our**

only Master and Lord. But long ago the Scriptures warned that these godless people were doomed. <sup>CEV</sup>

<sup>4</sup> For some godless people have slipped in unnoticed among us, persons who distort the message about the grace of our God in order to excuse their immoral ways, and who reject Jesus Christ, our only Master and Lord. Long ago the Scriptures predicted the condemnation they have received. <sup>TEV</sup>

<sup>4</sup> For some ungodly *teachers* have slipped in unnoticed *among you*, whose condemnation was foretold long ago. They reject our only Master and Lord, Jesus Christ, and declare that His mercy is so great that He doesn't care if His people are immoral. <sup>TNT</sup>

<sup>4</sup> Some sinful men have come into your church without anyone knowing it. They are living in sin and they speak of the loving-favor of God to cover up their sins. They have turned against our only Leader and Lord, Jesus Christ. Long ago it was written that these people would die in their sins. <sup>TNLT</sup>



3. **Read Jude 1:4; Dt. 13:1-5; Mk. 13:22; Acts 20:29-30.** The Old Testament, the teaching of Jesus, and that of the apostles, all contain warnings against false prophets and teachers. True or False

**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.**

**Commentary Insights (Jude 1:5)** – Jude now provides three well know acts of apostasy as brief reminders to illustrate their damnable outcome. “Apostasy” is the renunciation or abandonment of a former loyalty to God or Christ.

**“Having saved the people out of the land of Egypt, afterward destroyed them that believed not.”**  
God miraculously delivered the nation of Israel out of Egyptian bondage (Ex. 12:51; Dt. 4:34) only to have them respond in unbelief, doubting and defecting from faith in God that He could bring them into the promised

Land (Num. 13:25-14:4), even to the extent of worshiping an idol of their own making, as well as murmuring against God instead of adoring Him (Ex. 16:7-12; 1 Cor. 10:10-11). That apostate generation died during 38 years of wilderness wanderings (Num. 14:22-30, 35) (The MacArthur Study Bible, pg. 1985).

**Translation Insights:** (Jude 1:5) – <sup>5</sup> **I must remind you—and you know it well—that even though the Lord rescued the whole nation of Israel from Egypt, he later destroyed every one of those who did not remain faithful.** <sup>NLT</sup>

<sup>5</sup> **I'm laying this out as clearly as I can, even though you once knew all this well enough and shouldn't need reminding. Here it is in brief: The Master saved a people out of the land of Egypt. Later he destroyed those who defected.** <sup>TM</sup>

**4. Read Jude 1:5.** This allusion to Israel in the wilderness makes it very plain that Jude's opponents were once orthodox Christians who had gone willfully astray into heresy. True or False **Read also 1 Cor. 10:1-15.** Stop and discuss.

**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.**

**Commentary Insights (Jude 1:6)** – The apostasy of fallen angels is now described. Among the angels were those who had remained in their first abode and had been obedient to God. But others rebelled and left their first positions of authority and are now in darkness, bound ... for judgment on the Great Day.

Jude's source of information for this statement is debated. Some feel that this may refer to Genesis 6:1-4, and that "the sons of God" who cohabited with "the daughters of men" on earth were the angels who left "their positions of authority" in disobedience to God. Others feel Jude was making use of the apocryphal Book of Enoch. Since Jude did not identify his source, any decision is only conjecture. The way Jude referred to the angels gives reason to believe that this truth was well accepted by his readers and thus needed no further explanation (The Bible Knowledge Commentary, p. 920).

**Translation Insights: (Jude 1:6) – <sup>6</sup> Remember too the angels, how some of them were not content to keep the dominion given to them but abandoned their proper home; and God has reserved them for judgment on the great Day, bound beneath the darkness in everlasting chains. <sup>NEB</sup>**

**<sup>6</sup>And I remind you of those angels who were once pure and holy but turned to a life of sin. Now God has them chained up in prisons of darkness, waiting for the judgment day. <sup>LB</sup>**

5. **Read Jude 1:6.** Privileged position and knowledge had not saved the angels whose faith had grown dim.  
True or False

**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.**

**Commentary Insights (Jude 1:7)** – The third example is taken from the fiery destruction of the cities of **“Sodom and Gomorrha”** and the surrounding cities which committed **“fornication”** and went **“after strange flesh.”** The use of **“fornication”** (Gk. *ekporneuo*), with **“strange flesh”** refers to the distinctive and terrible sin of Sodom, homosexuality, for which God destroyed the whole area. The point in this passage is that the people of God were lured away from the true worship of God by the homosexual cities (Gen. 18-19) and they were therefore destroyed. In the Bible, the most serious sins are those which draw others away from the true worship of God or hinder others from believing in Christ (cf. Dt. 13:1-11; Mk. 9:42) (The Liberty Bible Commentary, p. 783). **“Suffering the vengeance of eternal fire.”** Sodom and Gomorrha illustrate God’s fire of earthly judgment (cf. Rev. 16:8-9; 20:9) which was only a preview of the fire that can never be quenched (Matt. 18:8; Mk. 9:44, 46, 48; Rev. 19:20; 20:14-15; 21:8) (The MacArthur Study Bible, p. 1986).

**Translation Insights:** (Jude 1:7) – <sup>7</sup> **Similarly, *the people of Sodom and Gomorrah* and the nearby villages gave themselves over to fornication and**

**homosexuality, and serve as an example of those who suffer the punishment of eternal fire.** <sup>TNT</sup>

6. **Read Jude 1:7.** Jude's third illustration, of Sodom and Gomorrha and the surrounding towns, serves as a dreadful example of what happen to those who turn from God to follow their own lustful natures. True or False

**JUDE 1:[8] Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.**

**Commentary Insights (Jude 1:8)** – Jude now shows the complete and total corruption of these false teachers to prove their identity with the kind of people mentioned in the above three examples. **“Likewise also these filthy dreamers”** **“Dreamers”** (Gk. *enypiazomai*) means that they are prophets, or actually false prophets, who claimed to get their teachings by revelation or dreams (cf. Dt. 13:1-5). That they are **“filthy”** is not to be denied. They **“defile the flesh”** which seems to mean men as opposed to angels, and also connects them with the people of Sodom who went **“after strange**

**flesh.”** So bold in their false teachings are these men that they “**despise**” (which means “reject”) “**dominion**” (probably God’s rule) “**and speak evil of dignities**” (The Liberty Bible Commentary, p. 784). The “**dignities**” are “celestial beings,” probably fallen angels. Just as men of Sodom insulted angels (Genesis 19), these false teachers scoffed at any authority. On the danger of insulting even the fallen angels see 2 Peter 2:10-12 (The Life Application Bible, p. 2293). When warned of the danger of falling into the power of the spiritual forces of evil (cf. 1 Cor. 5:5; 1 Tim. 1:20), the false teachers apparently mocked the power of the devil and his demons (New Geneva Study Bible, p. 1981).

**Translation Insights:** (Jude 1:8) – <sup>8</sup> **Yet these false teachers, who claim authority from their dreams, live immoral lives, defy authority, and scoff at the power of the glorious ones.** <sup>NLT</sup>

<sup>8</sup> **It is the same with these people who have entered your group. They are guided by dreams and make themselves filthy with sin. They reject God’s authority and speak against the angels.** <sup>NCV</sup>

7. **Read Jude 1:8.** Jude 1:8 probably indicates that the false teachers supported their antinomianism (Gk. means “against law”) by claiming divine revelation.  
True or False

**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.**

**Commentary Insights (Jude 1:9) – “Michael the archangel.”** The word “archangel” is *archaggelos*, from *arche*, “first in rank,” and *aggelos*, “angel,” chief of the angels (Wuest’s Word Studies). Michael was one of the mightiest of the God’s angels. Michael is mentioned several other times in Scripture in Daniel 10:13, 21; 12:1; and Revelation 12:7 (NLT Study Bible, p. 2158). Early Christian writings indicate that the events described in verse 9 was originally in a Jewish work entitled *The Testament (or the Assumption) of Moses*. A likely explanation of the dispute **“about the body of Moses”** is that the Devil challenged Michael’s right to bury



Moses, since Moses had murdered an Egyptian (Ex. 2:11-15). Deuteronomy 34:5-6 indicates that Moses' burial was divinely arranged (Spirit Filled Life Bible, p. 1945). Moses died on Mt. Nebo in Moab without having entered the Promised Land and was secretly buried in a place not known to man. It would likely be that this confrontation took place as Michael buried Moses to prevent Satan from using Moses' body for some diabolical purpose not stated. Perhaps Satan wanted to use it as an idol, an object of worship for Israel. God sent Michael, however, to be certain it was buried (MacArthur Study Bible, p. 1986). **“A railing accusation”** (Greek *blasphemia*, , slander) even against the Devil is contrasted with the presumptuous evil speaking (Greek *blasphemeo*) of the false teachers against **“dignitaries”** (Jude 1:8, 10) (Spirit Filled Life Bible, p. 1945).

**Translation Insights:** (Jude 1:9) – <sup>9</sup> **But even Michael, one of the mightiest of the angels, did not dare accuse Satan of blasphemy, but simply said, “The Lord rebuke you.” (This took place when Michael was arguing with Satan about Moses' body.)** <sup>NLT</sup>

8. **Read Jude 1:9.** Michael the archangel treated the devil flippantly, and replied rudely to him. True or False

**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.**

**Commentary Insights (Jude 1:10)** – Whereas Michael did not dare accuse the devil, these teachers, by contrast spoke abusively against what they did not understand. This abusive speech may refer to their slandering of angels (v. 8). Their understanding was debased, for it followed only natural animal instinct (The Bible Knowledge Commentary, p. 921). **“They corrupt themselves.”** This speaks of spiritual and moral self-destruction (The MacArthur Study Bible, p. 1986).

**Translation Insights:** (Jude 1:10) – <sup>10</sup> **But these people mock and curse the things they do not understand. Like animals, they do whatever their instincts tell them, and they bring about their own destruction.** <sup>NLT</sup>

9. **Read Jude 1:10.** Attention is again drawn to the licentious behavior and spiritual blindness of these false teachers. True or False

**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.**

**Commentary Insights (Jude 1:11) – “Woe unto them!”** The false teachers and apostates are doomed as certainly as **“Cain ... Balaam ... and Korah.”** There are three Old Testament examples of the kind of persons Jude warns his readers about. **“The way of Cain.”** Cain openly rebelled against God’s revealed will regarding sacrifice (Gen. 4:1-15; Heb. 11:4) and was the first murderer (1Jn 3:12). **“The error of Balaam.”** For a large financial reward, Balaam devised a plan for Balak, king of Moab, to entice Israel into a compromising situation with idolatry and immorality which would bring God’s own judgment on His people (Num. 31:16; Rev. 2:14) (The MacArthur Study Bible, p. 1986). **“The rebellion of Korah.”** (Num. 16:1-35) Korah, plus 250

Jewish leaders, rejected the God-appointed leadership of Moses and Aaron in an attempt to impose his will upon God and the people. Apostates will unquestionably meet the same end as Korah – divine judgment (Ibid., p. 1986) Jude may be suggesting that the false teachers of his day were rebelling against church leadership (cf. 3Jn 9-10) (NIV Study Bible, p. 1921). These stories illustrate attitudes that are typical of false teachers – pride, selfishness, jealousy, greed, lust for power, and disregard of God’s will (The Application Study Bible, p. 2293).

**Translation Insights:** (Jude 1:11) – <sup>11</sup> **How terrible it will be for them! For they follow the evil example of Cain, who killed his brother. Like Balaam, they will do anything for money. And like Korah, they will perish because of their rebellion.** <sup>NLT</sup>

10. **Read Jude 1:11.** The false teachers that Jude spoke about have erred in three ways: a. they rebelled against the Wednesday night prayer service. b. like Cain they are rebellious and disobedient. c. they made the same blunder as Balaam, being willing to do anything for money. d. like Korah, they will perish

because of their rebellion against God and His leadership.

**JUDE 1:[12] 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; [13] Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.**

**Commentary Insights (Jude 1:12-13)** – These false teachers are denounced as being as worthless as “**spots (blemishes) in your feasts**” (v. 12), rainless “**clouds**” (v. 12), fruitless “**trees**” that have been “**plucked up by the roots**” (v. 12), “**raging waves**” (v. 13), and “**wandering stars**” (stars out of orbit, v. 13) (The Liberty Bible Commentary, p. 784).

**“Spots in your feasts of charity, when they feast with you.” (v. 12)** Jude pointed out how craftily the apostates had moved into the church. They had made their way into the love feasts – which were the closest celebrations of believers – meals (indicated by the words **“feast with you”**), which were probably followed by the Lord’s Supper. Yet these false teachers, were distorting the message of grace by teaching that after we become Christians we may do just as we like and were denying and contradicting our Lord (v. 4) (The Bible Knowledge Commentary, p. 921).

**(v. 13) “Wandering stars.”** Wandering stars (shooting stars), move across the sky, shining briefly, and then vanish without producing light or giving direction. Fixed stars help guide navigators, but wandering stars are useless to them. If any shipmaster would be stupid enough to follow one, he would be led astray. Similarly the prominence of apostate leaders is short-lived, useless, and false. They do lead unwary followers astray, pretending to be what they are not. They will therefore be swallowed up into the **“blackness of darkness”** forever (Ibid., p. 922).

**Translation Insights:** (Jude 1:12-13) – <sup>12</sup> **When these people join you in fellowship meals celebrating the love of the Lord, they are like dangerous reefs that can shipwreck you. They are shameless in the way they care only about themselves. They are like clouds blowing over dry land without giving rain, promising much but producing nothing. They are like trees without fruit at harvest time. They are not only dead but doubly dead, for they have been pulled out by the roots.** <sup>13</sup> **They are like wild waves of the sea, churning up the dirty foam of their shameful deeds. They are wandering stars, heading for everlasting gloom and darkness.** <sup>NLT</sup>

11. **Read Jude 1:12-13.** These false teachers are like clouds which bring promise of rain but give not a drop to the thirsty ground. These teachers are a graphic example of the uselessness of teaching which is supposedly “advanced” but has nothing to offer. True or False.

**JUDE 1:[14] And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, [15] 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.**

**Commentary Insights (Jude 1:14-15)** – Verses 14 and 15 are quoted from the Apocrypha, Enoch 1:9. They stress typically the ungodliness of the sinners and the judgment they deserve and get at the Lord's coming (Ibid., p. 784).

**Translation Insights:** (Jude 1:14-15) – <sup>14</sup> **It was with them in mind that Enoch, the seventh patriarch from Adam, made his prophecy when he said, "I tell you, the Lord will come with his saints in their tens of thousands,** <sup>15</sup> **to pronounce judgment on all mankind**



**and to sentence the wicked for all the wicked things they have done, and for all the defiant things said against him by irreligious sinners.”<sup>JB</sup>**

12. **Read Jude 1:14-15.** Jude applies this prophecy from long ago to the situation of his own day. True or False

**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.**

**Commentary Insights (Jude 1:16)** – These false teachers are first mentioned in verse 4. They are the libertine false teachers who pervert the grace of God (NIV Study Bible, p. 1921). Like Israel in the wilderness (v. 5; 1 Cor. 10:10), the false teachers resist God's will, perhaps by complaining about the law's restrictions on their behavior (New Geneva Study Bible, p. 2002). Jude mercilessly describes the sins of the ungodly without explicitly naming them. He knows that the congregation

will read his letter publicly in the hearing of these false brothers. Jude trusts that all necessary action will be taken to correct the problems (TLSB, p. 2191).

**Translation Insights:** (Jude 1:16) – <sup>16</sup> **These people complain and blame others, doing the evil things they want to do. They brag about themselves, and they flatter others to get what they want.** <sup>NCV</sup>

13. **Read Jude 1:16: 2 Tim. 4:3-4.** These false teachers tell people what they want to hear for their own profit. True or False

**JUDE 1:[17] But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; [18] How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. [19] These be they who separate themselves, sensual, having not the Spirit.**

### **Commentary Insights (Jude 1:17-19) – (verse 17)**

#### **“The words which were spoken by the apostles.”**

The apostles had warned the coming generation about false teachers and teachings, so that they would be prepared and not be taken by surprise (See Acts 20:28-31; 1 Tim. 4:1-5; 2 Tim. 3:1-5; 2 Tim. 4:1-4; 2 Pet. 2:1-3:4; 1 Jn. 2:18; 2 Jn. 1:7-11). God’s Word is designed to warn and protect (Acts 20:30-31; 1 Cor. 4:14); as Jude 1:18 indicates, there had been continually repeated warnings (The MacArthur Study Bible, p. 1987).

**(verse 18) “Mockers in the last time.”** These are the scoffers at God’s future plans who pretend to know the truth but deny that judgment will ever come. **“The last time.”** Literally, at the chronological end of the current season (2 Tim. 3:1). This term refers to the time of Messiah from His first coming until His second (1 Jn. 2:18). These characteristics will prevail until Christ returns (Ibid., p. 1987).

**(verse 19) “Who separate themselves.”** The false teachers fracture the church rather than united it (Phil. 2:2). **“Sensual.”** False teachers advertise themselves as having the highest spiritual knowledge, but are actually attracted to the most debased levels of

life. **“Having not the Spirit.”** To not have the Spirit, is to not have spiritual life (Ibid., 1988).

**Translation Insights:** (Jude 1:17-19) – <sup>17</sup> **But remember, dear friends, that the apostles of our Master, Jesus Christ, told us this would happen:** <sup>18</sup> **"In the last days there will be people who don't take these things seriously anymore. They'll treat them like a joke, and make a religion of their own whims and lusts."** <sup>19</sup> **These are the ones who split churches, thinking only of themselves. There's nothing to them, no sign of the Spirit!** <sup>TM</sup>

14. **Read Jude 1:17-19; Heb. 1:2; 1 Jn. 2:18.** The apostles themselves were conscious of living “in the last time.” True or False

**JUDE 1:[20] But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, [21] Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.**

**Commentary Insights (Jude 1:20-21)** – Here is the heart of Jude’s message: build yourselves up in your most holy faith ... pray in the Holy Spirit, keep yourselves in God’s love, and wait for Christ’s return.

Personal edification comes from progressing in the knowledge of **“your most holy faith.”** This “faith that was once for all entrusted to the saints” (v. 3) was the teaching of the apostles now recorded in the Scriptures, to be studied (Acts 20:32; 2 Tim. 2:15).

Praying in the Holy Spirit is praying out of hearts and souls that are indwelt, illuminated, and filled with the Holy Spirit (George Lawlor). It is praying in the power of the Holy Spirit (Eph. 6:18; 1 Cor. 14:14).

Keeping oneself **“in the love of God”** is a believer nurtured and occupied with God’s love for Him, in fellowship with Him (Jn. 15:9-10), and loving others.

**“Looking for the mercy of our Lord Jesus Christ”** is waiting for the blessed hope, the return of Christ, it is a fourth means of personal nurture. Waiting for that event is waiting for the mercy of our Lord Jesus Christ in the sense that it will bring you to **“eternal life”** that is, to enjoying never-ending life in God’s own presence (1 Pet. 1:5, 9, 13) (The Bible Knowledge Commentary, p. 923).

**Translation Insights:** (Jude 1:20-21) – <sup>20</sup> Dear friends, keep building on the foundation of your most holy faith, as the Holy Spirit helps you to pray. <sup>21</sup> And keep in step with God's love, as you wait for our Lord Jesus Christ to show how kind he is by giving you eternal life. <sup>CEV</sup>

15. **Read Jude 1:20-21; I Jn. 3:1-3; Heb. 9:28.** An eager anticipation of Christ's second coming to provide eternal life in its ultimate, resurrection form, is the supreme expression of God's mercy on one to whom Christ's righteousness has undeservedly been imputed. True or False

**JUDE 1:[22] And of some have compassion, making a difference: [23] And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.**

**Commentary Insights (Jude 1:22-23)** – The exact Greek text of these verses is disputed, and it is hard to tell whether two or three groups of sinners are in view. Whatever the textual solution, Jude clearly recognizes

that different pastoral strategies are to be employed with different people. Some can profit from gentle counseling (Gal. 6:1). Others will require confrontation or action of some sort, to pull them “**out of the fire**” (New Geneva Study Bible, p. 2002).

**Translation Insights:** (Jude 1:22-23) – <sup>22</sup>Try to help those who argue against you. Be merciful to those who doubt. <sup>23</sup>Save some by snatching them as from the very flames of hell itself. And as for others, help them to find the Lord by being kind to them, but be careful that you yourselves aren’t pulled along into their sins. Hate every trace of their sin while being merciful to them as sinners. <sup>LB</sup>

16. **Read Jude 1:22-23.** Effective witnessing saves people from judgment. We witness to some through our compassion and kindness; to others we witness as if we were snatching them from the eternal fire. True or False

**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, [25] To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.**

**Commentary Insights (Jude 1:24-25)** – The audience to whom Jude wrote was vulnerable to heresies and to temptations toward immoral living. Jude encouraged the believers to remain firm in their faith and trust in God’s promises for their future. This was all the more important because they were living in a time of increased apostasy. We too are living in the last days, much closer to the end than were the original readers of this letter. We too are vulnerable to doctrinal error. We too are tempted to give in to sin. Although there is much false teaching around, God can keep us from falling and bring us into His presence with everlasting joy (The Life Application Bible, p. 2294).

**Translation Insights:** (Jude 1:24-25) – <sup>24-25</sup> **And now—all glory to him who alone is God, who saves us through Jesus Christ our Lord; yes, splendor and**



majesty, all power and authority are his from the beginning; his they are and his they evermore shall be. And he is able to keep you from slipping and falling away, and to bring you, sinless and perfect, into his glorious presence with mighty shouts of everlasting joy. Amen. <sup>LB</sup>

17. **Read Jude 1:24-25.** We must stay close to the Lord, but only God can guard us so that we do not stumble. True or False

## ABBREVIATIONS

- (KJV) *The King James Version.*
- (TM) *The Message.*
- (NEB) *The New English Bible.*
- (TNT) *The New Translation.*
- (PT) *Phillips Translation.*
- (LB) *The Living Bible.*
- (NCV) *New Century Version.*
- (NLT) *New Living Translation.*
- (AMP) *The Amplified New Testament.*

- (JB) *The Jerusalem Bible.*  
(TEV) *Today's English Version.*  
(NIVRV) *New International Reader's Version.*  
(CEV) *Contemporary English Version.*  
(TNLT) *The New Life Testament.*  
(RSV) *The Revised Standard Version.*  
(NIV) *New International Version.*  
(LDB) *The Last Days Bible.*  
(TEB) *The Expanded Bible*  
(TLSB) *The Lutheran Study Bible*

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